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Oregon, U.S.A.

# 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 13:8), 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. HUGGINS, Editor.

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NUMBER 1

## WATCHING FOR CHRIST

We know not the time when he cometh,  
At even, at midnight, or morn;  
It may be at deepening twilight,  
It may be at earliest dawn.  
He bids us to watch and be ready,  
Not suffer our lights to grow dim,  
That when he shall come, he shall find us  
ALL waiting and watching for him.

JENNIE McNEE.

## LECTURE TO YOUNG PEOPLE

Concluded

### Exposition of the Text

"Wherewithal shall a young man cleanse his way? By taking heed thereto, according to thy word."

On coming to the text I have been so long in reaching I would call your attention, first, to the difference between God's ideas of reformation and those of man. One will say this, and another that, as if it were entirely a matter of opinion, and only agree on this, that God in some mysterious and arbitrary way infuses into man a new heart, or changes his mind. But that he will not thus exert his power except in answer to earnest and protracted prayer. Our text, you observe, asks the question, "Wherewithal shall a young man cleanse his way?" and then answers it by saying: "By taking heed thereto according to the word." By taking heed thereto according to God's word he can cleanse his way. Note the contrast between God's great cleansing recipe and what men say about it. The young man—and maiden, for that matter, and old man and old woman—have to cleanse their way themselves. And this scripture proves them competent to do this. But while this is the case he can not have his own way about the cleansing process. God has something to say about that. I say it is God's prerogative to say how it is to be done and by what means. If they were to tinker away at it themselves by patching a little here and plastering over a little there possibly they might produce results satisfactory enough for themselves, but not satisfactory to God. They must take heed to their ways according to what God's word says, not wait for some divine afflatus or influence direct from heaven to be infused into them. They must take the initiative now. God has done his part, and is waiting for them to do theirs by consulting his word and governing themselves accordingly.

I would not have you think that God has merely made a set of iron rules that you must succumb to, and takes no further interest in you till

you obey. I would not leave the impression that God expects you to either believe or do anything without assigning a reason or presenting a motive to obedience. The very converse of all this is true. God makes exceeding great and precious promises that richly attest his love and good will toward his creatures. He was not obliged to do this; in fact, he was under no obligations whatever to do it. It sprang out of his love. If this be known and believed, will it not seem to draw us toward the great Promiser? You know how it is, I dare say. If by any means you happen to learn of someone's love and esteem for you does it not beget love and esteem for them? Of course if you doubted the truth of it it would not have that effect. But, once persuaded of its truth, though it related to one you had up to this time little esteemed, it would kindle a kindred regard; hence I want you all to remember that it is love that God uses as the motive power of the gospel; that it is his goodness that leads men to repentance. But I want you to consider that be God ever so good it could not lead men to repentance unless they knew of it; and in order that they may know his goodness, manifested in his exceeding great and precious promises, they have been written in a book and published in almost all languages, to see if men will believe what God promises and love and obey him for making those great promises. It would be quite natural for you all to wish to know exactly what God has promised! So I will tell you. He has promised eternal life, and a glorious kingdom in which to enjoy it. The possession of the life insures the possession of the kingdom. The life without a place to enjoy it would not be worth much, and the kingdom without the life would be of no good whatever!

The next thing I call your attention to is this: Man, to whom this promise of eternal life is made, was under the sentence of death—was bound to die, because he broke a law of which death was the penalty. Even God could not prevent his dying, and at the same time keep his own law.

### Meaning of Eternal Life

As death passes upon all men, all men pay the penalty. When life runs out with each the penalty of the law in each case is paid. So that the promise of eternal life does not mean that men shall not die—does not mean that they shall get around the death penalty, or avoid it, but that after paying it God will bring them to life again, and it shall be endless life that he gives them. But I would have you understand that this unspeakable gift of God is not thrown around at random. Promises are called the gospel, or good news, and the realization of the promises depends

first upon the belief of the promises, and, secondly, upon having a character fit to live always. I trust you will not forget the two grand conditions—faith in the promises and a character fit to live forever.

Permit me to tell you of another wonderful proof of God's love. In the economy of God there was no remission of sin without the shedding of blood, and as there was not a single man but what had sinned there was not a drop of precious blood in the whole human family that could be offered as an acceptable sacrifice for sin. What was to be done? What did the good God do in this emergency? What did he do? Why, God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Did you ever hear of such wonderful love? Gave his only begotten Son, not to benefit himself, but that whosoever believeth in him should not perish, but have everlasting life. It was to save them from perishing. Could God give a greater evidence of his love? Do you not feel that you could love a God that would do all this? Do you not feel drawn toward a Savior who could thus suffer on our account? You need not think the suffering light because he was the begotten Son of God. It was in the likeness of sinful men he was made. He was made like unto his brethren. He was touched with the feelings of our infirmities. He loved life as we do, and if you do not believe it go to Gethsemane and witness the agony of that hour. His soul was exceeding sorrowful even unto death; and, falling on the ground, he prayed: "O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." Again and again he prays, and although anxious the cup should be passed he always closed with "Thy will be done." Trace him to the judgment hall; take a note of all the indignities heaped upon him there. Follow him to Calvary, and witness his death upon the accursed tree, and remember that it was that you and I may not perish, but have everlasting life, and you will know something of God's great love. I remind you again that it is the goodness of God that leads men to repentance. So our text takes it for granted that we shall acquaint ourselves with God's manifestations of his goodness—the proofs of his goodness.

And how could he give us stronger proofs of his goodness? What more could he do? Our text teaches that young men may cleanse their way by taking heed thereto according to God's word. I have briefly stated this proposition, and the motive to obedience, and shown all to spring from God's wonderful love! In this age of growing skepticism let me urge you to buy the truth, and sell it not. Nothing is too dear to part with for the truth. Pride and reason, and prejudice, and interest, and the favor of man, is nothing compared with the truth of God. Buy it at any rate, part with it for nothing—not for ease, nor fame, nor gold, nor life. Love the truth, adorn the truth, honor the truth, be witness for the truth, and the truth shall make you free. Precious book of God! It can cheer in the absence of every other comfort. It can soothe griefs which nothing else can soothe. We invite you to its rich fields of thought; we invite you to rove over it from flower

to flower, and to dig for its hidden treasures. It has running streams and sparkling fountains, and deep wells at which he who drinks shall find living waters; and it is free for all. The young, the old, the rich, the poor, the learned and the illiterate, all are welcome to drink. "Whosoever will, let him take the water of life freely."

M. JOBLIN.

### NAZARETH

"Can there any good thing come out of Nazareth?" This was the question asked by Nathaniel. "Philip saith unto him, Come and see" (John 1:46).

"From Nazareth came Jesus to be baptized of John in Jordan" (Mark 1:8).

"And Pilate wrote a title, and put it on the cross, and this writing was, Jesus of Nazareth, the King of the Jews" (John 19:19).

This place, which is connected with the history of the life of Jesus, shares with Jerusalem and Bethlehem a respect and interest none other holds. It is situated in the province of Galilee, among the hills which constitute the south ridges of Lebanon, just before they sink down into the plain of Esdraelon. About six miles due east of Nazareth rises the snow-capped Mt. Tabor, which is connected on the west by a narrow ridge with the hills of Nazareth. The view one gets from this mount—the Mediterranean, the Lake of Galilee, the Jordan Valley and the plains of Esdraelon—is said to be one of the most beautiful in the world.

From Nazareth has come to the University of Illinois a young man, an Arabian by birth. He is a student in the Agricultural College, preparing to develop agriculture in that country by enriching the soil, introducing modern methods of farming and developing an export trade in grain. He is an educated Christian gentleman and awake to the opportunities and responsibilities that have come to him. He studied in Jerusalem, and then took a course in the Christian College in Beirut, Syria. A little book on soils, written by Dr. Hopkins of the University of Illinois, happened to attract his attention, and finally influenced him to come here and take up the study of soils. Knowing that our people are interested in the development of that country, I give a few notes of interest which I have gleaned in conversation with him. Having invited him to share our Christmas dinner, he brought postcard views of places of interest to show us.

In a previous conversation he had remarked that it was very amusing to see postcard views of Nazareth which show only a few little houses nestled in among the hills. Since the sixteenth century there has been substantial buildings in Nazareth as large as Lincoln Hall or any of the main buildings here. The view he showed us of Nazareth, with a large flat-topped hill for a background, shows many large buildings and flat-roofed residences, among them his own home near the hill, which he said was used for grazing purposes.

His father is magistrate of the city. Some time before leaving Nazareth he was called upon to take the census of the city, which now numbers twenty thousand people. The foreign influence

which predominates in the city is French. The styles of Paris are to be seen in this city, as in our own. The native dress of the different provinces differ. As in the days of Christ, they can tell what province a man is from by his dress and speech. While in the college at Beirut he was studying four different languages at one time.

A few years ago a teacher in this college invited his classes to write the verse, 'God is love,' in as many languages as possible, and before the list was complete it stood written in twenty-two languages. It is stated that fifty languages are used in Jerusalem. In Acts 2 fifteen nationalities are named. This man from Nazareth knew of twenty-six different religions in Jerusalem.

In Nazareth, as in other cities of Palestine, the different classes—Mohammedan, high and low caste, Greek, Christian, Roman Catholic and Jew—do not mingle socially. They have different times of the day when the women of the separate classes go to the public fountain for water. Hence the difference in the descriptions given of these women by writers who have visited the fountain at different times of the day, who probably did not know of this custom. Those who draw water at the fountain in the afternoon are noted for beauty, those at noontime are ugly and poor, those who come in the early morning are another class. When we know conditions we can see the reason for such an arrangement of affairs where there is so much trouble to keep peace among those of different religions.

We can realize it took a struggle for this young man to lay aside family traditions and come so far to prepare for a vocation that is generally regarded as of the lowest class. The man who would be an agriculturist must live in the city to have standing in society at all. The Jews, who till the soil are considered the lowest class, lower than our poorest negro.

I asked why the Zionist movement was not looked upon with favor. He said it was because those brought into the country are the poor, ignorant class of Russian Jews. They come from a country so different to which they are brought, ignorant of climatic and social conditions, separated in community life, and poor, they can not improve conditions, nor their own condition, under the present Turkish rule. These Jews have to be settled in a community by themselves, and to obtain the land they have to pay much more than it is worth. Land worth \$40 or \$45 per acre they can not obtain for double that amount. It is difficult for us to understand how many obstacles must be met and overcome to make such an enterprise successful.

The present war has brought these colonists face to face with a crisis which must be met by appeals for help from outside. The war has stopped the export trade of fruit and wines on which these depend for a living. Dr. S. Levin, a Russian Jew, one of the Zionist executive board, in a talk to Jewish women of Chicago, said: "Palestine is the future of the Jewish race, and, however we may feel regarding the distress in Poland and Galicia, we must realize that to help Jews in Palestine is to help ourselves and our posterity." I will say, however much may be done to discourage Jewish colonization of Palestine, God's pro-

gram will be carried out in due time. The very thing that is most needed is what this student is preparing for—to give an example of what modern methods of farming will do for that country when applied by one who knows what each section needs, considering both the soil and climatic conditions. He has already sent for specimens of soil from different sections of that country for analysis in order to determine what is needed to build it up.

Their method of farming is the same as that of centuries ago. The ground is only scratched over and the seed sown. Nothing is done to cover the seed and much is consumed by birds and otherwise destroyed. The fertility of the soil is such that under such treatment a crop of wheat will average fifteen bushels to the acre. Under modern cultivation, with better varieties, this average could easily be more than doubled.

As their dry spell continues for five or six months, I asked concerning the need for irrigation. Although it would be beneficial, it was not necessary on account of the moisture in the atmosphere. A cool mist rises from the sea and begins to cool the air early in the afternoon and does not clear away until about ten o'clock in the forenoon. A few hours in the middle of the day is very hot, but moisture is retained because of the cooling of the atmosphere so early in the afternoon.

His estimate of the population which Palestine could support is fifteen million. He says mineral fertilizer can be obtained from Egypt. The raising of cattle is not practical for that country on account of the cost of production and the small amount of meat used. The goat gives the milk supply and costs almost nothing to keep. Pork is an abomination to both Jew and Mohammedan. He thinks potatoes would do well there. He expects to introduce them, and also the White Leghorn hen.

The wandering Bedouin is utterly reckless of the rights of property, and takes what he needs wherever he finds it. Hence the time has not come in that country when "they shall sit every man under his own vine and fig tree, and none shall make them afraid."

HARRIET E. BOICE.

#### GOD'S KINGDOM NOT AUTOCRATIC

I note that "Pastor Russell," in his latest syndicated sermons, informs us that 'the Bible teaches that Messiah's reign will be that of a monarchy, and that it will be very exclusive and aristocratic. Additionally, it will be most autocratic—theocratic, for the will of the subjects will not be consulted in the slightest particular.'

Now, it is difficult for me to understand how a person familiar with the general tenor and text of the Bible can come to such a conclusion as that. Firstly, about the monarchy. That means, of course, a government by one alone. Now, our Lord told his followers: "Ye shall set on twelve thrones, judging the twelve tribes of Israel." Again (Rev. 3:21): "To him that overcometh I will grant to sit with me on my throne, even as I have overcome and am set with my Father on his throne." So much, then, for the teaching that the kingdom of God will be solely the execution of

the will of one. In fact, if the subjects of the kingdom were to have no room for the exercise of their wills there would be no sort of responsibility for anyone, nor would there be any room for individual action of any sort. In no sort of sense could such conditions be termed "loving obedience;" it would only be automation, the forceful application of cylinder and piston on wheels and cogs. This is one of the multifarious errors of the "syndicate." Nothing could be further from the truth.

On looking out on the face of nature, which is the expression of God's power and intelligence, we see even in the plant life, which is the lowest round of the ladder that reaches to heaven, that every individual has a little option of its own. It may be a very limited range, but it is there all the same. A tree, for instance, will reach out to the place or side where it can reach the most light. A climbing plant will feel for something to cling to; the ivy feels for a wall; the honeysuckle for a string or something to loop around, each according to its nature and law, but at the same time with the power of choice. Among animals, of course, there is a much larger range. Squirrels that climb trees pick the tree that suits them, although they can not fly; even dogs and cats run loose according to their will. And when we come to view the human family we can only wonder at the vastness of the range of their intelligence and action. If we study the matter from the scriptural point of view we are still further amazed at the fact that our range is not even limited, as in the lower animal, but we can walk contrary to nature and the laws that restrain the meaner races. The Bible is principally a history of individuals of the human family who have made themselves a character, good or bad. The story begins with Cain and Abel and finishes with Armageddon and Christ. And the most wonderful thing about it is that there is no automatonism or machinery, although the hand that holds behind has a firm grip and the all-seeing eye sees the end from the beginning.

And will the coming kingdom of righteousness be any different in respect to individual choice and action? Not at all. The difference will be in the conception and sentiments of the "subjects," that is all. As one Frenchman, in conversation, remarked that religion is only a sentiment, that's all, and his neighbor replied: "That's everything." The difference between a good man and a bad man is not that the liberty of the good man is encroached upon, and the bad man has all the freedom. There is "the liberty wherewith Christ hath made us free."

Of course, if one comes to hunt for texts to prove that the kingdom of God will be an autocratic tyranny he can find them, such as "The law shall go forth from Zion, and the word of the Lord from Jerusalem." And from such texts one might infer that no business will ever be transacted on the face of the planet except what is designed and arranged in Zion, therefore the paving of village streets in the far west and the bridging of streams in Siam will have to be considered there. Can there be anything so absurd?

The law that goes forth from Zion will be the law of love, the one grand initiative of brotherly

kindness. That will break down the walls that "partition" the nations. Even now we are almost ready for it. This fearful monstrosity that is being transacted in Europe at present, although it was engineered with the greatest care to build up and engender local hatred, has had a very contrary effect, and the sympathies of all nations have found expression regarding Belgium. Even the Cossacks and the Bavarions in the trenches were discovered "swapping grub," and I see by today's news that such brotherly exchange is even "streng verbotn." All that is needed now is the coming in power to break the oppressor and show us the light and the "nations of them that are saved will walk in the light." They will not be carried, they will not be forced; they will walk with an even vaster range for exercising in "thy kingdom come."

J. F. GILLETLY.

### PRESENT TROUBLE AND FUTURE PEACE

D. C. Robison

In the Cleveland Press of December 25, 1914, we notice the statement of several of the prominent men and women on the present condition of the world. The question asked was: How to help restore "peace on earth and good will toward men." I wish to notice the statements made by two of these writers, Mr. Debs and Mr. Carnegie.

Let us lay aside the prejudice that we have had against these men, for they are men who have had much to do in present day industrial conditions. Their views have been directly opposite, and we believe both are honest in their desire for a return to peace. Mr. Debs says: "There never has been 'peace on earth and good will toward men.' We shall have to go forward and not backward to realize this ideal. 'Thou shalt not kill' is now the law. But it applies to individuals and not yet to nations."

"Peace on earth and good will toward men" is part of an angel song which was sung by a heavenly host on the night in which Jesus, the Son of God, was born. This promise is to come through him and is an event of the future. It will be the ideal when Jehovah shall have filled this earth with his glory. Man can not accomplish this great work. The most important statement made by Mr. Debs is: "Peace shall come on this earth when the brute and savage have died in us and we are human. In a word, peace will come to earth when humanity has been humanized, civilization civilized and Christianity Christianized!"

For more than a thousand years the spirit of the angel song has been drifting away and men have been embracing the shadow instead of the substance. It has been proclaimed from the pulpit that the churches will bring about the condition of peace on earth. The work of the church in this age is to "take out a people for his name," not establish peace on earth. The prophetic word is very clear on this subject. Mr. Debs concludes his statement by these words: "We can not stop the European war. We can and will intervene when the time comes and do all in our power to restore peace. To end the war permanently, if that were possible, would simply mean another and perchance even a bloodied catastrophe."

According to our judgment Mr. Debs' ideas



are clear from a human standpoint. No permanent peace can be brought about without a higher power than human. "When Jehovah's judgments are seen in the earth men will learn righteousness." Then will permanent peace be established. Then the brute and savage will have been killed in the human race. The present conditions will exist as long as our industrial affairs are governed by politics and our social relations have for their basis the present religious system. Politics are too potent and the religious world too weak from their divided condition to establish permanent peace. Let us pray for the peace of Jerusalem.

In closing our remarks on the statement made by Mr. Debs, we wish to say that we are not a political Socialist; we are clear from prejudice, and think we can see the clear statement made by the writer. It deserves a careful examination.

Mr. Carnegie takes a very different view to that of Mr. Debs. They have attended different schools. Mr. Carnegie has been one of the captains of industry, and has been potent in establishing the present industrial condition. There is no power now stronger than the steel trust. He says: "The very best way our republic can help to restore 'peace on earth and good will among men' is to set the world an example, and this it has been doing from the first. First, it created a nation in which one citizen's privilege becomes every citizen's right." That is, the constitution guarantees to every citizen equal justice under our laws.

If this were true the class of men to which Mr. Carnegie belongs would not exist, and oppression from that source would not produce the poverty and want that now exist. Wealth is too potent and tyrannical to do justice in the earth. The brute and savage have not yet died in us. We need to be humanized and civilized. It matters not what our republic promises her citizens when she is less powerful than a privileged class of her citizens.

Again Mr. Carnegie says: "The highest rank in the United States is that of citizen; hence all citizens rank with kings or emperors of other lands." This sounds like an old Roman boast: "To be a Roman is greater than to be a king." It is only in name and not a real enjoyment. True, we have some privileges under our government that can not be taken away from us. But that is no proof of the statement that our citizenship is of an exalted kind. If our citizenship were what Mr. Carnegie states it is we would have less iniquity in the land. Every man would be a neighbor, not a priest or a Levite, as exhibited in the parable of the Good Samaritan. No license would be granted that men might impoverish his neighbor. When we act upon the principle given by our Savior, "Whatsoever ye would that men would do unto you, do ye even so unto them," we will reverse the present condition. Our citizenship will be an exalted one. Destroy privilege as it now exists and contentment will exist. Grant the laborer the privilege of gaining a competency and the present industrial trouble will cease to exist.—Reprinted from the Salem News.

We must respect and guard and maintain the truth at all hazards.

## DUTY

To do our duty and make the best of life should be the aim of all of us. Selfishness is probably at the bottom of most of the ills of life. In the records of good men we invariably find they were animated during their lives by unselfishness of character, a high sense of duty and a love for their fellow-men. No less a philosopher than Kant, when speaking of duty, once said: "Duty—wondrous thought that worketh neither by fond insinuation, flattery nor by any threat, but merely by holding up thy naked law in the soul, and so extorting for thyself always reverence, if not always obedience, before whom all appetites are dumb, however secretly they rebel!"

## THE UNDYING WORMS AND THE UNQUENCHABLE FIRE

Sermon Notes by Dr. J. H. Thomas

"Where the worm dieth not and the fire is not quenched" (Mark 9:44).

"If thy hand offend thee," etc. Evidently figurative. The margin reads "cause thee to offend;" doubtless offend against the truth, or lead away from the truth (verse 42).

The Diaglott makes it very plain: "If thy hand offend thee, cut it off," etc.

As the passage is figurative, what is meant by "hand," "foot," etc.? Deut. 13:6 will help us to understand this. It reads: "If thy brother, or thy daughter, or thy son, or the wife of thy bosom, or thy friend which is as thine own soul, entice thee secretly, Let us go and serve other gods, thou shalt not consent unto him, nor hearken unto him, neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him, but thou shalt surely kill him; thine hand shall be first upon him to put him to death," etc.

Evidently Christ is here teaching the spirit of the law. If anyone, or anything, as dear as thy hand, foot or eye, brother, son, daughter or wife, ensnare thee or entice thee away from the truth, or induce you to disregard or resist the truth, cut them off. Or if any desire of thine heart as dear as the hand, etc.; for it is better to enter life maimed, etc.

"Unquenchable fire" is simply a fire that can not be put out. Such was the use of the words by the Greeks.

Eusebius says the martyrs were consumed in the "pur asbeston," fire unquenchable. Epimichus and Alexander, who had continued a long time in prison enduring innumerable sufferings from the scourges and scrapers, were also said to have been destroyed in "unquenchable fire." Lightfoot says of the Jews: "To be devoured by worms was reckoned as an accursed thing, and what befell none but men of the greatest impiety."

Hence God says by Isaiah (51:7, 8): "Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings, for the moth shall eat them up like a garment, and the worm shall eat them like wool; but my righteousness shall be forever, and my salvation from generation to generation."

# THE RESTITUTION

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## EDITORIAL

Brother Adams sends nine renewals, and says he has had a good meeting at Kennard, where he baptized one.

"Arise, O Lord! Let not the mortal boast of his strength; let nations be judged before thy face. Place, O Lord, fear over them; let nations know that they are but mortals. Selah" (Psa. 9: 20, 21, Leeser's Translation).

Brother Frank Smalley sends five subscriptions, and also his own, and says: "Although I do not have much time to read, I enjoy The Restitution very much." Such words of cheer and financial help are greatly appreciated.

We wish to explain again that our duties are numerous, and that it is not possible for us to carry on private correspondence. Only in cases of absolute necessity do we try to answer letters. We wish conditions were otherwise, but are powerless to change them to our liking.

The following paragraphs, selected by Bro.

W. S. Tomlinson are so good we give them room on the editorial page:

"Opinions are like spiders' webs, skillfully woven and easily broken."

"Sins of imagination are by no means imaginary sins—they are real."

Pope Pius X., when dying said: "The time was when the Pope could have stopped this conflict with a word, but now he is impotent." This he said referring to the European war now raging. At first the statement seems striking and full of goodness. But for Rome to pose as sorrowing over the European war is sheer hypocrisy. She has poured out more human blood, destroyed more kingdoms, caused more sorrow, murdered more of God's people than all other sinful agencies combined. Yet the papal-ridden press says Pius X. died of a broken heart when the European war broke out! War is a bad thing; but, bad as it is, we are glad the Pope has not the power to stop it "with a word." There was a time when he had such power, but along with the power to stop war with a word there also went power to start war with a word. And, if history is to be believed, this power was oftener used in starting than in stopping war. Fifty millions of murdered souls is Rome's record—more than twice as many as are in the armed camps of the present European war! The crocodile tears of Rome are not to be confounded with the tears of a broken heart.

## WORDS IN SEASON

Reported by Bro. Fred Blyth

"There are certain seasons of the year that are appropriate times for certain events in our lives. The birth of the new year is therefore a fitting time to begin the new life which is in Christ Jesus. And as at the end of the year we endeavor to look back over the year with a certain satisfaction in work well done, so we hope that our new sisters, babes in Christ, may at the end of their Christian lives receive with us all the "well done" from the Father.

"In retrospection the good points stand out strongest. It is a trick of the mind to cover up reverses."

"The disturbing facts of life must give way before further light if we have a desire to be divinely enlightened and have had our ears opened" (Psa. 40:6).

"Society is all right. I like to go to the homes of brethren and visit, but we can have too much society. There is too much abandonment of deep meditation. You must get yourself often out of the turmoil and hurry of life and commune with God. However, there are those who retire and seclude themselves to no good purpose. There must be a right appropriation of solitude. "I will meditate on thee in the night watches" (Psa. 63: 6). "The Lord said unto me, Arise, go forth unto the plain and I will then talk with thee" (Ezek. 3:22). There are thousands seeking the Lord who never come to a knowledge of the truth because they are seeking him in their own ways."

"Durability is the only proof of your acceptance with God. He that endures to the end shall be saved. Impatience drove Israel into idolatry."

"When I come late to meeting I lose so much that I might as well not come. By the time I get my coat off and am seated and relaxed the sermon is half over."

"God does everything by the use of means. I don't think it possible for even God to do anything without means."—Bro. Huggins.

"If our minds are prepared and right when we come to meeting we will not fail to show reverence for the house of God."—Sister Helen Pate.

"Let us forget ourselves in our determination to serve him, and let us examine ourselves when we gather around the table of the Lord and see whether we are measuring up to the standard of the word."—Bro. Goss.

"The sisters perform a work in the church that it would not be possible for the brothers to do. It is for the brothers to do the works of decision and management. Miriam sang and danced before Israel, but Moses and Aaron would have made a sorry sight if they had done the dancing."—Adult Bible Class.

"As in type the Mosaic law was necessary to keep the children of Israel separate from the world, so the law of Christ is necessary and even more so to keep the children of God from the pollution of the world."—Bro. R. G. Pate.

### THE STAR

For as much as several have written of late about the star that appeared about the time our Savior was born it seems good to me also, with the permission of our Editor, to write a little on the subject.

That a star was seen, all agree. But do we all agree as to who saw the star? Most of our writers seem to take it for granted that the shepherds saw the star as well as the Magi. But did they? I can't see that the shepherds saw the star at all. We read: "And there were in the same country (the country where Christ was born) shepherds abiding in the field keeping watch over their flock by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shown round about them, and they were sore afraid. And the angel said unto them, Fear not, for behold I bring you good tidings of great joy which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign unto you: You will find the babe wrapped in swaddling clothes, lying in a manger."

Now this was the sign to the shepherds, not the star. The poets and bards tell us that the star was the means that led the shepherds to Bethlehem.

The shepherds needed no star to guide them, for they were in the same country and were familiar with the surroundings.

But there was a star that appeared about that

time, perhaps a little later. The record says the wise men saw it. Now we can not identify those wise men of the east with the shepherds. They were two different parties. In Matt. 2 we read: "Now when Jesus was born, behold there came wise men to the East from Jerusalem, saying, Where is he that is born King of the Jews? For we have seen his star in the East, and have come to worship him." They were in the East when they saw the star. The star that led them across the desert sands must have appeared to them in the West, or it could not have led them to Jerusalem. It appears they lost sight of the star after they got to Jerusalem.

Now we have found that it was the wise men that saw the star while they were in the East. There might have been a comet or star in the heavens about that time that astronomers call "the Star of Bethlehem," but in my mind it reads as if that particular star was a lone star and low enough to guide them; for when the wise men departed from Herod in search of the young child it arose and went before them until it stood over where the young child was. Joseph and Mary had left the stable and were living in a house. What makes me think that they had lost track of the star is this: When they started for Bethlehem the star arose, and when they saw the star they rejoiced with exceeding great joy. It seems these wise men did not find the child in the stable, but in a house.

Now the distance is so short (four and a half miles) that a star in a constellation in the heavens could not guide them. It would appear in the same place as they were going that short distance. But this star went before them to guide them.

It appears that Jesus must have been at least a year old at the time of the visit of the wise men, for it was after he was brought in the temple to do for him after the custom of the law. He was at least four or five weeks old then. And he was old enough to be taken down into Egypt soon after the wise men had departed, and Herod spared not those children from two years old and under. You know he had asked the wise men before what time the star appeared. So our Savior might have been two years old when he went down into Egypt.

There is not much in this subject, only we should learn to read the scriptures right. I am more interested in having my part in the kingdom of God where Christ is "the Bright and Morning Star." MRS. ALMIRA BROOKS.

### LAW AND SIN FOR ISRAEL

#### No. 1

Sin to Israel was transgression in the letter or spirit of any command that God gave to them. The civil power, or judges, only punished violation of the letter of the law; God's future penalty covers violation in spirit, or in thought, of all his laws (1 John 3:15; Eph. 5:15; Matt. 5:28). The latter penalty is the one we should most fear.

The Jewish soul that was not circumcised, or who would not keep the Passover, or the feast of unleavened bread, or who did not afflict himself on the day of atonement, was cut off from his people by execution (Lev. 23:29, 30; Ex. 12:15; Numbers 9:13; Gen. 17:14; Lev. 17, etc.).

If an Israelite touched a dead body, and did not purify himself, he was cut off from his people (Numbers 19:13).

If he kindled a fire, or did any work on the Sabbath day, he was cut off from his people (Ex. 31:14; 35:13; Numbers 15:32).

If any soul compounded an ointment like the holy anointing oil he was executed (Ex. 30:33).

If any ate blood he was cut off from life, because the blood is the soul or life (Ex. 17:10, 11).

It was a "perpetual statute to Israel that they should not eat the fat from the inwards of any animal, because it was the Lord's portion of the sacrifice (Lev. 3:14-17; 7:23-28).

To cohabit with a menstrous woman was sin and death (Lev. 20:18).

They were forbidden to marry Gentile wives, or to permit witches, sorcerers, astrologers or enchanters to live (Deut. 18:10, 11; Ex. 22:18).

They were required to give tithes and first fruits of all to the Lord, and to let the land rest every seventh year, and release all debts and slaves and land titles, secured by debts, on the jubilee (Lev. 23 and 25).

Hence the violation of all these laws, and of many others that could not be known by the decalogue, was sin and death to Israel. Hence the decalogue was not of itself a standard or perfect law, by which all sin could be known by the Jews. The Sabbath had to be kept to the letter so strictly in the wilderness that they could not kindle a fire, gather sticks, or go out of their tents, even for worship, on the Sabbath day. "Let no one go out of his place on the Sabbath day. So the people rested on that seventh day" (Ex. 16:29, 30). "And it came to pass, when Moses went out unto the tabernacle, that all the people rose up, and stood every man at his tent door, and looked after Moses until he was gone out of the tabernacle, and all the people rose up and worshiped every man in his tent door" (Ex. 33:8-11).

This law was so modified when Israel entered Canaan that they could kill, dress and roast by fire several sacrifices on the Sabbath day, and could drive their animals to the place of sacrifice on the Sabbath, when necessity required, or march around a city in battle (Numbers 28:29; Joshua 6:15).

But after Christ came, when all the world were to hear the gospel, this Sabbath law was so magnified that it took in every day (Isa. 42:21; Gal. 4; Heb. 4:3, 11). It was so modified that man could do any religious work, any good work, any necessary work, or any merciful work, on the Sabbath (Matt. 12:5-13; Luke 13:15). And since no rigid lines are drawn by Christ between profane work and that which is religious, good work, necessary work or works of mercy, man is left free to settle this by his own judgment. And under certain conditions all work can be justified under these four heads, so that the sons of God are no longer like the "house of slaves, Israel, but like Christ they are "Lord of the Sabbath day" (Mark 2:27, 28). They are no longer subject to this Sabbath law, but the Sabbath is subject to them. Delivered from bondage to "days, months, times and years" into the "glorious liberty of the children of God (Rom. 14:8-21), they are under the "perfect law of liberty" (Jas. 2:12). The law

that shows the way to freedom from sin and release from the bondage of fixed festivals and rituals. "We are not children of the bondwoman, but of the free" (Gal. 4:31).

W. L. CROWE.

## COMING TROUBLES AND THE SECOND COMING OF CHRIST

Jennie McNee

God will send Jesus Christ to earth again to destroy all kingdoms that exist, and set up a kingdom of his own, which shall never end.

This change from the kingdom of man to the kingdom of God will be made in a time of trouble (Daniel 12:1; Luke 21:26, 27; Jer. 25:32, 33). Jesus will come to judge the dead and the living. In the collision which will take place at the end between the powers of the world and Christ man will be allowed to go his utmost length in the vain attempt to overcome Christ and his mighty hosts. This will give time for the moral operation of the judgments which will be brought to bear in their suppression (Isa. 26:9; Rev. 15:4).

The governments of the earth will fight to the last, till hope goes out in the complete victory of Christ, who shall overcome them. During the time this is taking place a righteous people will be developed by means of the judgment manifested, who will see their mistake and be glad to come into the truth and obey God. What will be the position of Christ's own people, the Saints, at this time? They are not left among the nations during this dreadful time of trouble, for they are with Jesus (Rev. 17:14; Zech. 14:5). The Saints co-operate with Christ in executing the judgments. The closing judgment scenes of this world will cause much destruction of life, and there will be a time of trouble as has never been since there was a nation on earth. The Lord alone shall be great and sublime in that day, and all who are proud shall be brought low (Isa. 2:11, 12, 19). Before the judgment begins the Saints will all be taken into the secret chambers (Isa. 26:20, 21).

The mode of this entering into the chambers and shutting the door to hide is explained by Matt. 26:10; Rev. 19:7, 8, where we find that this marriage is the reunion of Christ and his people at his coming. This is further made plain by 1 Thess. 4:16, 17. The first event that takes place after the Lord comes is the gathering of all his Saints to him; this includes the dead of past generations, who have been raised. The dead saints will be raised and the living Saints gathered with them from all parts of the earth, and will be taken before him to be judged (Matt. 28:23).

He will approve of some, and others he will reject; the latter will be returned to share in the judgment of the world, or the powers that will make war with the Lamb. The former will follow the Lamb and will co-operate with him in executing judgment upon the nations. All this takes place before the judgment of the world begins. The distress of nations, and the symptoms of the approaching great times of trouble, will prevail for some time before the Saints are called to Christ, and the world will only consider it a repetition of commotions that have happened many



times before; they will never think that Jesus is near, even at the door, but, like a little cloud foretelling the coming storm, the Saints will be removed without attracting undue attention, and the world will never know that there is anything unusual in their disappearance, and will move on to the sure destruction that awaits it when Jesus reveals himself with all his angels.

What, then, should be the attitude of God's people in these latter days, when all signs and predictions indicate that Christ's coming is almost at hand? Are we all striving to live so as to be pleasing in his sight, and be worthy to be accepted of him, or are we so lukewarm in the faith that it will be our fate to be placed with the latter class, who will be left to share in the judgments of the world? This will be a serious matter to some of us at the last day. Be always watchful and ready. Pray with and exhort one another, and so order our lives that we may be among those chosen to follow the Lamb and become joint rulers with him in governing the nations in that glorious kingdom of God.

DECEMBER REPORT

Sermons

Stockville, 1st .....	1
North Star, 2d to 6th.....	7
Kennard, 20th .....	2
Kennard, 26th, 27th .....	3
Kennard, 30th, 31st.....	2
Total.....	15

Expense

Kennard .....	\$1.18
Moorefield to Omaha.....	5.38
Supper .....	.35
Omaha to Kennard and return, two trips.....	2.36
	<hr/>
	\$9.27

Money Received

North Star .....	\$17.00
Kennard .....	1.20
	<hr/>
Total.....	\$18.20
Salary .....	\$70.00
Expenses .....	9.27

Due.....	\$79.27
To credit on order.....	\$18.20
Baptisms at North Star, 4.	

THE EVIL OF BAD ASSOCIATES

It is conceded to be an established fact that the mind assimilates itself to the influences with which it is brought into close contact, and in nine cases out of ten inferiors will drag superiors down to their own level. As well might we expect the stream to be pure and healthful when the fount has been poisoned as to hope that young people's thoughts and words and deeds will not take their tone in some degree from their intimate friends. No matter how exalted their position, how highly educated they may be, or how refined their taste in many respects, if they gather about them the low and degraded they must inevitably sink in

the estimation of all who prize true nobility of character. They may fancy they can enjoy the society of their inferiors without contamination, but too late they will learn to their sorrow how groundless was such a belief.

All honest men are working for other men. All love of industry, all love of integrity, all love of kindred, all love of neighbor, all love of country, and all love of humanity, are expressed in labor for others.

OBITUARY

L. Updike

Died, near Brownstown, Va., September 9, 1914, Dorothy L., daughter of H. Ashby and Alice Updike, aged 4 years, 4 months and 16 days. She was sick for one short week with membranous croup. Everything that medical aid and loving hands could do was done, but of none avail. Her short race on earth was run. She was conscious during all her sufferings.

"Little Dorothy," as she was familiarly called, was an unusually bright and attractive child. Her bright face and affectionate ways won the hearts of all who knew her. She left three sisters to mourn the great loss of a baby sister—Flossie, Ruthie and Eva. Her only brother preceded her in death. She looked so sweet in her beautiful white casket covered with floral offerings. Let us be resigned. The One that was able to still the waves has the power and will to do all things well. Cheer up, dear bereaved family.

AN AUNT.

A LITTLE CHAT WITH YOU ABOUT YOUR TEETH

Crooked, twisted, gnarled and deformed teeth are a source of danger to the child, family and state as well. Bucktooth Ben soon gets too sensitive to be in touch with his playmates, and he stays in the background, getting further and further away from his fellows. The child is in danger of being a recluse, a backward. Dentists are to be found all over the land. Call on them.

In every state, in almost every county, you will find people, societies calling the attention of mothers to the necessities of dental cleanliness. Clean the teeth. You will find that a clean tooth never decays; you will find dark spots on the teeth under which lurk small germs that eat holes in the teeth. Get a little orris root and a good brush and rub your teeth. Get a brush for the boy and one for the girl. When you find the teeth and gums sore, bleeding, the teeth falling into holes, the gums separate from the teeth, black spots on the teeth inside and outside of jaw, there is bacteria on the teeth; a little fluid ergan will destroy the germs. If the teeth are in the last stages of decay, see a dentist.

Don't wait until you have lost your teeth to look after your mouth. Watch the boy's and girl's mouth. Disease often comes from decayed teeth.

MARGARET HUDSON,

President Crooked Teeth Society.

## THE RESTITUTION OF ISRAEL

John Remer

Ezek. 36:24: "For I will take you from among the heathens, and gather you out of all countries, and will bring you into your own land." Verse 38: "And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God."

We see from these texts that the Lord brings Israel from all nations and countries. Hear what God says to his people at this present time: "Thy dead men shall live, together with my dead body shall they arise. Awake and ring, ye that dwell in dust, for thy dew is as the dew of herbs; and the earth shall cast out the dead. Come, my people, enter into thy chambers, and shut thy doors about thee; hide thyself for a little moment until the indignation be overpast" (Isa. 26:19, 20, 21). "For behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity. The earth also shall disclose her blood, and shall no more cover her slain."

This scripture is being fulfilled by the European people by leaving their dead on the battlefield unburied. Psalm 37:15: "Their sword shall enter into their own heart, and their bones shall be broken." The text is also being fulfilled in this present trouble.

Heb. 12:25: "See that ye refuse not him that speaketh; for if they escaped not who refused him that spake on earth, much more shall we not escape if we turn away from him that speaketh from heaven, whose voice then shook the earth. But now he hath promised, saying, Yet once more I shake not the earth only, but also heaven, meaning the earthly systems or governments and the ecclesiastical heaven. I think this is being fulfilled in the European war. This all has its fulfillment in this gospel age, which will give way for the restitution of all things spoken of by God's holy prophets since the world began (Acts 3:21; Ezek. 37:12). "Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel." When? After the great time of trouble, which Daniel foretold (Dan. 12:1, 2): "And at that time Michael shall stand up, the great Prince which standeth for the children of they people, and there shall be a time of trouble, such as never was since there was a nation, even to that same time. And many that sleep in the dust shall awake."

Now let us see how long they are to stay in their own land: "My tabernacle shall also be with them; yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel when my sanctuary shall be in the midst of them forevermore." This agrees with Jer. 31:40, which tells us that all of the land shall be holy unto the Lord, and Israel shall be plucked up, nor thrown down any more.

Peruse the works of our philosophers; with all their pomp of diction, how mean, how contemptible are they, compared with the scriptures. Is it possible that a book at once so simple and sublime should be merely the work of man?—Jean Jacques Rousseau, Famous French Agnostic Philosopher.

## PRACTICAL OBSERVATIONS

Jesus came to save, not to judge.  
Covetousness seeks for self, not for God.  
It is no sin to be rich.  
It is a sin to misuse riches.  
Money can not buy happiness.  
Better be poor here and rich hereafter.  
Riches are given to be well used.  
Hoarded riches bring added care.  
God's children need not worry.  
Anxiety indicates a lack of faith.  
"God knows, and loves, and cares."  
Riches test the heart.

## OVERCOMING HANDICAPS

Sometimes, in making an effort to overcome a handicap, we get further ahead than we would have if there had been nothing to conquer. The obstacles we surmount, the difficulties over which we triumph, often bring out qualities in us which would never have been developed without them.

Men every day say: "I have no time to attend to it," when they are urged to secure an interest in God's great salvation. If that means anything it means that if they had nothing else to attend to they might possibly attend to that. But what an estimate to make of God's marvelous proposition! Worthy of consideration only when everything else has been disposed of. There is no good soil in such hearts. Look at the Lord Jesus' estimate. He says: "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you" (Matt. 6:33). He places the kingdom of God and the righteousness at the top of the column. Man puts it at the bottom.

Overdoing is as bad as and sometimes worse than not doing. We may put a fire out by overloading it with that same coal with which it could be kept going. A good many fires are put out in that way. Worshipers in the church service, or at the prayer meeting, go away cold because the very sermons and talks and prayers, and maybe music, that began to warm them, were piled on until the fires of their zeal were entirely smothered out.

There is no load that will break a man down so quickly and so surely as a load of revenge. The man who tries to get even with others has few opportunities of gratifying his hatred, but he is all the time corroding himself.—W. J. Bryan.

Any man who is prepared for defeat would be half defeated before he commenced.—Admiral Farragut.

## 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.

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# 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.

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NUMBER 2

## THE EASTERN QUESTION: ITS RELATION TO ARMAGEDDON

Concluded

In 1798 Napoleon obtained the consent of the French assembly to take his army into Egypt. He met with but slight resistance on the part of the Mamelukes (the ruling class), who, after pushing at him as the prophecy had stated, retired up the Nile, leaving him in possession of all of lower Egypt. The flood season prevented further operations in that direction at once, so he entered upon the conquest of Palestine and Syria. His success aroused the English, who became suspicious that their interests in India and the far East might be seriously interfered with. The territory in which Napoleon was operating at this time belonged to Turkey, which nation held almost identically the same territory formerly known as the kingdom of the north. England immediately set to work to arouse Turkey from her lethargy to the defense and possible recovery of her provinces. This England succeeded in doing; and, aided by England and Russia, Turkey (now king of the north) sent an army like a whirlwind against Napoleon. Before this onslaught the French arms could not stand, and Napoleon was compelled to raise the siege of St. Jean de Acre and beat his first retreat. French prestige was broken, and the decline of that nation's power was only eclipsed by the humiliation of their brilliant leader, who passed his last days in exile on the island of St. Helena.

The close of this conflict left Turkey (king of the north) standing in all these lands, for even Egypt did not escape, but he had power over her treasury, as Turkey continued to receive tribute from that nation. And in the greater part of the territory of the kingdom of the north, with his capital still at Constantinople, holding the glorious holy land, and Jerusalem, the city of the great King, stands Turkey today to complete the prophetic record written for her, which is as follows:

"But tidings out of the east and out of the north shall trouble him; therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him" (Dan. 11:44, 45).

It is evident that the tidings out of the east and out of the north which shall trouble Turkey must come from other nations. As stated before, Turkey holds in her possession advantages which no nation of Europe is willing another should possess. The city of Constantinople, with its sur-

roundings, is viewed with envy by them all as a prize greatly to be desired. Russia above all other nations, especially during the last two centuries, has been seeking to gain possession of that city and adjacent territory in order to control the narrow waterway leading from the Black Sea into the Mediterranean. Possessed of a vast territory to the north, with almost inexhaustible resources and a population exceeding that of any other nation of Europe, Russia has been handicapped in one respect. In all her vast area she possessed no open winter port. This prevented her becoming a naval power. But could she get possession of all the country surrounding the Black Sea and its outlet she would have a safe retreat in which she could build unassailed (because the approach to it would be guarded by her own forts) a fleet which would at once place her in the forefront of nations, and put in her hands the balance of power. Russia has made repeated efforts to carry out her purpose, but only to be checked by the powers of Europe.

Thus Russia (the great bear) has for hundreds of years crouched in these north parts and manipulated with her right paw about the Black Sea for an outlet. Repeatedly defeated in that direction, she began to stretch her left paw out across Siberia to the Pacific, desiring to obtain there what she had been seeking to the south. In this effort she accomplished the marvelous engineering feat of building a railroad across about 5000 miles of almost unknown wilds, and established the port of Vladivostock on the Pacific. Valuable an acquisition as this is, yet still it is icebound for several months of the year. She then began by intrigue or otherwise to encroach upon China and creep down the coast of the Pacific into warmer waters. At this point came another remarkable fulfillment of prophecy. Joel had said with reference to this closing conflict that the heathen should be awakened up; and John states that the kings of the east are to take part in the final battle of Armageddon.

For centuries the eastern nations of China, Japan, Korea and to some extent India had slumbered peacefully behind locked doors, satisfied with their own attainments. The western nations knocked in vain for admittance. At length the sleepers began slowly to arise; and, opening their eyes, they discovered that the west had marched on in the path of progress and left them far behind. Cautiously they opened their doors and the foreigners one by one slipped in, and thus intercourse was established between the east and the west. The prophecy had said the heathen shall be awakened up, and the process had begun.

Japan was the leader in recognizing the bene-

fits and advantages of western civilization, and she sent scores of her young men into these countries, there to be educated and to return, bringing with them a knowledge of the arts, sciences, inventions and methods of warfare of each; thus seeking to gather to herself the wisdom and advancement of them all.

But Joel also said: "The weak shall say I am strong." The world looked on with wonder as they saw the little, weak, obscure nation of Japan cast aside her slumber robes, clothe herself with the garments of a modern warrior, and shake her mailed fist in the face of her colossal neighbor. War in the east followed, and Japan carried her conquest almost to the heart of China, planting her banners throughout the province of Manchuria and finally on the walls of Port Arthur.

Russia now stepped in and by diplomacy wrested from Japan a considerable portion of her spoils, including Port Arthur. In the possession of that place she obtained what she had been seeking, to wit: an open port, which was also a stronghold and strategic point in the far East, but little inferior to that of Constantinople in the near east.

But the world was still more astonished by what followed. Japan again arose in her assumption of strength and attacked Russia. In the war which followed she recovered by force of arms from that nation all Russia had so recently gained by diplomacy. In the battles and marches which ensued she drove the Russian soldiers over the same ground over which she had just before driven the soldiers of China, retaking the same strongholds and finally recapturing Port Arthur. Surely Japan has awakened and has said: "I am strong."

China is following in the wake of Japan, and her movements are apparently more rapid than were those of that nation. One writer recently said: "The change which China has wrought in a decade equals that of a century in any other nation."

India is arising and shaking from herself the stupor of centuries.

But the prophetic statement, "Let the weak say I am strong," has again been illustrated in the Balkan war. Think of the attitude of independence assumed by the federation of the little Balkan states toward the great powers of Europe. Think of the threat of Bulgaria when she stated that she would defy the powers should they attempt to dispossess her of any of the territory she had already acquired or attempt to prevent the accomplishment of her purpose. Indeed, the weak are saying "I am strong," and all are arming for the conflict.

But the wounding of the left paw of the great northern bear in the far East and the awakening of those nations, causing them to stand for their rights and the integrity of their territory, has made much more difficult the accomplishment of Russian designs in the far East, and has caused that nation once more to throw her force and power into the right paw and look again toward the Bosphorus through the Slavonic elements of that region. In the meantime changes have taken place in Europe which seem favorable to Russia. The rising power of Germany, her ambition to be second to none even on the sea, has made friends

of three old-time enemies—England, France and Russia—thus forming the triple entente, and these three now stand like a great tripod over Germany in an alliance to check her rising aspirations. Over against these we have the triple alliance, composed of Germany, Prussia and Italy. As a result England no longer feels it so much her bounden duty to oppose Russia in her designs on the Turk.

But the prophecy says: "He (the Turk) shall go forth with great fury to destroy and utterly to make away many." This language indicates that something will cause great wrath on the part of the Turk, and he will enter upon a war of extermination, in the midst of which he will transfer his seat of government to Jerusalem; and, receiving no help, he will there come to his end. Rev. 16:12 tells us that the waters of the great river Euphrates will be dried up. Waters, as a symbol, stands for kindreds, nations, tongues and people (Rev. 17:15). This is symbolic language, and means that the nation occupying the countries drained by that river will gradually cease to be a power, by the loss of its people and territory. Rivers do not dry up suddenly, neither do great nations lose their power in a day. That this drying-up process is going on with Turkey is clearly shown by the following facts. She lost Algeria and Greece in 1830; Servia, Rumania, Montenegro and Cyprus in 1878; Tunis in 1881; Egypt in 1882; Crete in 1898; Eastern Rumelia with Bulgaria and Bosnia and Herzegovina in 1908; Tripoli in 1911.

April 1, 1913, as a result of the Balkan war, still in progress, all her territory in Europe has been taken except a narrow strip including Constantinople, and even this is hard pressed by the allies.

Surely the drying up is rapidly going on. But this is not all. The nation itself is divided into factions who are antagonistic to each other. At the very heart of the government we see the Young Turk party, which is opposed to the faction loyal to the old sultan. In various localities are persons who claim to be the legitimate successors of Mohammed and demand the obedience of the faithful. Some of these have quite a large following. Again the mass of Mohammedans have no love for the Turk. All these things, together with the attitude of the nations of Europe toward him, are driving him to desperation. Nothing can unite all these factions among the Mohammedans excepting the declaration of a holy war, a war of extermination of their enemies. Under the fanatical influence of such a movement we would see all these unite and go forth with great fury, throwing themselves with perfect abandon into the very jaws of death, for they are taught that all who fall in a holy war have a sure passport to paradise. That this measure will be resorted to by the Turk is quite clearly indicated in the present trend of events. In fact, this step has been urged more than once by the religious leaders among the Mohammedans.

Driven from Europe, with the loss of Constantinople as his capital, to what point would he naturally go? The war having assumed a religious character, the city of Jerusalem becomes a more important point than any other city in the world. For in the eyes of both Christians and Mohammedans



dans it is esteemed emphatically the "holy city," "the city of the great King," and destined finally to be the capital of the whole world. While it is evident and generally understood that the Turk will go to Jerusalem, it is equally certain that the nations will follow him thither. They will not be content to leave him in possession of the holy city, a prize which the Christian nations have coveted for years and for the recovery of which the Crusades, costing thousands of lives and millions of dollars, were organized and carried on.

The pope of Rome has recently suggested that the time has come when the holy grail should be rescued from the Turk's impious hands.

According to prophecy, in the final effort against the Turks in the taking of the holy city all the nations of the earth are to be involved. There are three verses of scripture which speak of the final overthrow of the Turk. These are Rev. 16:12; Zech. 14:1-3; and Dan. 11:45. These texts state positively that the Turk will move his seat of government to Jerusalem, that all nations will be gathered against that city, and that the city will be taken, that the Turk will come to his end, for none shall help him.

Always some power has been ready to step in and assist him, but in the way now in progress the Turk has appealed again and again to the powers for help, and no one has responded thus far. On the contrary, there seems to be but little objection to the idea of his being driven from Europe. And so far as his possessions in Asia are concerned the massing of troops by Russia in the Trans-Caucasus has revealed to Europe the fact that Russia has her eyes set on Armenia. And while Germany has been loud in shouting for the integrity of Asia Minor, yet it transpires that she has almost acquired the control of Anatolia, and the Russian press is now charging Germany with duplicity in this matter.

If the nations are not willing to help the Turk to retain his footing in Constantinople, but are willing to invade his Asiatic possessions, they certainly are not willing to assist him in retaining Jerusalem, and if not in Jerusalem then no place on earth at all; and the Turk must go, not from Europe only, but from the whole world; "and he shall come to his end, and none shall help him. And at that time shall Michael stand up, the great Prince which standeth for the children of thy people; and there shall be a time of trouble such as never was since there was a nation, even to that same time; and at that time thy people shall be delivered, everyone who shall be found written in the book. And many of them that sleep in the dust of the earth, shall awake, some to everlasting life and some to shame and everlasting contempt" (Dan. 11:45; 12:1, 2).—R. S. Owen. Selected by Sister McIlrath.

### JOY

"The Joy of the Lord is Your Strength"  
(Neh. 8:10)

There is a vast difference between levity and joy. Joy is gladness, exultation; levity is a want of seriousness.

Notice the order in which the apostle Paul enumerates the fruit of the spirit: "But the fruit of the spirit is love, joy, peace, long suffering, gentle-

ness, goodness, faith, meekness, temperance" (Gal. 5:6). Observe, he does not say "fruits," but "fruit," so then all the above are necessarily of the same species of family, so to speak. They do not differ in quantity, but rather in their manifestation. All these spring from and have their root in love. Hence we see another reason why love is the principal thing.

James says: "But the wisdom (or love) that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." Very much in the same order as Brother Paul arranges them.

Few people really understand what joy means or rather is; we confuse it with laughter. If you take a good concordance and look under the words "laugh," "laughed," "laugheth," "laughing" and "laughter" we think you will be surprised, smile more and laugh less. If you will notice the context to each of these references I think you will think twice before you indulge in laughter or levity. Notice the first place the word "laughter" is used in scripture is in Gen. 18:13. God asks this question after making a promise to Abraham: "Wherefore did Sarah laugh?" We all know what the laugh of derision is. So does God. Our Lord said: "Woe unto you that are full, for ye shall hunger; woe unto you that laugh now, for ye shall mourn and weep." David, speaking of this same class, says: "He that sitteth in the heavens shall laugh; the Lord shall have them in derision." When God laughs it is always when his enemies are discomfited. James exhorts all to "Draw nigh to God, and to let our laughter be turned to mourning." We see there is a great difference between joy and laughter. Laughter usually results and is caused by the ludicrous actions of another; joy comes as the result of knowledge acquired respecting what God intends to do for us in the kingdom.

The clearer our knowledge is of God, and of his Son Jesus Christ, the greater becomes our joy, the stronger our love is to God and his dear Son, the more ardently we will serve him. Joy always follows service.

Paul and Silas, after having many stripes laid upon them, their feet made fast in stocks within the inner prison at midnight, prayed and sang praises unto God; "and the prisoners heard them." This is what joy did for Paul and Silas. Now notice what joy did for the one whom Paul so faithfully followed: "Looking unto Jesus, the author and finisher of 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."

It is said that Christ was never known to laugh. I believe this; it would be characteristic of his whole life and deportment. The record is that he was holy, harmless, undefiled, separate from sinners. He never walked in the counsel of the ungodly; none ever found him standing in the seat of the scornful. He was despised and rejected of men; a man of sorrows, and acquainted with grief: we hid, as it were, our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows; yet we did him esteem him stricken,

smitten of God, and afflicted. He was wounded for our transgressions, bruised for our iniquities; the chastisement of our peace upon him; and with his stripes we are healed.

Beloved, what enabled him to pass through and endure all this? I verily believe with all my heart it was because of the great joy he possessed resulting from his great love for God the Father, and the strong faith that God would fulfill all his promises made in respect of him. Listen, beloved: "He shall see of the travail of his soul, shall be satisfied; by his knowledge shall my righteous servant justify many: for he shall bear their iniquities." Now, mark well this promise: "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death, and he was numbered with the transgressors; and he bore the sin of many, and made intercession for the transgressors." If this brought joy to Christ ought not "the strong" (his saints), with whom he will divide the spoil, also rejoice?

Upon one occasion the record is: "A voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased." What a wonderful recognition was this. Surely it must have filled them with joy. Do you think that Jesus was surprised when the Holy Spirit descended upon him and God proclaimed him to be his Son? Surely not; Christ expected it. He knew God's word thoroughly; he could quote it correctly, and in its proper connections. He was familiar with the Psalms and the prophet Isaiah especially. He knew Isaiah 42:1, 2: "Behold my servant whom I uphold, mine elect, in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard on the street."

Now read Matt. 12:18, 19: "Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased; I will put my spirit upon him, and he shall show judgment to the Gentiles. He shall not strive nor cry; neither shall any man hear his voice in the streets."

No wonder we read that "when he was come into his own country he taught them in their synagogue, insomuch that they were astonished and said, Whence hath this man this wisdom and these mighty works?" (Matt. 13:54). All the knowledge Jesus possessed came to him from the word of God; his mind, being the mind of God, was illuminated by God's holy spirit, so that he understood it. Read his sayings; follow him in his wonderful discourses; how much is gathered outside of the scriptures? Surely he preached the word; surely he loved the word of God—even the story of Jonah stands approved as authentic by him.

Notice the joy he experienced by always being obedient to his Father's will. It was written of him, and he knew it: "Lo, I come, as in the volume of the book it is written of me, to do thy will, O God." He said also himself: "I come not to do my own will, but the will of him who sent me."

In Job 38 God asks him a series of questions, none of which could Job answer. Read them over and see if you can do better than Job. I can not, in fact I can not do even as well as Job did. In

verse 6 God asks him, speaking of the earth, "Whereupon are the foundations thereof fastened? Or who laid the cornerstone thereof, when the morning stars sang together all the sons of God shouted for joy?" Surely they shouted for joy as they beheld the diversified wisdom of God as displayed by his marvelous power in bringing into existence this glorious planet we call and love the earth, our home. Beloved, who can not help but be filled with joy as we feel our hearts going out to him in love, and meditating upon his goodness to the children of men?

Again, as we anticipate the glories of the coming kingdom and the part we will have, does this bring to us sorrow? Nay, brethren, but joy unspeakable and full of glory. Our souls are set on fire with love and joy; we long to be with God, for we know then that in his presence there is fullness of joy, and at his right hand pleasure for evermore.

No wonder James says: "Count it all joy when ye fall into divers temptations," for temptations develop character, and character, if fashioned after the likeness of his dear Son, will surely give us an abundant entrance into the kingdom of God. This is not far off. David says: "For his anger endureth but a moment; in his favor is life, weeping may endure for a night, but joy in the morning." The dark night of sin is almost over; the mists of superstition are fleeing before the heralds of the truth; the sun of righteousness is about to rise; the voice of him that hushed the turbulent Sea of Galilee will again be heard speaking: "Peace, be still." "Be glad in the Lord, and rejoice, ye righteous; and shout for joy, all upright in heart."

May the joy of believing, obeying and practicing the truth in our daily lives fit us for that glad day when we shall hear the Master say: "Well done, good and faithful servant, enter thou into the joys of thy Lord."

GEORGE B. ALLDRIDGE.

## DID THE HOLY SPIRIT COME TO STAY?

### No. 1

Some of the papers that are vigorous exponents of Adventism, and the doctrine of the second coming of Christ, and the establishment of his kingdom here on earth, are exercising themselves considerably over the above question.

Imagine, if you can, the apostle Peter or James or John entering into an elaborate and labored argument on the Day of Pentecost, or immediately thereafter, in order to prove to and convince the people, or to convince themselves—those upon whom this baptism of the Holy Ghost was administered—that it was a reality, that they actually had received it. What would the enemies of Christ have said to such an exhibition of weakness on their part? I tell you it needed no argument on the part of the disciples, because it was a self-evident fact. It was a fact that they could very easily demonstrate, not only to the eye, as the people beheld the tongue of fire, but to the ear as they heard them speak with other tongues as the spirit gave them utterance, and to all the senses as they discerned the powers which they possessed of performing wonders, signs and miracles, according to the will of God. Can you doubt

that the same cause today would produce the same effect? Can you doubt that if the Holy Spirit was poured out upon a company of believers today as it was upon the Day of Pentecost, under the same circumstances, that it would be followed by the same demonstrations, and that the same gifts and powers would be bestowed upon them? I surely can not. God is the same being in all ages (Mal. 3:6): "For I am the Lord, I change not." His spirit has the same power today when given in the same degree and in the same measure. Look at the wonderful powers Jesus possessed. Whence came they? The record says (John 3:34): "For God giveth not the spirit by measure unto him."

The disciples were baptized with holy spirit. Do you claim the same? They could demonstrate the fact by speaking with tongues, by signs and wonders and divers miracles and gifts of the Holy Ghost. Can you who claim to have received this baptism of holy spirit do the same? You may waste column after column of valuable space in your church papers trying to convince the world; yea, and trying to convince your own members, the body of which Christ is the head, that you have tasted of the powers of the world to come; but if you can not demonstrate it they will not believe it. That God's spirit is in his true church today, that his spirit is in every true believer, and has been ever since the day of Pentecost, we verily believe. That the spirit of God, or holy spirit, was in God's prophets of old, that it was in the disciples and Christ before the Day of Pentecost, we also believe, but no such outpouring of God's holy spirit was manifested before or since with tongues of fire and demonstrations of power.

There were two baptisms of holy spirit with an interval of perhaps seven or eight years between them—upon the Jew first, and also upon the Gentile. These occurred during the changing from the law to the gospel dispensation, and they were given for a purpose, and that purpose was to bear witness that the things which they spake and taught were true, and to establish their word as the word of God. How was Nicodemus convinced? John 3:5: "Rabbi, we know that thou art a teacher come from God, for no man can do these miracles that thou doest except God be with him." John sent two of his disciples to ask Jesus whether he was the one that should come; or do we look for another. Mark 11:4: "Jesus answered and said unto him, Go and show John again those things which ye do hear and see. The blind receive their sight and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." Proof that was Jesus was the Christ, proof that it was from God, and that the word which Christ and his disciples taught was the word of God, that the gospel which they preached was the gospel of God. Believing that the Bible teaches that, that was one object in the giving of the spirit to confirm the word. While it may be very commendable in Christians to pray for a Pentecostal outpouring of the holy spirit, yet we can not do it with any degree of faith because we fail to find any promise which God has made that will reach us and be applicable to the present time. I know they will quote Peter's words to me which he spake to the

Jews on the Day of Pentecost (Acts 3:39): "For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord shall call." Peter was addressing the house of Israel (verse 36); "to you and to your children" would mean the Israelites and their children. And Peter says (chapter 3; verse 25): "Ye are the children of the prophets, and of the covenant which God made with our fathers," so that applied to them and at that time. But the latter clause—how will we get around that? Well, we don't want to go around anything. If there is a promise of a baptism of the holy spirit that will reach the Gentiles of this generation we certainly desire it; but to have the name without the power to manifest it to the world, or to demonstrate it as did the apostles and Christ, or even to know it as a certainty, seems an empty honor. Peter undoubtedly was referring to the calling of the Gentiles as a people, and the baptism of holy spirit which was afterward poured out upon them as a people in the case of Cornelius, and those believing Gentiles that were with him. Peter, referring to this, uses this language (Acts 15:8): "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us, and put no difference between us and them, purifying their hearts by faith." Paul uses the same language as Peter in writing to the Ephesians (2:13): "But now in Christ Jesus ye who sometimes were afar off are made nigh by the blood of Christ. And came and preached peace to you which were afar off and to them that were nigh." How many were called? The Jews, which were said to be "nigh," and the Gentiles, which were "afar off," and they both received a baptism of holy spirit as a witness.—Walker Perrine.

#### WHAT IS THE POPE DOING FOR BELGIUM?

Belgium is one of the most Catholic countries in Europe. For many centuries it has sent to Rome as "Peter's pence" thousands of dollars, which must now amount to a huge sum. To this should be added private donations, endowments, legacies, etc., of which the same church has been the beneficiary without competition. In short, Belgium has done its duty to the Vatican. But now that poor Belgium has been stripped of everything, and stands shivering, hungry and bleeding in the cold, how much of this "Peter's pence," not to speak of other moneys received from Belgium, is the Holy Father sending back to the afflicted country?

The Catholic church commands vast wealth. It has many treasures, each worth a fortune; it has saints' tombs as rich as banks; it has monasteries with big incomes; it has holy relics that are millionaires, and vessels and vestments that glitter with precious stones of rare beauty and great price. Do we hear that the church is about to part with some of these treasures for her starving Catholic children in Belgium? She who is so sensitive when a bursting shell injures a cathedral—is she showing the same solicitude for the lives of the people who built these cathedrals?—The Peril.

# THE RESTITUTION

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## EDITORIAL

Every failure teaches a man something if he will learn.—Dickens.

It is a great thing in life to learn how to forget wisely.—Weir Mitchell.

Many thanks to Sister Susan A. Howard for a letter of special interest and information.

Because the goal is distant, is that any reason why we should not march toward it—Victor Hugo.

Bro. J. A. Railton writes that he has been very sick for a month or two, but is now better. The Lord grant our brother a complete recovery.

Dating January 11th, Bro. J. J. Heckman writes: "I baptized two yesterday, after having preached here each Sunday for about four months. Rejoice with us and the angels of heaven." We certainly do.

If the assumption that the church is the king-

dom be granted the whole (papal) system appears logical and scriptural. Consequently, if this intolerance and all the crusades of extirpation waged against infidels and heretics must be conceded to be but the exercise of the legitimate authority of the church over the state. Protestantism has no defense.

Bro. Almus Adams writes: "When we made our last report we had just closed a very successful meeting at Moorefield. We then moved south to the North Star schoolhouse, where we have succeeded in getting the majority of the people to believe the truth, and hope that in time all will obey and prepare for themselves a home in the kingdom. Four took a stand for the truth, and on the 9th were baptized into the all-saving name. We were next to go to Freedom, but the cold and snow prevented, so we came home after a month of hard work, but feeling highly paid, for eleven were rejoicing in hope. At this writing we are holding a series in Kennard. Our prayer is that someone may be led to the light of the gospel. Brethren, pray for the work everywhere."

Calling the church the kingdom of God reminds me of a conundrum that was popular in our rustic boyhood farm days: "How many legs has a calf if you call the tail a leg?" If the farmer said five the laugh was on him; but not infrequently the rustic was shrewd enough to answer: "Four; for calling a calf's tail a leg doesn't make it a leg." Calling the church a kingdom doesn't make it a kingdom. Nowhere in the scriptures is the church ever called a kingdom, nor is Christ ever called the king of the church. To be sure, "king" is one of his divine titles (Ps. 10:16), and he is "king of the Jews" (Matt. 2:2); but "king of the church"—never. "Christ is the head of the church" (Eph. 5:32), and the church is his body, for "he is the head of the body, the church" (Col. 1:18). Again, "Christ is the bridegroom" (John 3:29), and the church is his bride, who at "the marriage of the Lamb" becomes "his wife" (Rev. 19:7). In that wonderful passage (Eph. 5:23-32) the apostle Paul uses marriage to set forth the relation between Christ and his church—husband and wife. He may be "king" to others, but not to the church. Of that he is "head" and "husband," and the church is his "body," his "wife."

Jas. 5:14, 15 reads: "Is any sick among you? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins they shall be forgiven him. This passage has reference first to physical sickness, which was healed by the apostles, elders (1 Pet. 5:1) during the apostolic age in order to confirm the word. Jesus says: "They shall lay hands on the sick and they shall recover" (Mark 16:18). The father of Publius lay sick of a fever and of a bloody flux; to whom Paul entered and prayed, and laid his hands on him and healed him (Acts 28:8; Acts 19:11; 1 Cor. 12:9, 28; Acts 28:9). But this which was in part is done away (1 Cor. 12:10; 13:10). "But when that which is



perfect is come then that which is in part shall be done away." Gifts of healings were given to only a part of the church (1 Cor. 12:9). That which is perfect has come (Jas. 1:25). But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer but a doer of the work, this man shall be blessed in his deeds. See also Heb. 2:4.

1. When that which is perfect has come, that which is in part shall be done away (1 Cor. 12:10).
2. But that which is perfect has come (Jas. 1:25).
3. But gifts of healing were in part (1 Cor. 12:9).
4. Therefore gifts of healing are done away.

### THE PROMISES

The first testimony to which I will call your attention is the words of the angel of God, addressed to Mary, the mother of our Lord: "Fear not, Mary, for thou hast found favor with God. And, behold, thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest. And the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." I think it is reasonable to believe that the words of this promise were intended to be understood just as they are recorded, as there is no explanation otherwise by the angel. The hope of the Israelitish people was fixed on the promised Messiah. They looked forward with long expectancy to the advent of a son of David, to sit on David's throne and rule over the house of David. But we know that this hope of theirs was not realized in the life that they were then living, nor will it be made a realization until Jesus comes again. We read in Ezekiel about the overturning of David's kingdom: "Thou profane and wicked prince of Israel (meaning Zedekiah, for he was the last king that reigned over the house of Jacob), whose day is when iniquity shall have an end. Thus saith the Lord God: Remove the diadem and take off the crown; it shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more until he come whose right it is and I will give it him." Who is he of whom Jehovah speaks here when he says: "I will give it him?" Why, it is the same one as is referred to in the promise to Mary, even Christ our Lord. The place of David's throne was Mt. Zion in Jerusalem, and there the throne of Messiah, the king of the Jews, is to be established with judgment and justice forever. Jesus himself promised that he would come again (John 14:3). The manner of his coming is placed beyond all question, for the angels who appeared to the disciples on the Mount of Olives, as they witnessed the ascension of their Lord into heaven, said: "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." Christ is therefore coming personally and visibly to the earth as really as before. But when he comes again he comes not as a sufferer, not as a "man of sorrows," but as a King and Conqueror to occupy a throne of glory.

I have thus far talked of the coming of Jesus,

but what is he coming for? There would be no need of his coming to earth again if we are to reign with him in heaven. In the promise made to Abraham God said: "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession, and I will be their God." In Gal. 3:16 we read: "Not to seeds as of many, but as of one, and to thy seed, which is Christ." This is Abraham's primal seed, but we are very closely associated with him, for we are of the faith of Abraham who are counted as the seed and joint heirs. Gal. 3:29: "And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise."

We see from Gen. 26:4 and 35:12 that Isaac and Jacob are heirs to this same land, and faith in the gospel and obedience by baptism makes us Christ's and heirs to this same land. When we are redeemed by the blood of Christ we are no more servants, but sons and heirs with Jesus of that kingdom which David was king over, of the kingdom which was overturned, but which will soon be restored. How much greater are the riches of the promises than the riches and wealth of this world. Yes, an inheritance in that glorious kingdom can not be compared to anything that wealth can buy. May the hope of eternal life keep us from all temptation; and may he grant us according to the riches of his glory, that Christ may dwell in our hearts, and that we may all be rich in faith and heirs to the kingdom. There is only one way by which we may gain the promised inheritance. Not by works alone, but by faith and trust in the word of truth as taught by the Savior. "He that overcometh shall inherit all things, and I will be his God and he shall be my son." "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God."

That we with Jesus may inherit the glories of the promised inheritance and gain eternal life is our hope, the one hope of our calling. Let our prayer be, "Thy kingdom come, thy will be done on earth as it is in heaven."

EMMA C. GROVES.

### THE EARTH AND ITS FUTURE

D. C. Robison

The theological schools of today have lost sight largely of the apostolic teaching in regard to the future of the earth and Jehovah's purpose in creating it. It is an unusual thing to hear from the pulpit that God created the earth to be inhabited. The prophetic word declares that the righteous shall never be removed, but the wicked shall not inhabit the earth (Prov. 10:30). It also states in positive terms that the Lord will fill the earth with his glory (Numbers 14:21; Isa. 11:9; Hab. 2:14).

These testimonies with others state what Jehovah purposed in the beginning. Jesus taught: "Blessed are the meek, for they shall inherit the earth" (Matt. 5:5). Again we read: "Nevertheless, we look for a new heaven and a new earth, wherein dwelleth righteousness" (2 Pet. 2:13). It is further stated in this scripture that it is "according to promise." If we are promised new heavens and a new earth it is right we should be-

lieve the message. The question arises here as to what is meant by the expression of "new heavens." In this chapter and 7th verse the apostle uses the same expression "heavens," and applies it to the present system, which he says "is kept in store reserved unto fire against the day of judgment and perdition of ungodly men." The present heavens and earth evidently applies to our political, industrial and social arrangement. I am asked, Do you believe that the earth will in the future be placed under a new system that is of a heavenly or divine nature? I answer that I certainly do, because of the many prophetic utterances which we shall give. The prayer that Jesus gave to his apostles is one of those that deals with this question. He taught them to pray, "Thy kingdom come, they will be done in earth as it is in heaven." The coming of the kingdom will bring about God's will in the earth. This certainly means that sin must be destroyed from the earth. It will again be restored to its Edenic beauty. In the language of the prophet, nothing shall harm in all my holy mountain or kingdom. The kingdom will become a pure theocracy over which Jesus will rule. It will be a strong government in which men will learn righteousness. Those who have been in touch with God's purpose as to the future of the earth from righteous Abel until the coming of Jesus the Christ will be made rulers with Christ in the restoration of the earth to its former beauty (Isa. 32:1; Rev. 11:15; 20:4).

When we speak of the kingdom of God we mean a real, tangible kingdom. There are five elements in any kingdom, as follows: A king, associate rulers, territory, subjects and laws. In Daniel (chapter 2) we have a brief history of the existence of five universal empires or kingdoms which were to rule over the earth. The first, as given by the prophet, was the Babylonian, represented by the head of gold. It was literal and universal. After it was to arise a second and third and a fourth. Each was literal and universal. As Gentile kingdoms the three last named are known as Medo-Persian, Grecian and Roman. The citizenship of each of these passed into the other. So it will be in the kingdom of God.

After naming the kingdoms and following the division of the fourth or Roman kingdom in two, then ten kingdoms represented by the lower legs and ten toes and the iron and clay condition, the prophet states: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; 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" (Daniel 2:44). From a statement made in verse 45 we learn that it will be the stone, or the fifth universal, literal kingdom. According to the prophet we are in the iron and clay condition of the fourth or Roman kingdom. These two elements will not mix. Capital and labor constitute the iron and clay. They exist, but will not mix. They are both destructive elements and must be destroyed. These systems are a natural outgrowth of the present form of Gentile governments. They belong to the system inaugurated by Nimrod of old. Under this system misrule and poverty has and will exist until the stone kingdom shall have been set up on the earth. In Psalm 72

we learn that in his (the king's) days shall the righteous flourish; and an abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea and from the river to the end of the earth.

In concluding this article we wish to quote again from Daniel 7:27: "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions (rulers) shall serve and obey him."

If we are to interpret language as we find it in the scripture we are compelled to accept a literal and not a spiritual interpretation. The proofs that we have given are plain. "My words," said Jesus, "are spirit and are life."—Printed from the Salem News.

## LAW AND SIN FOR ISRAEL

### No. 2

The following five reasons are given why the Israelites should observe the Sabbath:

1. Because of God's rest on the seventh day (Ex. 20:11).

2. As a sign that God had sanctified Israel from other nations (Ex. 31:12-18).

3. In order that their work animals might have rest (Ex. 23:12).

4. In order that their servants might rest as well as they (Deut. 5:14).

5. In commemoration of their deliverance from Egyptian bondage (Deut. 5:15). This latter reason could not apply, only in a typical sense, to any other people than the nations of Israel.

In Ex. 20; Deut. 5 and Ex. 34 and 35:2, 3, there are very different readings of the commands of the decalogue, and in Rom. 13:9 Paul quotes the last five precepts in a different order from that found anywhere in the old book.

Commentators generally agree that revisions had been made in the law by Ezra and other recompilers. Dr. Hastings thinks that "thy cattle and the stranger that is within thy gate" refers to city gates, therefore is not the original reading as on the tablets of stone. He also thinks that the reference to the Creator's rest is also a later addition, and that the tenth precept against coveting a neighbor's wife, cattle, etc., by classing women with land, house, cattle and other chattels, has reference to the system of slavery established by Moses for Israel (Ex. 21; Lev. 25).

As regards the law "visiting the iniquities of the fathers upon the children, unto the third and fourth generation of them that hate me," it should be self-evident that this is not the law in heaven for angels, nor the law in the future kingdom of God, where "the son shall not bear iniquity of the father, nor the father the iniquity of the son," but "every man shall die for his own iniquity," the sinner dying at one hundred years old accursed (Ezek. 18:20; Jer. 31:10-35; Isa. 65:17-24).

The fact that it is impossible, from the different readings of the law, to know the exact letter of the law should show that it is the spiritual intent of the law, rather than the letter, that is most important. "That we should serve (God) in newness of spirit, and not in the oldness of the let-

ter." "For the letter killeth, but the spirit (Christ and love within) giveth life." "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death—which is in my members" (Rom. 7 and 8; 2 Cor. 3; Gal. 5).

The laws of the prophets were mainly moral and those of the priests mainly ritualistic. As morals are above rituals and prophets generally nearer to God than priests, so we often see the prophets, like Jesus, rebuking the priests (1 Kings 18; Matt. 23).

In the first chapters of Paul's epistle to the Romans he shows that all mankind, from the fall of Adam, had the knowledge of right and wrong and of good and vil implanted within them by the law of nature, and that from Adam to Moses, without any written law, mankind were responsible to God from this law and from the book of nature. As parents prefer to have children obey from the principles of right and from the motive of love, rather than from threatenings and fear, so God left all nations to walk in their own ways, with only the loving warnings of prophets, until the time of Moses. Then, because of transgression of this law of nature, the written law of Moses was added to force righteousness upon them, until the righteous seed should come, when the new covenant children were freed from all the letter of the law, thus leaving them again under the "perfect law of liberty," the law of love as from Adam to Moses (Gal. 3:19; Acts 14:16, 17; 17:30-33; Rom. 2:14, 15).

Written law and force are not necessary only for the naturally depraved (1 Tim. 1:9, 10). Therefore such a law as the decalogue is neither necessary in heaven nor in the future kingdom of heaven, in the letter as given to Israel; but only in the spirit as summed up in the great love commands (Rom. 13:8-11; Matt. 22:36-40). New covenant children have existed from the beginning, and have always been those who were actuated by the righteous principles of love for God and humanity, engraven in their minds and hearts by the spirit of the living God (Jer. 31; Ezek. 36; Heb. 8:2; 2 Cor. 3).

W. L. CROWE.

#### A FEW SOBER WORDS ABOUT SATAN

Nearly sixty centuries have passed away since Satan set his foot in Eden to tempt and destroy earth's first and rightful ruler, its first emperor, but he did not dare approach him. He went to the empress, and, alas! he succeeded. The world knows to its bitterest sorrow the result. But for nearly twenty centuries a certain prayer has been poured into the ears of the Almighty from millions of agonized hearts, viz: "Thy kingdom come (in place of Satan's). Thy will be done (instead of his), and let him (our enemy) be destroyed forever." And this prayer will be answered in due time, as surely as its author lives. But let us see what this monster of wickedness once was, and what his end will be, for his end is as sure as was his creation or beginning.

To me this is a solar plexus blow to the worldwide acceptance and belief in Satan's first great lie, that man should not die, but live forever, in spite of his Creator, whether good or bad. It is the most stupendous lie ever uttered by devilish

lips, and is utterly denied by all human experience and by the Almighty himself. It has not a leg to stand upon. But Satan has made it go because it was his most effective and powerful weapon to drive men from God. He has pictured God as being as much superior to him (Satan) in malignity, cruelty and vindictiveness as he is so much greater in power. Not only this, but he has the brazen effrontery to lay claim to and teach his followers that he will live as long as God himself, i. e., that he is immortal. If this is true, where, when and by whom was this precious boon given to him? Someone must have given it, for it is a "gift," and he could not confer it upon himself. Believing as I do that there is for us no immortality out of Christ, I can not possibly conceive how he ever got it, because if he has it he could not be "destroyed," for immortality can not die! It is perfectly inconceivable and abhorrent to all ideas of simple justice that the only Being authorized to confer this inestimable gift upon our race, and then only upon such members of the race as who by patient continuance in well doing are worthy of it, should confer the same reward upon the most malignant and bitter enemy of God and man, to-wit, eternal life. Mind you, Jesus Christ as the word was with God ages before Satan was ever created, and he came into being solely through this word, which shall judge him in the last day. The edict of the Almighty will then be carried out and Satan will be destroyed by fire and brought to ashes upon the earth. Hear Malachi 4:1-3: "For behold the day cometh that shall burn as an oven, and all the proud, yea all the wicked, shall be stubble; the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch." Looks like a pretty clean sweep, don't it? "And ye shall tread down the wicked, for they shall be ashes under the soles of the saints' feet in the day that I shall do this, saith the Lord of Hosts" (authority good and execution complete). Instead of "eternal life" this looks like an exact description of eternal death, which in fact it is.

But the grand finale is told by John (Rev. 20:7-9). Paraphrase partly: "After Satan was loosed from prison he went right back to his old job of deceiving the nations, and this time and for the last time to gather them together to battle, the number of whom was as the sand of the sea. They surrounded the camp of the saints and the beloved city (both on earth, and not a saint nor mansion in heaven, else they could not have been surrounded by Satan's army). when God Almighty let go his thunderbolts in the shape of fire which came down out of heaven and devoured them—eat them up. The great controversy was ended forever, and the earth was rid of his detestable presence for the first time since the fall and the planet was free from sin. Praise God. 'Tis a consummation most devoutly wished.

N. L. WILLARD, M. D.

The harvest multiplies upon the sowing. One grain may produce a hundred. One thistledown which blew from the deck of a vessel is said to be covered with full-grown thistles the entire surface of a South Sea island.—Wylie.

### "THEY SHALL BE MINE"

"And a book of remembrance was written before him for them that feared the Lord, and thought upon his name."

In eastern courts it is customary to keep a book of records, or chronicle of events, in which the affairs of government and important events are registered. So speaking after the manner of men, the King of kings has also a book of records, in which the names of his people are enrolled, and also what they do for his glory. And of such importance is their conversation that it is recorded in his imperishable record. What an honor and what a blessing to have our names recorded there! It is an honor to have our names enrolled in church fellowship with the saints on earth; but how much more to have it written in the Lamb's book of life! Other books will perish, and records of great empires crumble into dust and be forgotten, but the books of Jehovah shall endure to the end and be opened at the last day. May our names be registered there. And may our doings and sayings be such as to obtain a record also.

If our names are recorded there then what wonderful promise that follows will apply to us: "And they shall be mine, saith the Lord of Hosts, in the day when I shall make up my jewels. They acknowledge him in midst of a crooked and perverse generation, keeping his laws, observing his ordinances, when all others had forsaken him, and he will acknowledge them when he comes. Those who honor him he will honor. They are often despised and persecuted among men, and all manner of evil is said of them falsely. They are sometimes regarded as deceivers, enthusiasts and fanatics, but it is their day of trial. When the Lord, whom they now faithfully serve, shall come he will wipe away their reproach, make known their excellency of character and will honor as his friends and crown them with unfading glory.

"They shall be mine when I make up my jewels." The word here rendered "jewels" as in the margin means "special treasure." All the treasures of the universe are the Lord's; all the gold and silver, and the cattle upon a thousand hills; but those who feared his name, who spoke often, one to another, and whose names are recorded, are his 'special treasure' upon which he places unequal value. With what a price did he redeem them? With what tender care does he watch over them, and how faithfully defend them in time of danger! How graciously does he supply their numerous wants and support and comfort them in hours of sorrow and affliction; but a brighter day awaits them. Though now scattered over the earth, a few here and a few there, they will ultimately unite in one glorious assembly in the palace of the king and sit down at the table in blessed fellowship with Abraham, Isaac and Jacob. How great will be the joy and how delightful the communion! If it is good to be where two or three are gathered, what a good time when the saints of all ages shall meet to see their Redeemer. "And I will spare him as a man spareth his son that serveth him."

In these days of abounding iniquity those that do evil and work wickedness often prosper. But when the judge of all the earth shall come to take vengeance on those that know not God, then he

will spare his people as a man spareth his own son that serveth him. Then will the whole human race discern between the righteous and the wicked, between him that serveth God and him that serveth him not. The latter will be overwhelmed with shame and contempt; the former will be elevated to the throne and crowned with immortal life. Let us, who know God's word, fear him and speak often one to another, that our names may be recorded in that book.—Mrs. Edna C. Huggins.

### OCCUPY TILL I COME

And he called his ten servants and delivered them ten pounds, and said unto them, "Occupy till I come" (Luke 19:31).

Are we his servants? If so, then this command is to us, and we should heed our Master's voice.

Christ spake these words in a parable, but they are true to life. For in this life if we give certain duties to a person to do, and then go away, when we return we would expect that work to be done, and done well. If not, what is our attitude? Christ has given us a work to do, and left us and went to his Father. Will we then occupy, be diligent, serving him until he comes? Many commands he has given us, to watch, to let our light shine, to care for the sick, feed the hungry, clothe the naked, and to forsake not the assembling of ourselves together, to be diligent, and to be always found abounding in the work of the Lord. If we, his servants, are so found, then we shall receive a reward that shall not fade away, for we must all appear before the judgment seat of Christ to receive a reward, according as our works shall be. If we are faithful we shall be made unto our God kings and priests, and we shall reign on the earth.

Oh, brethren and sisters, let us arise and be diligent, for the question with us today is not as it was with the Jews, for "He (Christ) came to his own, and his own received him not." They rejected Christ, and now we are anxiously and earnestly waiting for the appearing of our Lord when he shall return and receive his own. Now, the question that should concern us today is not, Will we have him, but Will he receive us? As we now see, the "signs of the times" indicating our Lord's soon return, let us seek him early and late, and press forward to the mark of the prize of the high calling, that we may receive an abundant entrance into his glorious kingdom.

Your sister in Christ,

EDNA BREWER.

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ROBERT G. HUGGINS, Editor.

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NUMBER 3

## LAW AND SIN FOR CHRISTIANS

W. L. Crowe

When Christ, the substance in which all past shadows end, finished his work on earth, how fitting that all the shadows pointing to him should end, for those who enter him. How fitting that when the gospel and the spiritual laws carried over in the new book are to go into all the world; that a new rest, that all the saved on earth can keep, should take the place of the local, twenty-four hour day Sabbath, that really enslaved Israel.

These weak and poor rudiments, designed to lead "children" and "slaves" up to graduation, were only imposed on one nation for fifteen hundred years, "until the seed should come." See the Diaglott in third and fourth chapters of Galatians.

God anciently spake to the fathers by the prophets, but he now speaks by his Son, the wisdom of God made flesh (Heb. 1:1; John 1:6). The fullness of divinity dwelleth in him, and therefore all the law and gospel we need (Col. 1:19; 2:9). God says: "This is my beloved Son, in whom I am well pleased; hear ye him." "All authority in heaven and earth is given to him." We are commissioned to teach all that he commanded to be taught (Matt. 28:18-20). Surely his teachings will give us all the law and gospel necessary to our salvation. And yet we can teach all that Jesus commanded without binding on the Christian congregation the twenty-four hour day Sabbath of the decalogue. But he does invite all to take his yoke and learn of him, and by living in him, and his spirit in us, that we shall find the true Sabbath rest for our souls (Matt. 11:28, 29). If we keep the two great commandments, love for God and love for mankind, we will keep all the righteous laws now binding on Christians. And if we "walk in the spirit" and "drink in of his spirit" we will understand why "the letter killeth, but the spirit giveth life," and therefore why "we should serve in newness of spirit and not in the oldness of the letter." To obey any law or ordinance in the letter and not in the spirit is death; whether it be baptism in water, the Sabbath law, the Lord's Supper, circumcision, "thou shalt not kill," or any other command. The spiritual Sabbath is a continuous rest by faith in Christ. "A seventh day" should be kept by worldly men; but the seventh day of God's eternal rest is for the children of God.

While the Jews under their law shall be judged by their law (Rom. 2:12, 13), we should "so speak and so do as they that shall be judged by the law

of liberty" (Jas. 2:12). "The words that I have spoken, the same shall judge him in the last day" (John 12:48).

Jesus having fulfilled all the righteous requirements of the law of God, as given by Moses, speaks as a sovereign over that law. He magnified its moral and spiritual requirements, and diminished its outward forms and ceremonies, knowing that they were only imposed until the time of reformation under Christ (Heb. 9:9, 10). Having been exalted because of his righteousness by God as the greater than Moses, the greater than Abraham, the greater than Solomon, and as greater than the Jewish temple, he spoke as God's greatest prophet and lawgiver, with all authority (Matt. 12:6, 42; John 8:53; Deut. 18:18, 19). He magnified some of the laws, revised others, and abolished some. Moral commands were magnified to reach the thoughts of the heart (Isa. 42:21; Matt. 5:27, 28; 1 John 3:15). The divorce law was revised (Mark 10). Dead sacrifices and outward washings and sacred robes and laws as to defilements by touching Gentiles, dead bodies, etc., were set aside as having served their purpose, and no longer of importance; and all distinctions as to clean and unclean meats, and holy and profane things, he set aside as ended in the older law of liberty restored (Gen. 9:2, 3; Mark 7:15-24; 1 Cor. 8:8; 1 Tim. 4; Col. 2:16, 17).

Being Lord of the Sabbath day, which as a shadow had ended in himself, he set it aside for those who lived holy every day, leaving all men free, as Paul shows, to "esteem one day above another or every day alike," not from any law, but as each settled it in his own mind, because all mankind were now lords over this shadowy Sabbath day (Mark 2:27, 28; Rom. 14; Gal. 4). Hence Jesus had to combat the Jews on all their laws of outward purification, sacrifices, Sabbaths, meat laws, etc.

The law was an inexorable despotism, inspiring fear and involving bondage, with only a shadowy pardon of sins that pointed to the new covenant atonement and peace. It was as heartless and cold as the stone on which it was engraven, and was designed to show man how sin abounded and to demonstrate to the world the impossibility of salvation only by God's abounding grace (Rom. 5:20). The true living Rock and law and rest had come, and now the law of God was to be read in the life and spiritual teachings of God's well beloved Son.

The new covenant law was not a dead letter on dead stone, nor a stern, just judge, or austere pedagogue with iron rod, ready to destroy the trembling culprit; nor was God now seen in the earth,

quake, thunder, fire and terrors of Sinai, terrorizing slaves by outward fear and threatenings, but through "Christ in the Syrian lilies" a lesson of love and trust was being taught and lived, and God was heard in the still, small voice, saying: "Peace, be still;" "My peace I give unto you;" "Follow me and find rest, peace and joy in your souls."

From the inward "law of the spirit of life in Christ Jesus," as the members of the body obey the head, and as sheep follow the good shepherd from love, his sheep hear his voice and follow him. "Thou shalt not steal" is for a child (Gal. 4:19-31). "Thou shalt not kill" is for a human brute (1 Tim. 1:9, 10; Ps. 49:20). "Thou shalt not commit adultery" is not to be mentioned to a chaste virgin" (Rev. 19:7, 8; Eph. 5:12). "Six days shalt thou labor," and "in the sweat of thy face shalt thou eat bread," and "on the seventh day thou shalt not do any work," is a law only for slaves like Israel, or for worldlings under the curse and not for sons and daughters of the Almighty, whom Christ hath redeemed from the course of the law" (Gal. 3:15). Those called to the "high calling in Christ Jesus are not to take soil-tillers like Cain, city builders like Nimrod, nor barn-builders who lay up treasure on earth, like the rich fool, for their pattern, but men of faith like the old prophets, Christ and the Pentecostal church. "Being not without law to God, but under law to Christ" (1 Cor. 9:21). "By love serving one another," and so "fulfilling the law of Christ" (Gal. 5:13; 6:2).

If we now hear Jesus' sayings and do them our house is founded on the rock. If we teach all he has commanded he has promised to dwell in us by his holy spirit; and we can do all this and make no distinction in meats or in days (Luke 6; Matt. 28:20).

The yoke of almost endless laws given by Moses was a load that no man ever fully carried. There were laws that were good, and laws that were not good (Rom. 7; Ezek. 20:25). Jesus offered no dead sacrifices and ignored the laws about outward defilements, but entreated all to seek heart purity and to take upon them his easy, light yoke of loving service every day alike for humanity and thus find rest to their souls. Thus the law, shorn of its traditions, shadows and outward ceremonies, regenerated and spiritualized by Jesus, is "not made void by faith, but is established and is so magnified as to sanctify all days alike to new covenant children who worship God in spirit and in truth, everywhere and at all times, the same. Their law is a life actuating them from within, and no longer a stern schoolmaster restraining them by threats and fear from without. It is Christ within who is our life, that doeth the works, and longer the old fleshly ego (Rom. 8).

It is now a new law under God, a new mediator, a new priesthood, a new sacrifice, a new covenant, a new man, a new heart, a new spirit, and a new and living way to God the fountain of life and love, as it shines in the face of Jesus Christ; and yet is still the Father's law, all carried over from the old book in its regenerated state.

Therefore the law as on the tablets of stone is abolished (2 Cor. 3): "Not by might nor by power, but by my spirit, sayeth the Lord," is the "new

and living way." "Perfect love casteth out all fear." "The goodness of God leadeth men to repentance." "The love of God constraineth us."

## THE HOLY SPIRIT

No. 20

L. T. Nichols

### When Are We Born of the Spirit?

Dear reader, we hope that the evidence that we have gone over will help you to receive a truth, upon which almost the entire world is in darkness. It is almost universally believed by the religious world that men and women are now born of the spirit. In the third of John Jesus taught just what Paul elaborated in the 15th of 1st Corinthians, that we have now gone over. Nicodemus came to Jesus by night, and acknowledged that he was a teacher sent from God, and "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again he can not see the kingdom of God."

This point is made clear—no one can see the kingdom of God unless he is born again. Nicodemus thought that Jesus referred to a natural birth, but "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and of the spirit, he can not enter the kingdom of God."

Twice Jesus declared that it was something that must take place before anyone could enter the kingdom of God. The 6th verse is a key that will help us to see what is meant by being born of the spirit: "That which is born of the flesh is flesh, and that which is born of the spirit is spirit." Can you not see from this that as long as we are flesh—mortal, corruptible beings—we are not born of the spirit? As Paul showed so clearly, there are only two natures, and we can not possess both at the same time. "That which is born of the flesh is flesh," declared Jesus in words too plain to be mistaken; and he wanted us to know that flesh beings can not enter his kingdom. As I stated, Paul elaborated the very truth that he had received from Jesus—that flesh and blood can not enter the kingdom of God; that before any man or woman can enter the kingdom this mortal must put on immortality; we must be changed from fleshly, mortal creatures to immortal beings. Now, dear reader, listen to the 8th verse of John 3, where Jesus shows so clearly what he means: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is everyone that is born of the spirit."

Here is the key to the whole subject: "So is everyone that is born of the spirit." They understand laws by means of which they can come and go with the freedom of the wind; they can come and go like the angels. People have been taught that it is the spirit that comes and goes like the wind; but words are signs of ideas; and no such ideas are contained in the words, "So is everyone that is born of the spirit." Man has never succeeded in making a flying machine; but as I read from the pen of a great scientist the other day, if they understood how an eagle flies they could invent a flying machine that would be a perfect success. He told how on a high mountain he had watched them for hours. With motionless wings



they could hang suspended in mid-air; could mount aloft as easily as they took their downward flight—a wonder to this day. Truly the Almighty could ask: “Doth the hawk fly for thy wisdom? Doth the eagle mount up at thy command?” No, it does not. A greater than the hand of man caused him to understand a law unknown to all the wise of the world. The prophet Isaiah knew this, and he declared: “They that wait upon the Lord shall change their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint.” Yes, in that glad day when born of the spirit we can mount up as the eagle. This text is no myth, no fiction or fancy; it will be a blessed reality some day, some happy day, to all who will wait now upon the Lord.

If anyone ever again tells you that he is born of the spirit tell him to prove it; to mount aloft and move with the freedom of the wind, “for so is everyone that is born of the spirit.” Dear reader, do you realize how little people reason on this subject? Jesus meant to teach a great truth by the terms he employed. In the natural there is first conception, then growth, then a birth. So in the spiritual—we are begotten by the word of truth, grow up in the womb of our mother, the truth, and then in the morning of the resurrection we are born of the spirit. They put the cart before the horse, and have the birth the thing; but all men and women who use their reason will not accept such a theory; and the God of the Bible never taught anything so in opposition to law. Jesus is the only one of the Adamic race who has received the birth of the spirit, but all the faithful will receive it at his coming.

### THE DEVIL: IS HE A PERSONAL BEING?

#### Article 3

Those who believe and teach that the devil is a personal being have some grounds for this doctrine in the New Testament, especially so if they are superficial readers, refraining from, as we are exhorted to do, “to compare scripture with scripture.”

The truth, which is the word of God, lies hidden within its pages, like precious ores that contain gold, silver, etc., are hidden in rocks and in the strata, waiting for men to mine, dig and bring them forth to light. Our Lord said, “Let him that hath ears to hear, let him hear.” To understand the word of God requires constant study and meditation. David delighted to meditate upon it, both by day and night; hence we are not surprised that he knew so much about God and had such blessed communion with him, as revealed to us in his precious Psalms.

One reason why people believe that the devil is a personal being is because in our common version the word “devil” is rendered by the masculine pronouns, “he,” “his,” “him.” We forget that every day we speak of things as belonging to the masculine or feminine genders that are in the neuter gender. For instance, we always speak of the sun as “he” and the moon as “she.” Again, God’s spirit, the Holy Spirit, is spoken of in like manner, which has caused many to stumble and accept the erroneous doctrine of Trinitarianism. John 14:26 is a case in point: “But the com-

forter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance whatsoever I have said unto you.” In John 14:17 we still have a more striking instance: “Even the spirit of truth, whom the world can not receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you.” When we consider the original text all this is changed, and the scales fall off our eyes, and behold we see the scriptures in their purity and beauty.

The Diaglott renders John 14:26: “But the helper, the Holy Spirit, which the Father will send in my name, shall teach you all things and remind you of those things which I said unto you.” John 14:17 is rendered, “The spirit of truth, which the world can not receive, because it beholds it not, nor knows it; but ye know it, because it operates with you and will be in you. The careful and thoughtful Bible student will readily see the value of this criticism.

The Old Testament scriptures are a miracle. God, through all the strange experiences and vicissitudes of his chosen people of Israel, preserved and kept them intact; this is one of the wonders of the world, only a mighty and glorious king like our Jehovah could do this. Hence their priceless value. Whatever knowledge Christ and his disciples acquired of the devil was gleaned entirely from this source. The writer proposed to consider the New Testament scriptures relating to this question, but feels if he can prove from the Old Testament that the devil is not a personal being the argument adduced from the New Testament will and should be all the more convincing and conclusive.

We have pointed out in our two previous articles that the word “devil” occurs only four times in the Old Testament, and in each instance refers to animals worshiped by Israel, as nations had done before them. We now wish to inquire respecting the word “Satan.” Believers in the personality of evil use the word “devil” and “Satan” synonymously, but those who love the truth and are seeking to know and practice it realize and value the great difference between them.

The word “Satan” occurs in the common version fifty-three times; seventeen times in the Old, and thirty-six in the New Testament. The word itself is a Hebrew word, and consequently from the Hebrew scriptures (the Old Testament), it may be inferred its real force may be more easily discovered. We wish to quote from an old copy of “The Investigator,” which in our judgment is the best treatise we have ever read upon this subject. Confining ourselves to the Old Testament at present, we proceed.

On examining the word “Satan” in the Hebrew scriptures, its occurrence is found to be much more frequent in the original than in the common version. It occurs in fourteen distinct passages, in which it is in the common version translated “adversary” or adversaries; so that, taking the number of times, seventeen, in which it is not translated (for Sathan or Satan is the Hebrew word translated), and comparing these with the number, namely fourteen, in which the word is translated, and consequently the mean-

ing of the word is given, the latter, presenting a true meaning, almost equal in number those in which the Hebrew word is given. And when to this is added that of the seventeen, in which the word untranslated, namely Satan, occurs, twelve occur in the Book of Job, it can be seen that these passages in which the word is translated and exhibited in its true meaning are nine more than those in which it is put in its untranslated form, namely Satan.

What, then, is the word by which Sathan is rendered in these passages? A quotation of a few will afford this best illustrations.

In the interesting history of David it appears that he served Achish, one of the princes of the Philistines. In such service he was called upon to engage in war against the enemies of his master. The princes who with Achish were about to fight against their mutual enemies observed David and his men. "Then said the princes of the Philistines, What do these Hebrews here? And Achish said unto the princes of the Philistines, Is not this David the servant of Saul, the king of Israel, which hath been with me these days, or these years, and I have found no fault with him since he fell unto me unto this day? And the princes of the Philistines were wroth with him, and the princes of the Philistines said unto him, Make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battle, lest in the battle he be an adversary (Satan) to us; for wherewith should he reconcile himself unto his matser? for wherewith should he reconcile himself unto his master? Should it not be with the heads of these men? Is not this David of whom they sang one to another in dances, saying, Saul slew his thousand and David his ten thousand? (1 Sam. 29:3, 4).

"Lest he be an adversary to us." The word here rendered adversary is "Satan," and if "Satan" were the proper meaning it should be "Lest he be a satan to us." Here the word "satan" is applied to a man.

Other passages, in which satan occurs in the original and is rendered "adversary" in the common version, are presented in the life of Solomon. "And Hiram, king of Tyre, sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father; for Hiram was ever a lover of David, and Solomon sent to Hiram, saying, Thou knowest how that David my father could not build an house unto the name of the Lord and his God, for the wars which were about him on every side, until the Lord put them under the soles of his feet. But now the Lord my God hath given me rest on every side, so that there is neither adversary nor evil occurrent" (1 Kings 5:1-4). Here the word adversary is in the original "satan;" and that this adversary refers to human adversaries is evident because Solomon makes reference to wars which David carried on, which wars were carried on by human beings.

That the adversary is a human adversary, the continuation of Solomon's history affords additional evidence. Solomon deviated from the course which Jehovah had marked out. As a punishment, "the Lord stirred up an adversary

unto Solomon, Hadad the Edomite; he was of the king's seed in Edom" (1 Kings 11:14).

There can be no doubt that this adversary was a human being, and the Hebrew word for such adversary is "satan."

Additional corroborative evidences that Sathan is applicable to a human being, and that such application conveys the idea of an adversary, is afforded in circumstances connected with the life of this once wise but afterward unwise man. Solomon still persisted in his deviation from the law of his God, and his punishment was therefore continued: "And God stirred up another adversary, Rezon, the son of Eliadah, which had fled from his lord, Hadadezer, king of Zobah" (1 Kings 11:23). Of him it is stated: "And he was an adversary to Israel all the days of Solomon" (1 Kings 11:28). The word sathan is the word here translated "adversary;" and these adversaries again were human beings.

But further evidences can be brought to strengthen this argument, that satan means an adversary, and that, as such, is applied to human beings. In David's history, when the tide of misfortune rolled over him and he was obliged to flee from Jerusalem, he was cursed as he passed by the way, by Shimei. On his return in glory the same Shimei came and importuned his pardon: "But Abishai, the son of Zeruiah, answered and said, Shall not Shimei be put to death for this, because he cursed the Lord's anointed? And David said, What have I to do with you, ye son of Zermiah, that ye should this day be adversaries unto me? Shall there any man be put to death this day in Israel? For do not I know that I am this day king over Israel? Therefore, the king said unto Shimei, Thou shalt not die, and the king swore unto him" (1 Sam. 19:21, 23).

The adversaries here are evidently human beings, namely, the sons of Zermiah, and yet these in the Hebrew are named "satans."

In the Psalms the following interesting passage occurs: "Cast me not off in the time of old age; forsake me not when my strength faileth. For mine enemies speak against me; and they that lay wait for my soul take counsel together, saying, God hath forsaken him; persecute and take him, for there is none to deliver him. O God, be not far from me; O my God, make haste for my help. Let them be comforted and consumed that are adversaries to my soul; let them be covered with reproach and dishonor that seek my hurt" (Psa. 71:9-13). The "adversaries" here referred to are evidently human adversaries; and in the Hebrew the term applied to them is "satans." In another Psalm the Psalmist says: "As he clothed himself with cursing like as with a garment, so let it come into his bowels like water, and like oil into his bones. Let it be unto him as the garment which covereth him, and for a girdle wherewith he is girded continually. Let this be the reward of mine adversaries from the Lord, and of them that speak evil against my soul" (Isa. 109:18-20, 29). In both these passages human adversaries are without doubt referred to, and the word "satans" represents these adversaries. From these passages (others might be quoted) it is evident that the Hebrew word sathan means merely an adversary. GEORGE B. ALLDRIDGE.

## THE ENEMY

"So shall they fear the name of the Lord from the west and his glory from the rising of the sun; when the enemy shall come in like a flood the spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion" (Isa. 59).

I am glad to see that the subject of "the devil" is being discussed in *The Restitution*. Time was when this subject was carefully avoided, but we are going forward, and as we advance all things that are necessary for us to know and understand will open out and display themselves as they develop.

If I understand anything at all of the gospel the subject of the devil is one of the most important to get the proper understanding of. It may not be a vital subject, but it has such a bearing in the subjects that are vital that it is not possible to comprehend them. The popular doctrine of the devil, like the doctrine of eternal torture, so confuses the mind in regard to the dealings of God to his creatures. For instance: Why should the Creator permit a supernatural demon to misguide and afflict us? Or is it that he is independent of the Almighty? There is only one answer to that question: "There is no power but of God. The powers that be are ordained of God." And so the devil is "ordained of God," all things being subject to his will.

We can easily understand such a proposition as this when we look at the question from the proper point of view and know the adversary called "satan, the old serpent," to be human; humanity turned loose, as it were, the animal man on the rampage; and, individually and collectively, he sometimes is all the devil you want.

Now I would like to submit a few ideas in regard to this "collective" antagonism that occupies such a large portion of our Bibles, for although the popular devil is not once mentioned in the Old Testament the antagonism to God's teachings and God's people are conspicuous all over it; and just as much or even more so in the New Testament, until at the very close of the book we are told that the Lamb of God will overcome this thing, for he is Lord of lords and King of kings (Rev. 17). Now this peculiar thing or animal or beast is here spoken of as "the eighth." My solution of the problem is as follows:

The antagonism that has continually manifested itself against God's ordinances and people has headed, or will have headed up in the end, just as many times, eight, and in the last manifestation it will be the combination and embodiment of all that preceded it (seven) put together. To specify, we begin with the first oppressor of Israel: Egypt, 1; Assyria, 2; Babylonia, 3; Medo-Persia, 4; Greece, 5; Rome, 6; Papal "Christendom," 7. What we are about to see now, if I make a true guess, is that combination, which is the eighth, and is of the seventh. Moreover, its dominion will be set up where the other five were established preceding Rome, namely, in the Egyptian valley. It is not generally known, but it is true that even Egyptian conquests included this territory, though Rome never did. In other words, the empire of the "fake millennium" will take the Assyrian form and capital, for it is writ-

ten: "I will break the Assyrian in my land and on my mountains of Israel, then shall his yoke depart from off them, and his burden from off their shoulders."

These are a few of my deductions from the reading of the prophets. I am waiting now to see some of them fulfilled at this writing. The king of the north is pouring his armies even now over the headwaters of the Euphrates, and Britain has secured Basra and controls the mouth of the river. In my opinion the Euphrates valley is going to play the leading part in earth's great tragedy No, not the leading part, but the second part. There is one land that the Lord has chosen and set over against it in the original grant: "From the rivers of Egypt to the great river the River Euphrates." Even this famous valley is included, said to be even now the most fertile soil on earth.

I. J. GELLETLY.

## THE STORY OF JONAH, AS IT READS TO ME

The word of the Lord came unto Jonah, the son of Amitai, saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me. But Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish, so he paid the fare thereof and went down into it, to go with them unto Tarshish from the presence of the Lord. But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken. So they took up Jonah and cast him forth into the sea, and the sea ceased from her raging."

Now the Lord had made a great fish capable of swallowing Jonah, and Jonah was imprisoned in the fish three days and three nights, at the end of which time God delivered him. Then certain of the Scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign given to it but the sign of the prophet Jonas; for as Jonas was imprisoned in the fish three days and three nights, so shall the Son of Man be three days and three nights in the tomb.

LILLIE H. WILLIS.

## REJOICE ALWAYS

One way to rejoice always is to pray always; to give thanks for little things. No one beginning the day by thanking God for the light that breaks into the bed chamber, and for the fresh morning air, and for eight hours of rest, and for all his comforts, and keeping that up, will go down to breakfast doleful and discouraged. Spirit-filled people are always sunny people. Every groan and sigh and complaint and doubt and unfaithfulness is an ice blanket to the spirit of rejoicing.—Our Messenger.

Envy can not be hidden. It accuses and judges without proofs; it magnifies defects; its conversation is filled with gall, exaggeration and injury; it stands out with obstinacy and with fury against striking merit; it is hasty, insensible and merciless.

# THE RESTITUTION

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## EDITORIAL

The prayer and sympathy of the church have been called out toward Sister Bessie Boyle, who had an operation for appendicitis this week. She is in good condition at this writing.

"Buy the truth and sell it not" (Prov. 23:23). The truth is too precious to barter away. Compromising salesman can sell part or all of it, but the motto of The Restitution is, "No truth for sale."

"Now is the acceptable time; behold, today is the day of salvation" (2 Cor. 6:2). "Now" is the only time we have. "Tomorrow," like the end of the rainbow, is not within our grasp; it is always one day off. The present being the only time we have, it is vitally important that we use it wisely.

Sunday, January 17th, two more names were written in the Lamb's Book of Life. The obedient ones were Dorothy and Abigail Gazeley, daughters of Bro. and Sister George Gazeley. Young, and having the privileges and blessings of an excellent home and Sunday School, these sisters will

probably become "daughters polished after the similitude of a palace" (Psa. 144:12). Many others are interested in the gospel in this city, and if the Lord tarries we hope to see them render the "obedience of faith" soon (Rom. 16:26).

A missionary writes that an African native has asked him why white, civilized and Christianized men go to war. The question was too knotty for the missionary to answer. Editors of big dailies in America are offering a big prize for an answer that answers. The question is a little perplexing, no doubt, but we believe we can answer the inquiry, notwithstanding its difficulties. But we confess that the following query is nonplusing: Why do white men, who are civilized, and even gospelized with the good message of God's kingdom, quarrel, dislike and hate each other? A catching question, this!

Germany has invaded England with her aircraft, and declares it is her intention to raid London with a larger fleet. Germany has great numbers of these air monsters, and when she strikes at the metropolis of the world she will doubtless employ an impressive array. While the English are good fighters, against the Zeppelins it seems they have no adequate way of defending themselves. If the raid is made at night the high angle guns will be of small value. London today finds herself practically defenseless against a power of destruction which may attack her at any moment. The sea and army surrounding England, her protection for centuries, is no longer a protection. The safe isolation of Britain no longer exists.

Sister Fry sends an article entitled "Be Still, and Know That I Am God," and says: "I had my inspiration last Sunday evening. Today I put my thoughts on paper. The Restitution is so good, yet it seems to get better all the time. The little story I am sending seems so insignificant, but it comes from the heart." Just remember, dear sister, that the accumulation of pennies makes dollars, and that "insignificant" contributions make The Restitution what is. Without criticism of our older and abler writers, we venture to say that although Sister Fry is a neophyte in the art of writing, yet her "insignificant" article in this number will be differently rated by readers. To our mind, it is the best article in this issue, for many reasons. It is brief (a rare excellence); it is timely (because practical); it comes "from her heart," and is consequently earnest. And it is so timely and opportune! Please turn and read our sister's article, and have a drink of nectar.

## THE KING AND HIS CHAMBERS

Cant. 1:4

Notes of a Sermon Given by the Editor of The Restitution, in Cleveland, Ohio, January 17, 1915

### 1. An Answered Prayer.

1. "Draw me," a prayer; "brought me into his chambers," its answer (Isa. 63:7; Hab. 2:3).

2. The Chambers (Est. 4:11; 5:1, 2; Ex. 12; Ps. 27:5).

1. His private apartments, where he gives more than ordinary manifestations of himself



(Jer. 9:23, 24; John 14:21-27; Ps. 25:14; Heb. 10:19; Eph. 2:6; 1 Thess. 2:4).

2. The church of God (Gen. 28:11, 16, 17; 1 Tim. 3:15; Eph. 5:23-29).

3. The three great blessings enjoyed in his chambers: 1, comfort; 2, enlightenment; 3, security (Ps. 25:9-15; 27:4; Isa. 26:20, 21; Ex. 12:22, 23; Jos. 2:18, 19).

3. Admission into the Chambers: "The King has brought me in" (Heb., "made me come in").

1. He is the procuring cause (Rom. 5:1, 2; Eph. 2:13, 18; Heb. 10:19).

2. He gives the desire to enter (Eph. 4:18, 19; 20:21).

2. He imparts light (Ps. 43:3, 4).

3. Personality of the experience: "Me."

4. The Kingdom is the Antitypical Chambers; the imperfect joy of the present swallowed up in the superlative joy of the future (Nehe. 2:1, 2; 1 Pet. 1:8; Isa. 35:10; 66:5).

### PRAYER

One of our exchanges has the custom of printing in each issue a brief prayer. In a recent issue was such a prayer, which began with this paragraph: "Give us, we pray thee, as we come to thee now with humble desires for thyself, some blessed consciousness that our prayers are heard and are not cast into a waste and empty heaven." What so strangely and forcibly impresses us in this prayer is the absence of the address. There is no intimation till we come to the closing words, "Through Jesus Christ our Lord," whether the prayer is addressed to Jehovah, "the God of Israel," to Allah of the Mohammedans, to Buddha, or to Confucius. In striking contrast with this are the prayers of the men of old as recorded in the scriptures of truth. Solomon's prayer at the dedication of the temple began with the significant words, "Lord God of Israel, there is no God like thee" (1 Kings 8:23). The prophet Daniel began one of his petitions in this manner: "O Lord, the great and dreadful God" (Dan. 9:4). Jesus taught his followers to address their prayers to "Our Father which art in heaven" (Matt. 6:9). He himself, in addressing God, said: "Father, the hour is come; glorify thy Son," etc. (John 17:1). When the disciples at Jerusalem prayed for divine guidance in the selection of one to take the place of Judas, who had fallen from his position, "they prayed and said, Lord, which knowest the hearts of all men" (Acts 1:24). Instances of prayers by devout men of old might be multiplied, in which the petitioners, recognizing the greatness and majesty of the mighty One, addressed their devotions to God in terms that betokened their high veneration for God and their own deep humility. This brings to mind the admonition of the apostle Paul to the brethren at Colosse, "Continue in prayer, and watch in the same with thanksgiving" (chapter 4:2). To "watch" in the sense of the Greek word here employed is to be "awake, vigilant." This vigilance, then, is to be exercised in prayer. To approach the "high and lofty One" (Isa. 57:15) without as much as an address has, to put it as mildly as possible, the appearance of a want of reverence. When we "speak unto the Lord" we should, like Abraham, remember that we are "dust and ashes"

(Gen. 18:27).—Editorial in The Christadelphian Advocate.

### Editor's Comments

Above remarks are made in a good spirit, and as they are concerning prayer, a subject of profound interest to the people of God, we feel that we have rendered a service to the Brotherhood and the truth by printing the foregoing strictures. Because one prayer was printed in which there was no formal address, our fellow-editor thinks we have ignored the Bible examples of prayer, and have "approached God without so much as an address." The omission of a formal address to the Father indicates, to him, a "want of reverence." He then quotes a number of prayers in which there is a formal introduction. Of course we concede that ordinarily this form of approaching God is scriptural; but that it is always so, and specifically required in acceptable prayer, we do not believe.

"Draw me, we will run after thee," is a prayer which omits exordium and even the formal address of God (Cant. 1:4). We look at the context in vain for any previous mention of God. Without caveat, without any mention of whom he addresses, the writer abruptly says: "Let him kiss me with kisses of his mouth" (verse 2). No name is mentioned or implied. The language is abrupt, but natural; for it is spoken under strong emotion. Instead of this showing "a want of reverence," as the above writer seems to think, it is highly expressive of reverence. The disciples of Pythagoras thus spoke of their master, "He said." Impassioned affection refuses to go by formalities and ironclad rules in its expression; it refuses to pray by law. The bride's thoughts are full of her beloved; she has no one in heaven but him, "and there is none upon earth that she desires but him" (Ps. 73:25). The one pearl of great price fills her mind; there is no room there for anything else (Matt. 13:46). Because the bride desires, and only desires, the Bridegroom, by "him" she means, and can only mean, the Bridegroom. Like Mary to the supposed gardener: "If thou have borne him hence" (John 20:15). By the prayer, "Let him kiss me. \* \* \* Draw me," a heathen might understand that Allah, or Buddha, or Confucius, is addressed; but the "bride of Christ"—never!

When the bride prayed in Cant. 1:2, 4: "Let him kiss me. \* \* \* Draw me," she was using language of love and emotion. Cold, calculating criticisms may raise objection to her vagueness of expression; they may even raise the question of whom she means by "him." Yes, they may raise this question, but she can not. Christ was continually promised to the fathers by the prophets (Acts 26:6; 1 Pet. 1:11). He was the hope and expectation of the Old Testament saints (Gen. 49:18; Isa. 26:8; Matt. 13:17; John 8:56; Acts 26:7). Exemplified in Simeon, Anna and others (Luke 2:25, 26, 36-38; 3:15). Christ was promised and expected as the bridegroom of the church (Hos. 2:19; 3:3; Isa. 54:5; 62:5; John 3:29). Whether God is addressed or not, the bride knows of but one person to worship, only to him can she pray. "Vain repetitions" of his name are expressly forbidden (Matt. 6:7). And that prayers to him, whether he is formally addressed or not, are ac-

ceptable to him and granted by him, is shown in the instance we have cited from Canticles. After the bride had prayed to "him" he answered the prayer in the following manner: "The King made me come into his chambers; we will be glad and rejoice in thee" (verse 4).

### COMMUNICATIONS

Dear Bro. Huggins:

I am sending you \$5.00, for which please send me five copies of "The Bible: Its Principles and Texts." I bought two copies last summer, and I find they are excellent. I let a brother have one of them, and he thinks it is fine. I am now sending for more, so I can have some on hand. Then when I see a chance to let one out I can do so. I think I can do some good in this way.

There are a few of the faith scattered through this country, but they have no preaching. Wife and I are working for The Restitution, but it looks like we are making little progress. The Restitution is all the preaching we have. It comes to our home once a week, and we enjoy it, especially the good letters from the brethren. It is helpful to know there are others striving for the truth, and are looking for the soon-coming kingdom.

Bro. Huggins, I think I will be able to send in some subscribers for The Restitution soon. Some are reading it, and are much pleased with it.

Your brother and sister striving for eternal life,  
JAS. AND ETHEL DELOZIER.

Dear Restitution:

I enclose renewal for The Restitution. Many articles in The Restitution are edifying. The lady writers show a splendid Christian spirit, also Bible research. Last autumn I read an article on the new birth in which the writer contended there are three births. I can find no authority in the scriptures for this idea. Job answers this most effectually when he says: "Naked came I," etc. He means his literal mother, but includes mother earth; for he also says: "Naked I return thither." He did not return to his mother literally, but to "mother earth." And as he believed in the resurrection he had the hope of being born again, "not of corruptible seed. 1 John 5:6, 7, shows what the water birth is. If The Restitution does not believe in three births it should not publish such articles without comment. I take the liberty to refer to this as an old subscriber.

Wishing you a successful year,

JOHN MORRISON.

Dear Bro. and Sister Huggins:

We think that you will be interested to know that we have reached our distant home, and have had a warm welcome from our loved ones in church and home. Now that we are back, and are rapidly settling into our accustomed life, we send you our greetings and wish for you a Happy New Year.

After leaving you we had delightful visits at Detroit, Chicago, Aurora and Seattle. At each of these places we were welcomed for the truth's sake, and so far as opportunity offered we endeavored to render service to the Brotherhood.

We left Victoria on the morning of December 26th, and had a quiet voyage down to our own

land. We did not call at any ports, owing to fear of German cruisers, and each night we forged through the water without showing even a glimmer of light on deck. It was a weird and uncanny experience. I have traveled a great deal by sea, but never had such an experience before. We reached home on Sunday evening, December 13th, and were glad when we were able to distinguish the faces of our own loved ones awaiting on the wharf.

The church gave us a very warm welcome, and made us feel the sweetness of the fellowship it is our privilege to enjoy. Since arrival there have been large attendances at the preaching services, and the fellowship meetings are just delightful.

Kindly remember us to all the faithful, and accept the assurance of your Christian love.

Yours in Christ,

GEO. AND MAGGIE ALDRIDGE.

Auckland, N. Z., December 28, 1914.

### SONS OF GOD AND GIANTS

Sermon Notes by J. H. Thomas, M. D.

"And when men began to multiply upon the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose" (Gen. 6:1, 2).

1. Two classes are spoken of—men, and sons of God.

The "men" spoken of were the descendants of Cain; the "sons of God" were the descendants of Seth, through whom came Enoch, Noah and the patriarchs.

In Cain and Abel we have the types of two seeds, evil and good—the seed of the serpent and the seed of the woman (Gen. 3:15, 16).

Abel was slain and Eve bore another son and called his name Seth. After Seth was born, had married and had a son, "then began men to call upon the name of the Lord" (Gen. 4:26).

2. These two classes married each other.

The result of this intermarriage between the descendants of Seth and Cain was a rapid degeneration from the truth. "Giants" were the product of these illegal marriages.

The world soon was given over to violence and blood, for it is recorded that God looked upon the earth, and beheld it was corrupt and filled with violence, for all flesh had corrupted his (God's) way upon the earth.

3. Meaning of the word "Giants."

The word "giant" comes from three different words in the Hebrew. From gibbor—mighty, strong one. Job 16:14: "He runneth upon me like a giant." From napha—fearful one. Deut. 2:10, 11: "The Emims dwelt therein in time past, a people great and many, and tall as the Anakins," which also were accounted napha, or giants. From nephilim, and means great in stature, or mighty men, physically or mentally—renowned for goodness and wickedness, fallen ones. Gen. 6:4: "There were giants in the earth in those days; and also after that when the sons of God came in unto the daughters of men, and they bore children to them, the same became mighty men, which were of old, men of renown. See also Num. 15:33: "All the men were of great stature, and there we saw the giant sons of Anak."

Nephilum is not properly a giant, but a people, but doubtless a people of great stature, so a giant was called nephilum.

### BE STILL

"Be still, and know that I am God."

Not long ago I was in church services, and this was in the responsive reading. Oh, such a crowd, such music and such beautiful scenery all around. Splendid, all of it. This same congregation will soon move from this opera house into a magnificent building of their own, where nothing has been spared. Money comes, seemingly in such readiness, and the church will stand as one of the beautiful monuments of our little city.

The thought of our own body of people, scattered, and so few in one place, has brought pangs of sadness, but the above text, "Be still and know that I am God," has been ringing in my ears ever since that day. I have wondered if I was too impatient; if I have had a heart too full of trying to tell the story of Jesus and his coming. The establishment of his kingdom on earth, and many, many things so good, so full of food to the hungry, so beautiful to those who believe that Jesus is coming, that he will set up his seat of government at Jerusalem and rule the world from there, that the earth (not heaven) will be our home; and yet, so far as I know, not one impression has been made; rather there seems to be more indifference than at first, and the usual answer is: "Oh, well, it don't matter what we believe; we are all aiming for the same place any way, and you need a church home, so come and be one of us." That I can not do, so I turn away sorrowful, and many times tears are my only relief.

Then these thoughts come. Was Jesus popular? Did he have splendor, wealth and glory? We all know he was very much alone. Can we stand? And the only answer is, No, not of ourselves, but by his grace we are given strength day by day. We must just do our best and truest, and he will do the rest, for he says: "Be still and know that I am God."

So, by trusting his word and praying like David, "that the words of my mouth and the meditation of my heart be acceptable in his sight," and a prayer that, scattered though we are, some alone, that each and every one, looking for his coming, to set up his kingdom on earth, may be able to stand; for he is near, even at the door.

ETTIE FRY.

### THE KING'S LIFE INSURANCE COMPANY

While sorting over some old tracts to find one for a young lady to send to a young man who is troubled with questions and doubts I found a card Bro. Wm. H. Wilson used as a business card to introduce himself to strangers. It occurred to me that the sentiment and truth expressed on this could be used with good effect in our work.

I wrote to Sister Wilson concerning the same and received her consent and hearty approval to use it, in any way I could, in the gospel work we are trying to do. I have arranged for the publication of a four-page folder to use in calling from house to house as an agent for the King's Company. Two pages of this folder are to be filled out

by the person you call on and returned to the agent. One of the questions asked is, Do you take a religious paper?

The secret is out now, so I will tell you another. There are two things I have never made a success at, these are walking and talking. When I try walking very much I am usually laid up with lumbago or something like it. When I talk with people who call on me I have a nervous attack that makes me feel like an iceberg. For several years I have withdrawn from society and social affairs, and have given all the spare time I have left, after my housework is done, to study and writing. As my physician says he can not cure my trouble, I am going to seek relief in another way. I am about to begin a campaign. "The king's business requires haste." I believe in a definite plan of work. Then "work your plan" was Sister Woodward's motto presented to me. I say, if the Lord gives me strength to do it I will call at five hundred or more homes at least once if not twice this year and leave at least one tract or a Visitor in each place. Will you, each one, pray for me, that I may have strength and courage for the work?

I do not believe in "Christian Science," but I do believe that "the effectual fervent prayer of a righteous man availeth much" (Jas. 5:16). If you desire to help in this campaign for our King just enclose five cents in stamps for a reply as to how you can begin this campaign in your own neighborhood. DO IT NOW.

Address Harriet E. Boice, 10009 S. Wright Street, Champaign, Ill.

### THE DRAGON BEAST AND FALSE PROPHET

Brother Huggins:

In The Restitution of January 5th, under the heading, "Prophetic Thesaurus," I wish to call your attention to the exposition of the dragon, the beast and the false prophet (Rev. 16:13). You say: "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 false prophet, the pope." Would it not be more in harmony with the record in Rev. 12th and 13th chapters to say that the dragon was paganism enthroned in Rome? It would then conform to the order in which the vision speaks of the dragon, the beast and the false prophet. The divine order is sure to be correct and in accord with the truth.

In the Apocalypse "the beast" nowhere represents paganism. The dragon as a symbol of Rome was imported from Egypt while Rome was pagan, and therefore represents Rome in its war against the woman and her child in Rev. 12. But when Rome became Christian, and cast the dragon out of the Roman heaven, the symbol of Rome is changed to that of "the beast" (Rev. 13:1). It is written in Rev. 13:2 that the dragon gave to the beast his power and his seat and great authority."

Again, instead of Catholicism being an image to the beast, Catholicism itself is the beast, the little horn of Dan. 7:25, and Paul's man of sin (2 Thess. 2:3). To establish this fact it is only necessary to collate the acts of the beast after he receives the blasphemous mouth (verse 5) with the

acts of the little horn.

There is no place in the book where "the image" of the beast is called "the beast." If there were it would not be correct, because "the beast" is one thing and "the image of the beast" is another thing. The false prophet is the two-horned symbol of Rev. 13:11, and is the one that makes the "image" of the beast. This clear is from Rev. 19:20: "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

This testimony proves beyond question that the two-horned beast of Rev. 13 is the false prophet. It is a fact to be regretted that the mistakes of great men are held by some with the same tenacity that others hold to the truth. Dr. John Thomas was a brilliant writer, who did much to unmask the apostasy, but he made some mistakes in his writings. Yours fraternally for the truth,  
GEORGE FRANCIS.

[We stand corrected. Bro. Francis' exposition is heartily accepted by us. The article he criticises was meant to mean as much, but its extreme brevity prevented amplification. It may be that others have construed the meaning of the statement as Bro. Francis has, and for this we can not blame them, as such an interpretation is legitimate. We gladly publish this retraction and correction of the statement, and thank Bro. Francis for calling our attention to it.—Editor.]

#### HOW CAN WE LEARN WHAT CHRIST WOULD HAVE DONE?

By studying the Bible, which is the word of God. This book gives us the history of Christ, his relation to God, and his relation to man. How do we know there is a Christ? "By faith." We read the Bible, and we believe it, believe it was written by inspired writers in the Hebrew and Greek languages, and has been translated into the English language, so we can understand it; we believe it, and belief is faith. What is an inspired writer? One whose mind is under the power of the divine mind, whereby he is both supernaturally informed or quickened and qualified to communicate the information or the influence received. All scripture is given by inspiration of God (2 Tim. 3:16). Great men are not always wise, neither do the aged understand judgment. But the inspiration of the Almighty giveth them understanding (Job 32:8, 9). For the Lord giveth wisdom, and out of his mouth cometh knowledge and understanding (Prov. 2:6). No prophecy of the scripture is of any private interpretation. For the prophecy came not in old times by the will of man; but holy men of God spoke as they were moved by the Holy Spirit (2 Pet. 1:20, 21). Then if the very words were dictated by the divine mind, or Holy Spirit, they are literally the words of God, and not of man.

In that book we learn of Christ, learn that he was born here on this earth. On this earth is where he commenced his life, received his education, and chose poor fishermen to go with him when he arrived at the proper age to teach the

people. He taught his followers what to do and how to live in this life so they might live with him in the "age to come." So then to learn what Christ would have us do we must "search the scripture; for in them ye think ye have eternal life, and they are they which testify of me" (John 5:39; Luke 24:27). If we can find what he taught the people when here on earth "with his own voice" we may rest assured if we follow the instructions we shall do as he would like to have us do. He said: "Repent, for the kingdom of heaven is at hand" (Matt. 4:17).

What is repentance? To feel sorrow or regret for something done or spoken; to change the mind; to feel such sorrow for sin as to produce amendment of life. "Follow me," said he to the fishermen, "and I will make you fishers of men. And they forsook all and followed him" (Matt. 4:19). When Peter asked what they should have that had forsaken all and followed him he said: "When the Son of Man shall sit in the throne of his glory ye shall also sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:28). Be obedient and keep his commandments. Whosoever shall do and teach them shall be called great in the kingdom of heaven.

Do not be angry. Whosoever is angry with his brother "without a cause" shall be in danger of the judgment. Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." Why? "That ye may be the children of your Father which is in heaven. Be ye perfect, as your Father which is in heaven is perfect." Do thine alms in secret; pray in secret; fast in secret. Seek ye first the kingdom of God and his righteousness. Take no thought for the morrow. Judge not that ye be not judged. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. Enter ye in at the straight gate. Beware of false prophets. Ye shall know them by their fruits. Not everyone that hath said, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. Confess me before men. If any man will come after me, let him deny himself and take up his cross and follow me. Christ commanded his followers to be meek, to be merciful, pure in heart, peacemakers, to endure persecution. Come unto me, all ye that labor and are heavy laden, and I will give you rest. Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; he that believeth not shall be condemned. By following these instructions we are blessed in this life, and will receive eternal life in the "age to come." This is the only way to learn and do what Christ would have us do.

E.W. KNAPP.

#### 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 (Isa. 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 2:38), 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 67.

AKRON, O., FEBRUARY 16, 1915

NUMBER 4

## JESUS IS COMING

Out on the desert sad and alone,  
Far from my Savior, away from home;  
Which way shall I go? How shall I turn?  
For thee and thy truth my heart doth yearn

Weary and tried, I had forgot  
That thou stood just here, in this very spot.  
Tempted as we are, discouraged and sore;  
Oh, thank thee, dear Savior, for going before.

I see a great light shining ahead,  
Our dear Elder Brother is no longer dead;  
He is risen, is living, is coming again,  
Never to leave us, but forever to reign.

Then let this be our courage, let this be our song;  
This strife and confusion can not last long.  
For Jesus is coming, coming to stay,  
To change all our darkness to endless day.

—MRS. CHAS. H. THOMAS.

## CRITICISM OF "MILLENNIAL DAWN"

### Concerning the Resurrected Body of Christ

I am led to make these remarks by reading what the talented author of "Millennial Dawn" says about the resurrection of Christ, and to expose what he styles "the invisible phase of the kingdom." In Vol. 2, page 122, he says: "The Lord at his second coming shall assume the human form, as he did to his disciples after his resurrection, but such manifestations would be out of harmony with God's plan." He should have said "my plan." On page 126 he says he had power to appear in a variety of ways, but no one of these bodies was his spiritual body, though the fact of his resurrection was proved by them. Just think of it: the resurrection of our Lord proved by bodies which had never died, and which had never been buried—proved by bodies made to deceive them, made for the occasion!

He then adds that Christ was a spirit being really invisible to human sight. Indeed? How then does he know what a spirit being is? I shall show as I go along that he does not know. Just imagine Thomas handling a body that looked and felt like that of his Lord, who had been wounded for our transgressions, and told that it was he, and that he was really alive again, while all the time it was not the Lord's body, but a body made for the occasion, an assumed body! Did they ever discover the fraud, or was its discovery reserved as a laurel for this talented author of the Millennial Dawn?

On page 127 he says the human body of flesh and bone, and its clothing, which appeared suddenly while the doors were shut, did not go out of the door, but simply disappeared or dissolved into

the same elements from which he had created them a few minutes before. There, that's just the way it was. He knows all about it, and yet he was not an eyewitness of it. Where, then, did he get his information from? Not from the Bible, that is sure. And yet he adds, as if not quite so sure: "Doubtless he was still with them invisibly." But what religious foolishness!

Again he says: "Some Christians absurdly conclude that the assumed bodies were his spirit body, and seem to disregard the statement of our Lord that this was not a spirit body." Assumed bodies—where in all the book of God do we read about the "assumed bodies" of our Lord? Where do we read the statement of our Lord that this was not a spirit body that he appeared to them in? In Matthew 14:26 and Mark 6:42 we find that when the disciples saw Jesus walking on the water they were troubled and thought they saw a phantom—that is, an apparition or ghost. Bear in mind that Jesus had not died at that time. How did he quiet their fears? By saying, "Be of good cheer; it is I; be not afraid." In Luke 24:37, after his death, when Jesus stood suddenly in their midst, "they were terrified and supposed they had seen a spirit (or ghost). How does the Lord calm their fears? Just as he did on the water: "Why are ye troubled, and why do thoughts arise in your hearts?" They were ignorant, superstitious and imaginative. It was these thoughts that troubled them. They had got mistaken notions or he would not have addressed them thus, saying to them, in substance: "You are thinking about what is unreal, imaginary. Behold my hands and feet, that it is I, myself. There is no deception about me whatever. I am as real as ever I was. Handle me, not an assumed body. I died for your sins, and I am before you to prove that I have been raised from the dead for your justification. Handle me, for a phantom or ghost hath not flesh and bones as you see me have. It is plain from this that they believed in ghosts.

This matter is now narrowed down to a question of knowledge or truth. Our author says this was not Christ himself, but Christ says it was himself, and I believe him. Again, our author says: "Many suppose that our Lord's glorious body is the same body that was crucified. That is a great mistake, for it would show that it was not perfect, but scarred and disfigured." What an idea of a perfect body! Do the redeemed hosts agree with Russell in this when they sing "Thou wast slain, and hast redeemed us to God by thy blood." Where would the blood have come from if he is not the same? Shall we believe the author or the Redeemed of God?

Oregon Bible College  
Crescent, Illinois

He next says: "Our Lord's human body was supernaturally removed from the tomb. We know nothing about what became of it, except that it did not decay or corrupt. Whether it was dissolved into gases, or whether it is still preserved somewhere as a grand memorial of God's love, of Christ's obedience, no one knows, nor is such knowledge necessary. It will not surprise us if in the kingdom God shall show to the world the ransom given on their behalf—the body of flesh crucified for us." I submit that the man who discovered that the Christ that was crucified was supernaturally taken away, in order to make the disciples believe he was risen, and then secreted somewhere, ought to be compelled to find out what became of him. I have my opinion of a man who had facilities for learning so much, and yet neglected to find out what became of him, and so was obliged to form his theories after all. Let us examine this bold statement a moment. Our Lord had a body; he could very well dispense with it. It was not himself, and no part of himself, and never will be. It was removed from the tomb to make believe that the real Christ had risen, when in fact he never died, never was buried, so the real Christ never gave himself for us! And please observe that which really died never lived again; he who is alive never died! But who is it that says: "I am he that liveth and was dead?" Is this true or false? If this is true, then the author's theory is false. Is there any room for such a theory in Romans 14:9: "For to this end Christ both died and rose, that he might be Lord both of the dead and the living." I shall have to say to our author seriously and sorrowfully that he does not believe the scriptures, therefore does not teach them. He may talk about the resurrection, but he does not believe it. We read distinctly that he showed himself alive after his passion. He had been dead. It was not a wretched farce. Has our author any Savior? If so, who is he, and where is he? Will he say that the Lord Jesus, who is in heaven, is he? That can not be, for he died and lived again. Will he say it was he who was nailed to the cross and made a curse for us? How can that be he, when he was not even awarded life again for himself? How can our author be "saved by his life," when he has no life for himself? He needs to find the Jesus Christ that said: "I lay down my life for the sheep;" "I have power to take it again;" and who said, "Because I live, ye shall live also."

Just so long as our author holds and advocates these truth-nullifying theories, just so long he will be without a Savior.

Brethren, we have got to be on the lookout continually for wolves in sheep's clothing. The Bible speaks of them as "seducing spirits" and "doctrines of devils." Let us heed the exhortation: "Try the spirits and see if they are of God."

BRO. PITTS.

#### DID JOSEPH BEGET JESUS?

S. H. Thomas

I answer emphatically, he did not. I write this positively, for the reason that in my opinion satan has never advanced an error so seductive and fatal, and at the same time so easy to refute as is this one. I consider it the solemn duty of the

Church of God, and also of each one of its members, to make no uncertain sound when dealing with this subject. He who believes this false doctrine rejects one of the first principles concerning the name of Jesus Christ, therefore he rejects the gospel. To such we have no right to extend the right hand of fellowship, nor wish them Godspeed. For he who holds and teaches this doctrine "maketh God a liar, because he believed not the record that God gave of his Son."

There is perhaps no error advanced by satan which has so little ground upon which to stand as this one. Jesus himself never once referred to Joseph as his father, and there is not a single passage in the entire Bible which will bear such a construction. Not one passage which says that Joseph begot Jesus, or that Jesus was begotten by Joseph; but there are hundreds which assert that Jesus is the "Son of God," that he is the "begotten Son of God," and that he is the "only (thus) begotten Son of God." And yet, most strange to say, there are men reckless enough to reject God's word and accept this doctrine of men, thereby exchanging their precious birthright for a mess of pottage.

The prophet foretold our Lord's divine nature and miraculous conception by plain and unmistakable language, by inference and by type (Isa. 7:14; 9:6). Take for an example of type the miraculous conception of Isaac, which is admitted by all to have been a true type of Christ. Both Sarah and Abraham were past age, and, so far as generation was concerned, "as good as dead." Nothing short of a miracle could cause her to conceive under such circumstances. Therefore Isaac, the type of Christ, was called "the child of promise."

Now, Mr. Josephite, if Isaac was a type of Christ, will you kindly tell us what in your opinion his extraordinary conception prefigured? If not the miraculous conception of Christ by the power of God, as recorded in the first chapter of Matthew and Luke, then what?

There is also another question I would like to ask. In Luke 3:23 the genealogy of Christ begins as follows: "And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli, which was the son of Matthal," etc. If Jesus was the son of Joseph, and Joseph the son of Heli, etc., why does not the spirit so state it? Why record that Jesus was only "supposed" to be the son of Joseph?

A multitude of such unanswerable questions might be asked, but space forbids. The scriptures so clearly teach the miraculous conception of Jesus that in order to maintain even a semblance of authority the Josephite is compelled to cut out whole chapters of scripture as spurious; many of them even going so far as to discredit the four gospels entirely. The first two chapters of Matthew and Luke alone leave the Josephite not even the fragment of an argument, therefore he is compelled to destroy them or surrender his position. No combination of words could be selected from the English language to more clearly and positively assert the miraculous conception of Jesus than does the statement found in these scriptures. Therefore it is only necessary to establish the genuineness of these chapters in order to deprive Mr.

Josephite of even the fragment of an argument. The following are a few of many reasons for our belief that the first two chapters of Matthew and Luke are genuine:

The Authorized Version of the Bible, being a translation by the ablest Greek, Latin and Hebrew scholars of the world at that time, contain them.

The Revised Version, both English and American editions, being a translation by the world's ablest scholars of modern times, contain them.

The whole world's Biblical scholars, both ancient and modern, and without any exception whatever, recognize them and pronounce them genuine; and yet you, Mr. Josephite, in the face of the scholarship of the entire civilized world, both ancient and modern, have the assurance to lift your comparatively feeble voice in opposition!

But to continue the evidence: It is a fact which no scholar of note will deny that the first two chapters of Matthew and Luke are found in all except one of the ancient manuscripts now extant which are entire; they are also found in a genuine epistle of Ignatius, the only apostolic father who had occasion to refer to them. Justine Martyr, Hegesippus and Clement of Alexandria, all of whom lived and wrote in the second century, have referred to them. Also Irenaeus and the fathers who succeeded him; Porphyry and Julian, enemies of Christ and the Christian faith, and who wrote and labored to destroy it, mention these chapters. Thus we have an unbroken chain of evidence reaching back to the apostolic days. No room is left for doubt.

Mr. Josephite, you contend that the Bible, as originally written, did not contain these chapters, but that at some time since they have been added to the original text and that this corrupt Bible was palmed off upon the world, instead of the original, genuine text, and that you have just discovered, in these last days, this inconceivable deception and fraud. Now please tell me, do you think it possible today to add several chapters to the Bible, and the fraud not be discovered? No, of course you don't! Do you think that there has ever been a time since the Bible was written when such a fraud was possible? If you will consider a moment I think you will see that such an act would be utterly and absolutely impossible, either now or at any other period in the history of mankind. Therefore the bare fact that they are there—with no existing record of their having been added to the original text—is proof positive of their genuineness.

God, who can not lie, hath caused to be written in a book his will and purpose concerning this planet and its people, and therein made careful detail of how earth's children may become his people and share in the glories of the age to come. This book he placed in the hands of the children of men, to guide them in all things while time lasts. Mr. Josephite, do you really ask us to believe that Almighty God is so feeble that he has been unable to protect his word from corruption, and has permitted satan or some other agent of evil to engraft into his holy book several chapters of lies and falsehoods? Or has he merely been careless or heedless in the matter, and so permitted the corruption of his word, thereby giving his

people for their guidance in these last days a corrupt Bible, containing a mixture of truth and lies? Can it be possible that he who can not lie calmly sits upon his throne above and permits this monstrous deception, bearing the stamp of his divine approval, to deceive his people? Or has he deputized you, Mr. Josephite, to go through his holy word, scissors in hand, to revise, reconstruct and restore the same to what you conceive to be its original purity?

Again, Mr. Josephite, don't you honestly think it would be more in harmony with faith in and duty to God, as his trusting and obedient children, to thankfully accept the book which he hands us as his word, believing that it comes to us exactly as he intended it should from the beginning? If we believe this, then who will dare to tamper with it or attempt to discredit or destroy any portion of it?

Mr. Josephite, did it ever occur to you that your sect is not confined to these last days? I find that you were quite numerous, even as far back as Jesus time. As evidence I submit the following scripture: "The high priest asked him and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am. Then the high priest rent his clothes and saith, What need we any more witnesses? Ye have heard the blasphemy. What think ye? And they all condemned him to be guilty of death" (Mark 14:61-64). "Pilate saith unto them, Take ye him and crucify him, for I find no fault in him. The Jews (Josephites) answered him, We have a law, and by our law he ought to die, because he made himself the Son of God" (John 19:6, 7). Poor silly fools! They thought he was the son of Joseph!

"And the high priest answered and said unto him, I adjure thee by the living God that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said. \* \* \* Then the high priest rent his clothes, saying, He hath spoken blasphemy. What think ye? \* \* \* They answered, He is guilty of death. Then did they (the Josephites) spit in his face, and smote him with the palms of their hands" (Matt. 26:62-67). They said, "Is not this Jesus, the son of Joseph, whose father and mother we know?" Your ancient brothers and ye modern Josephite are as near alike as two peas. They were "offended at him," and cruelly tortured and murdered him, because he dared to proclaim the grand old truth of which he was so justly proud, "I am the only begotten Son of God," not the natural son of Joseph, as ye Jews ignorantly believe.

Oh, my Josephite friend, are you safe and satisfied in such company? Are you willing, when he comes, to be numbered with those who cruelly murdered the Lord? Surely you stand on dangerous ground! And why? What possible advantage is gained by such a position? Granting, for argument's sake, that God has done so unaccountable thing as to cause to be written in a book for the salvation of the world his will and purpose, and then permitted false doctrine, by human agency, to get into this book, and so allowed it to reach us in these last days corrupted, and mixed with error and false doctrines, but bearing the stamp and authority of his holy word, and also his command for us to accept, believe and obey it

—I say, if such a thing were possible, and we do obediently believe what we find plainly stated therein, will God hold us responsible if what we find and believe be error? Nay, verily, Mr. Josephite, the ground you occupy is surely unsound. We stretch friendly hands across the chasm and invite you to come. The ground we stand on is sound and firm, and there is plenty of room and a heart full of welcome for you. But you must leave your hobby behind.

[We thank God for this trumpet blast for our Father's book, and for his Son, from one of his servants.—Editor.]

### THE SEALING OF THE 144,000

Who are they, and what is the sealing? This sealing is done under the sixth seal. And the most important task to be mastered by the expositor is to divide rightly the symbolic from the literal. This being accomplished, the exposition is easy.

It will be noticed that after the symbols of the seals are given, literal language in explanation of the symbols are generally given. The second seal commences and ends with symbols, with literal explanatory language between the symbols. In the account of the sealing work the four angels, the winds, the earth, the sea and the trees are all symbols; and the angel ascending from the east is another symbol; so is the seal, and the forehead on which the seal is impressed. Then follows literal language: "And I heard the number of them which were sealed; and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel."

In confirmation of this view I will say that this is the only place in this book in which a special work is brought to view in favor of Israel, as it is written: "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them, when I shall take away their sins" (Rom. 11:26-27). We should not forget that Christ said that "Salvation is of the Jews." And in Rom. 11:8 we read: "Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee." Israel among the nations is the main factor in the plan of salvation (John 11:49-51). "Caiaphas, being high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people and that the whole nation perish not. And this spake he not of himself; but being high priest that year, he prophesied that Jesus should die for that nation." Therefore the everlasting life of that nation is a fixed fact in the mind of God. Therefore we read: "Though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee" (Jer. 30:11).

It is selfish and unfair to give to the Jews all the curses that are written in the book and take all the blessings to ourselves by spiritualizing the plain testimony. It is the same Israel that is scattered that will be gathered. "Hear the word of the Lord. O ye nations, and declare it in the isles afar off, and say, He that scattereth Israel will gather him and keep him, as a shepherd doth his flock" (Jer. 31:10).

The angel says, "Hurt not the earth \* \* \* till

we have sealed the servants of our God in their foreheads." This testimony indicates that the sealed ones were servants before they were sealed. This would apply to Jews, but not to Gentiles.

In Rev. 14th chapter the 144,000 appear again, where they are said to be "virgins," "not defiled with women." This can only be affirmed of Jews, for all Christian sects are more or less defiled with the false doctrines of Rome. Some are daughters of the harlot, some are granddaughters.

Again, the sealed are "the first fruits unto God and to the Lamb." This could not be said of Gentiles in the east part of this dispensation, but may be true of Jews, as being the first fruits of Israel's ingathering (Isa. 66:20).

Now it seems proper to inquire what will be the counterpart to the sealing of the servants of God in their foreheads. And as there is no record of such a work in the past history of the world we are compelled to look to the future for its fulfillment. In view of the divine utterances on the subject, together with God's covenant with Israel, to turn away ungodliness from Jacob and to gather them to their own land, where they are to remain forever. Paul says to the Ephesians: "After that ye believed, ye were sealed with that holy spirit of promise" (Eph. 1:13). This sealing by the holy spirit perfected their understanding in the plan of salvation. And the sealing of the 144,000 in their foreheads is undoubtedly for the same purpose, there being some knowledge that they lacked that it was necessary to impart to them. In our Lord's prayer in John 17:3 he says: "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." The Jew has the knowledge of the only true God, but lacks the knowledge of Jesus Christ their Messiah. Now I think it should teach us that this knowledge is what they lacked, and is what the sealing supplied when we read of them in Rev. 14:1: "And I saw, and behold, the Lamb standing on the Mount Zion, and with him a hundred and forty and four thousand, having his name and the name of his Father written on their foreheads" (Revised Version Diaglott, and American Bible Union).

This sealing work is what is necessary to be done for the Jews, and as God has promised to do it for them let us not doubt but that he will surely do it. The angel symbolizes a company, as we read, "till we have sealed," etc.

The sealing will be done in a time of peace, while the four angels hold the four winds. Such a time will in all probability come after the present war is over, when the nations will attempt to compel peace. Then will come the peace and safety cry.

By prophecy we know that the kaiser will fail of his purpose in this titanic war, because the prophet Daniel was shown four great earthly powers and no more. Charlemagne tried to unite again the different parts of the Roman Empire, but failed; so did Napoleon, and so will the kaiser.

In the last great war England and Russia will be the leading nations arrayed against each other; this could not be if the kaiser were to win this war. In Psalm 46:8 we read: "Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth." And in Psalm 48:4-7 the same sub-



ject is continued: "For lo, the kings were assembled they passed by together. They saw it, and so they marveled; they were troubled, and hasteth away. Fear took hold upon them there, and pain, as of a woman in travail. Thou breakest the ships of Tarshish with an east wind." This is thought to be prophetic of the breaking of the British ships in the Mediterranean Sea (Ezekiel 27:26).

GEO. FRANCIS.

### NOW

S. Roxana Wince

Read the word "now" backwards, and you have the word "won." Is it not significant when we think of what God says about this little word that our acceptance with him is made dependent upon the use we make of "now," the today of time, that our ultimate salvation is connected with the decisions of the very moment?

To decide now is to win the battle that will set us over into the eternal years. If we hear God's voice today we will not harden our hearts against him tomorrow, for the morrow will become to us another "now," out of which to spell another victory "won." And so it will go on through life.

There is no safety in delay. We can not bank on coming years. If we are to be God's servants he wants us, he needs us "now." He asks us "give our bodies as a living sacrifice to him." He can use them thus, but if dead, as they are in a measure when old age has crept in, or when desire has benumbed the brain and paralyzed the limbs, of what worth are they in the broad mission fields of earth?

The hands can not build mission churches, set type or scatter tracts; the feet can not take the repentant man or woman, who is in such condition, to "the ignorant and out of the way," that they may hold forth to them the word of life. I do not say that there is no hope for the aged and sick, but that it is out of the question for them to make such a sweet and acceptable sacrifice of themselves to God as they might have made in earlier years, for "a living sacrifice" is the sacrifice of ourselves for the whole course of our lives. "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them." Notice God's command to remember him now. I "beseech you by the mercies of God" to do this, to surrender yourselves in such a way that all your principles, your motives, your affections, your ambitions, your manner of life will be changed, and you be as a new creature, "alive from the dead."

It is a crucifixion, a sacrifice, a death, that the believing, repentant, obedient soul goes through when he comes to God, for his baptism has in it all of these elements or symbols, and the sacrifice is considered a "holy" sacrifice because the believer, in his baptism, shows that the old man of sin has been put to death. His old self, all that he was in his old unregenerate state, was destroyed "by the sin-destroying efficacy of his union with the crucified Savior." And he "yields" henceforth his members as servants to righteousness unto holiness, or, as in 2 Thess. 2:13, "unto sanctification."

Why do you not come? Why do you put off

obedience? Will there be any better time than now? Will you be any better prepared tomorrow? Any more willing? How my heart aches for the dear ones I know, who are throwing away their birthright chance to an heirship with Christ in an inheritance that will never fade away—a real inheritance, in the dominion of the world.

They read the Bible, they believe that man is mortal, that his only hope for future life comes through Christ and the resurrection, and that Christ is coming back to reign over all people, kindreds, tribes and nations; and none can out-argue them in a discussion of these subjects, and yet they refuse to take the step that will name the name of Christ upon them—or, in plain terms, make it their own truly name, without which there is no possible chance of salvation.

What will there be tomorrow? Grim death stalking in at the door? Christ coming to change the living and waken the dead? No man is wise enough to tell.

Now! Now! Come now! The morrows are not yours. The moments, the hours, the days, the years are flying. Take the "now," and through it, though spelled backward, "fight the good fight of faith," and see "won" the crown and the life of God never ending years.

### PUNCTUALITY

Eight Quaker ladies had an appointment, and seven were punctual and the eighth, being quarter of an hour too late, began apologizing for keeping the others waiting. The reply from one of them was: "I am sorry, friend, that thee should have wasted thine own quarter of an hour, but thee had no right to waste nearly two hours more of our time, which was not thine own." And of Washington it was said that when his secretary in some important occasion was late, and excused himself by saying that his watch was too slow, the reply was: "You will have to get another watch, or I another secretary." Napoleon used to say to his marshals: "You may ask anything of me but time." And of John Quincy Adams it is said that in his long service in Congress he was never known to be late, and one day when the clock struck and a member said to the Speaker, "It is time to call the house to order," the reply was, "No, Mr. Adams is not in his seat yet." And while they were speaking Mr. Adams came in, he being punctual, while the clock was three minutes fast.

Half the value of anything to be done consists in doing it promptly. And yet a large class of persons are almost always more or less unpunctual and late. Their work is always in advance of them, and so it is with their appointments and engagements. They are late, very likely, in rising in the morning, and so in going to bed at night; late at their meals, late at the counting house or office; late at church, or at prayer meeting; late at their appointments with others. Their letters are sent to the postoffice just as the mail is closed. They arrive at the wharf just as the seamboat is leaving. They come into the depot just as the cars are going out. They do not entirely forget or omit the engagement or the duty, but they are always behind the time, and so are generally in haste, or rather in a hurry, as if they had been born a little too late and forever were trying to catch up with the lost time!—Selected.

# THE RESTITUTION

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## EDITORIAL

Thanks to Sister Wince for a Christmas gift. Although belated, it is appreciated none the less.

During the week we have suffered by death the loss of Sister Eliza Musson. Obituary will be found on another page.

During May or June, 1914, Bro. J. W. Hardy was kind enough to contribute \$3.50 toward the Helping Fund. For certain reasons The Restitution Company desires to learn the name of the bank which issued the check for \$5.00, which included a year's subscription to the paper. Will Bro. Hardy please procure his paid check and send it to the Editor of The Restitution, the same to be returned to him as soon as endorsement is learned.

January 31st three more names were added to the list of believers in this city: Mrs. Salisbury, formerly neutral, mother of Sister Jennie Salisbury; "Aunt Mollie" Strong, formerly Baptist, Sister Jennie's aunt; and Elizabeth Telekey, formerly neutral, but whose immediate family and

relatives are Catholics. We pray that these dear souls may "fight the good fight of faith" for the short time that remains for the people of God to fit themselves for the kingdom, unto which God's grace has called them.

Bro. Adams writes that he has just returned from Palmer and St. Paul, where he had good meetings. Two were baptized at Palmer. He also sends three renewals and two new subscribers, and makes the following remarks, which are worthy of being pondered by the Brotherhood: "I find that most of the brethren do not fail to send in their renewals for lack of funds; they just neglect it. If the matter is mentioned to them they are ready to respond. I try in each place I go to get renewals and new subscribers. I generally ask them if anyone one wants to renew or take The Restitution; and they generally take advantage of the opportunity. It saves them the trouble of sending themselves. If a brother in each church would look after this point you would not have to wait for each one to renew just when they get around to it."

## APOCALYPTIC PROFOUNDITIES

"The Sealing of the 144,000," an article by Bro. Francis on another page, will be read with interest by such of our readers as enjoy delving into apocalyptic profundities. In considering intricate subjects like this one able Bible students are led to different opinions. To our mind our dear Bro. Francis loses his usual equilibrium in a place or two in his article, which fault spoils his composition of symmetrical exposition. He admits that the four angels, the winds, the earth, the sea, the trees, the angel ascending from the east, the seal, and even the forehead sealed, are all symbols; but strangely claims that the "twelve tribes" and "children of Israel" are literal, although they are found in a list of symbolic things. The symbolical and literal can not be arbitrarily mixed in this fashion.

The reasons assigned for this mongrel interpretation are insufficient. No one is selfish enough to make the Jews suffer all the curses of the law, and then appropriate all of its blessings to themselves. On the contrary, we say that God's door of mercy is standing ajar for Israel as well as Gentiles. If they refuse to "come in" there is nothing for them but "curses" of the worst kind. To say less than this would be to condone sin. And to say that Israel alone is designated "the servants of God," that this form of speech can not apply to the Gentiles, is to read ourselves right out of the word of God. God have mercy upon us if we are not his servants!

Again, it is an unfounded assumption that because the 144,000 are called "virgins" and "first fruits," therefore they must be Jews. This claim is contradicted by the record. The Corinthians were Gentiles, yet Paul calls them a "chaste virgin" (2 Cor. 11:2). Believers away back in the days of James were "first fruits of his creatures" (Jas. 1:18). To make Rev. chapter 7 both future and Jewish, the claim is even made that no one can be sealed but a Jew. And then without any regard for the facts in the case the statement is made: "There is no record of such a work in the

past history of the world." This assertion is woefully discordant with Paul's declaration to the Ephesians, who, by the way, were Gentiles (Eph. 2:11): "Ye were sealed" (Eph. 1:13).

In these editorial strictures our dear Bro. Francis will understand that our remarks are not personal, but have to do solely with the principle involved as to Bible teaching in regard to the matter at issue. Too many of our brethren are one-sided on this Jewish question. They go to extremes when writing on the subject. It seems to us that a mind that is discriminate enough to see beyond the symbols of angel, sea, trees, wind, forehead, etc., to the things which they signify ought to have no trouble in seeing beyond the symbols of the "twelve tribes" and "children of Israel," and so find out what these signs represent. The literal Jew is as much out of sight in these expressions as literal trees, wind, etc., are ignored in the other statements. The Jew is positively not in the premises, and Rev. 7 takes pains to intimate as much. When John comes to enumerate the tribes Levi is mentioned—a tribe that had no inheritance in Israel at all. "First the natural, afterward the spiritual" (1 Cor. 15:46). Hence it comes to pass that Levi has an inheritance in the spiritual arrangement of things. Dan, who had an inheritance under the law, is omitted in the apocalyptic count of the "twelve tribes." Ephraim, too, is omitted. Joseph is added. Thus Ephraim and Dan are left out of the apocalyptic enumeration. At the best count possible it looks like at least two tribes of Israel will escape getting "sealed," much to the discomfiture of some people we know.

The fact is the literalist and the futurist only make a muddle of Revelations. "The twelve tribes" and "the children of Israel" mean to such interpretators the Jews, and no one else. But the usage of apocalyptic figures effectually confounds these wise men. In describing the future state, the immortal state, John tells us that the New Jerusalem has twelve foundations, and on them "the names of the twelve tribes of Israel" (Rev. 21:9). Does anyone dare to say that this can not apply to Gentiles? Are we to step down and out, and "unselfishly" let the Jews rob us of the heavenly Jerusalem? Are our literalist friends prepared to carry out their contention that "the twelve tribes" only imports that the literal descendants of Israel are to dwell in the New Jerusalem? Let the striking promise in Rev. 3:12 answer: "He that overcometh, \* \* \* I will write upon him the name of my God, and the name of the city of my God, the New Jerusalem, \* \* \* and my new name." These words bind together the sealing in Rev. 7, and the vision of the New Jerusalem in Rev. 21. The prophecy is Christian, not Jewish; it is for "he that overcometh," not for lying Jews (Rev. 3:9), "who both killed the Lord Jesus and their own prophets, and have persecuted us; and they please not God; \* \* \* the wrath is come upon them to the uttermost" (1 Thess. 2:15, 16).

A man who habitually indulges in violent rage is laying up for himself a store of ills against advancing age, the least of which may be a general palsy—the greatest, a sudden and fatal fit of apoplexy.

## COMMUNICATIONS

Bro. Huggins: As we pass into the new year I must write you that you may know how much I appreciate your kindness in sending me The Restitution, as I think it one of the best papers I ever read on the gospel of the kingdom. May God bless you and all the noble contributors of the paper. May all live long to warn the people of a coming judgment. Surely we are living in the time of the end. Christ and the saints will rule the nations and break them into shivers; the hail will sweep away the refuge of lies.

Your brother in Christ, JOHN WEEKS.

Bro. Huggins: I wish to speak through The Restitution a word of approval to Sister Almira Brooks for her short article under the heading, "The Star." In that short but good article the writer reasoned well. It is not always a writer can reason well. When we see such a person he is sure to attract attention by those who know the value of its power.

Our sister gives for her reason for writing that article this statement: "There is not much in this subject, only we should learn to read the scriptures right." Good, Sister Brooks. It is this careless, slipshod way of letting the words of the Bible drop from our lips (when they do) without any thought of what the language is or the meaning intended to convey that is cursing the religious world and blasting the cause of Christianity. Wish there were many more like Sister Brooks to insist on the habit of reading the Bible correctly. Sister Brooks, you did well, and, for one, I thank you for it.

Your brother in hope,

L. S. BRONSON.

## SIGNS OF THE TIMES AND OUR DUTY

Dear Brethren:

Another year is opening before us. Will it be the glad year that will bring us home? God grant it may. To quote from a dear brother, "marvelous things are happening every hour."

Surely the present struggle in Europe will end in Armageddon. Listen to the command of God to the 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."

Have they obeyed? Yes, all the mighty nations of Europe have wakened; they have come up to battle. Have they beat their plowshares into swords, their pruning hooks into spears? Yes. Look at the vast sums appropriated to weapons of war. Look at the money spent for vessels of destruction of all kinds. How little is given for the actual necessities of life! "Let the weak say I am strong." Are they saying it? Look at what was a short time ago a comparatively weak nation, Japan. What is she now? Able to cope with the strong powers. Look at what was not far back the little weak kingdom of Greece. Has she made herself strong? When she speaks the nations listen.

Read a little farther in this command to the nations: "Let them come up to the valley of Jehosaphat, for there will I (the Lord) sit to judge all the heathen roundabout." Is this near?

Surely this generation shall not pass until all be fulfilled. Read the whole chapter and see what the "all" is.

For many, many years this preparation for war has gone on among the nations of Europe. Untold sums of money have been spent to build engines of destruction; gifted men have used all their force of reasoning, all their brain power, only to invent and build powerful and rapid-firing guns with which to slay one another. Even the unnatural has come to pass—man can sail his ships in the air, and from great heights drop destruction upon the earth. He causes fire to come down from the heavens. The slain of the earth is now many. It almost seems as if children had been begotten for the very purpose of war. Men must serve in this terrible work; if not of their own free will, they are compelled to do so by the power of the state. How long after these nations have battered one another to pieces, have sunk one another's ships, have destroyed the terrible guns of all kinds, killed the father and the sons—how long, I say, do you think it would take Europe to prepare for war on the great scale she has now? A new generation must be born and attain to manhood; new treasures must be accumulated wherewith to build again the weapons of war; new navies must be brought into existence, and finally new armies recruited. Where will they come from? Not one generation, but many will be needed to supply the armies Europe had only a few short months ago.

To the student of prophecy this must be the strife that leads to Armageddon. There is not enough of Gentile time to create another. Every year, ever month, brings it nearer. Things are moving rapidly now. We certainly are now in the beginning of the time of trouble such as never was.

I want to quote from one of our daily papers as follows: "Thousands of women of Austria, Germany and France are becoming insane and committing suicide because of the suspense brought on by the censor. \* \* The tragedy of silence is killing the women of Europe. \* \* \* It is killing the best women in the world—women without whom there can not be a new Europe. If this war does not end almost at once there will be nothing left of Europe but a page of history."

This after a few short months of strife. How many decades do you think it would take after the end to bring Europe back where she was on the first day of August, 1914? More than Gentile times can furnish. Knowing these things, it is high time we aroused ourselves, put on the whole armor of God, fill our lamps and cleanse our robes. All things cry, "Work while the day lasts."

There is an isolated fund somewhere; there are those whom Christ died to save who can help in this work. There is a cry from the Pacific coast: "Come over and help us." If every member of God's church would give one dollar a year (eight and one-third cents per month) an evangelist could go in and out among the churches and isolated ones, both of the west and the east. Brethren, can not someone in each state or section of a state take hold of this matter systematically and put it through? I do not think we need be troubled about the evangelist. God has reserved to

himself many who have not bowed the knee to Baal. I feel sure there are brethren in Christ sound in the faith and in practice who could and would build us up in the most holy faith, and bring light to those who sit in darkness. We can not carry our offerings to Jesus when he calls us; give them to him now.

What are his commands to his messengers? "Call my saints together, those who have made a covenant with me by sacrifice." Only that which costs the giver something is prized by heaven. May God keep each one of his children from the evil that is overwhelming the world until he come whose right it is to reign.

FLORA A. WOOD.

### THE SECOND PSALM

Abstract of a Sermon by J. H. Thomas, M. D.

It is thought that David composed this Psalm after he had taken Jerusalem from the Jebusites and made it the head or capital of the kingdom. The Philistines, hearing of this, encamped in the valley of Rephaim, nigh to Jerusalem; and Josephus says that all Syria, Phoenicia and other warlike people united their armies to those of the Philistines in order to destroy David before he had strengthened himself in the kingdom. David, having consulted the Lord (2 Sam. 5:17-19) gave them battle and overthrew the whole of his enemies. This being so, we can see the force of this Psalm in celebrating the taking of Jerusalem and the overthrow of all the kings and chiefs of the nations.

But if we turn to Acts we find that Paul understands it as prophetic of Jesus, "God's Anointed" (Acts 4:25-27). While Paul makes an application of the prophecy in the violence to and cutting off Jesus, yet it is not the complete fulfillment, for David conquered his enemies and established the throne or kingdom of Israel on Mount Zion. So Jesus is yet to subdue his enemies and establish the kingdom of God upon Mount Zion.

It is at this time that the nations shall rage, and the people imagine a vain thing. Yes, vain in the extremest sense of the word to antagonize him whose right it is to rule in building again the tabernacle of David and setting up the ruins thereof. Yet they will assuredly gather themselves together for that purpose, for Zechariah tells us that all nations shall be gathered against Jerusalem. And God says by the same prophet that in that day he will make Jerusalem a burdensome stone for all people; all that burden themselves with Jerusalem shall be cut in pieces, though all the people of the earth be gathered together against it.

How plainly this fact of their gathering against Jerusalem proves the nations of the earth are void of faith in the book of God. How frequently has God set forth in type this great gathering together against the establishing of his righteous rule in the earth. Amalek raised his hand against the throne of the Lord, so Moses records, and perished from the earth. So the Philistines and nations contiguous to Jerusalem gathered against David and were destroyed. So the Jewish people arrayed themselves against Jesus and slew him, but the awful destruction that followed in the



overthrow of Jerusalem is dreadful to contemplate—all of which is but a shadow of that terrible destruction yet to fall upon the nations, but they heed it not, being faithless in what God has spoken. Therefore the kings or rulers of the earth set themselves (see second verse).

"Let us break their bonds asunder." This is exactly what the Jewish people said: "We will not have this man to rule over us." But what saith the next verse? "He that sitteth in the heavens shall laugh (spoken after the manner of man) and speak unto them in his wrath." This he did to the Jews who slew his Son, his Anointed, and vexed and ruined them by the Roman armies. So shall he destroy all peoples that lift up their hand against Jesus, God's Anointed, when he comes for the controversy of Zion. Therefore he says in the next verse: "Yet have I set my king over my holy hill Zion. I will declare the decree." (Margin, "I will declare for a decree." New version, "I will declare the decree.") Notice the peculiarity of the words: David is speaking of the heathen and of what God will do to them. Therefore David says: "He (God) that sitteth in the heavens shall laugh," etc. But at the sixth verse the manner of speech changes and he speaks in the first person and past tense: "Yet have I set my king," etc. The reason why the sixth verse is in the past tense is because he is speaking of that which had been decreed, then he concludes to declare the decree, tell what it was, so the seventh verse commences, "I will declare the decree," which decree is concerning Jesus, God's Anointed, not yet born.

"Thou art my Son, this day have I begotten thee." Some think this has reference to his resurrection from the dead, and quote Acts 13:33. I don't think Paul quotes this Psalm to prove that Jesus was begotten by or through resurrection from the dead, but quotes several passages to show that this man was the one promised, and God's Son—this is the one of whom God speaks when he says in the Second Psalm, "Thou art my Son, this day have I begotten thee." Paul says in the first chapter of Romans, that Jesus Christ was declared to be the Son of God, with power by or through the resurrection from the dead. In this he acknowledges him to have been God's Son before his resurrection, but by a resurrection he was God's Son with power. And John says, "God so loved the world that he gave his only begotten Son, that whosoever," etc. He was God's begotten Son when he came to do the will of his Father.

But what is the decree concerning this Son? The answer is, "I will give thee the heathen (or nations) for thy inheritance, and the uttermost parts of the earth for thy possession." The whole earth then will be possessed by him whose right it is to rule the kingdoms of the world. What a mighty change in the civil, ecclesiastical and political conditions of the earth, for the next verse tells us that "he shall break them in pieces like a potter's vessel."

This may seem severe or cruel on unkind, but it can not be helped. Wrong has no rights; the nations are in the wrong. They have, as were the Jews, been warned by word and by example, but they heed it not, and when he whose right to rule comes to introduce a reign of righteousness

they lift up their hands against him and perish in the attempt. The tenth verse is a kind injunction: "Be wise, now therefore, O ye kings; be instructed (or rather reformed), ye judges of the earth. Kiss the Son."

## OBITUARY

### Sister Eliza Musson

Born August 2, 1843, in old Weston Huntingtshire, England; died January 31, 1915, at Cleveland, Ohio. She emigrated to America in 1854, coming direct to Cleveland, and settled on Broadway. She was the fourth daughter in a family of six girls. After the death of her youngest sister, and the marriage of the others, she, with her father and mother, went to live with her sister Emma, who was Sister Wm. Pate. During the ensuing years Sister Musson, as she was lovingly and familiarly known, "Aunt Lidy," was an untiring worker in her sister's home, caring for each baby as though they were her own.

In 1880, after the death of her sister, Mrs. W. H. Hudson, she took charge of her family, consisting of three children, and for nine years took the place of mother to them. After Mr. Hudson's second marriage she again took up her home with Sister Pate, and with the exception of a few years spent with her sister Anne (Mrs. Hodson) she continued to live there until the death of Bro. and Sister Pate and the breaking up of the home. Since this time she spent a short while with her niece, Mrs. Weed, but of late years has made her home with Sister Hattie Sanford. Until three weeks before her death she had scarcely known a day in bed. At this time she contracted a cold, and, thinking a change would be beneficial, went to spend a week with her niece, Sister Lang. A few days later she took to her bed and gradually sank to her death. She seemed to realize that the end was near, as she took occasion to tell the family that she felt it was time for her to go, being ready and willing that God's will should be hers, and asked that all meet the condition with fortitude, and as becometh children of the Most High not to grieve over the fact that she could no longer be with us.

She became a member of the Church of God thirty-six years ago, being the first of Bro. Pate's family to obey the truth, after he himself had been baptized. She was immersed in Lake Erie at the foot of Willson Avenue by Bro. Levi Cattell, and has been a faithful servant of her Master ever since. Her disposition was retiring, and yet very assertive when it came to upholding the truth. Her relatives and friends who have been close to her know here as an exemplification of meekness and love beyond the ordinary, and her nephews and nieces will miss one who can not be replaced, and whose noble acts will ever remain a sweet memory and a guide to a better and more upright life.

Funeral services were held in the Church of God, 10623 Lee Avenue, Cleveland, O., February 2nd, attended by a large concourse of relatives, friends, brethren and sisters. After a discourse by Bro. Huggins on Numbers 23:10, "Let me die the death of the righteous, and let my last end be like hers," Sister Musson was laid to rest in the "Congregation of the dead" until her Master re-

turns in glory, when God's people shall "arise and shine" in a halo of majesty that shall never fade (Isa. 60:1).

#### Edward M. Gates

Born November 12, 1856; died January 22, 1915.

Bro. Edward M. Gates was born in Indiana 57 years, 2 months and 10 days ago. He was married in Sumner County, Kan., February 17, 1886, to Miss Ella W. Randolph by Squire Dean, at his residence. To this union were born three children—Ida O. Huff, Harry E. Gates, and Clair V. Gates, all of Quinlan, Okla. Words of comfort were spoken by the writer from Job 14:14. He was baptized into Christ in 1914. He was a patient sufferer from that dread disease, cancer. He expressed a desire to be laid to rest to await the soon coming of Jesus. Funeral services were conducted in a nearby school house, from which he was taken and laid to rest until the Life Giver comes.

"Sleep on, dearest one, and take thou thy rest; and when Jesus comes then thou wilt be blest."

H. M. WILLIAMS.

#### THE DEVIL: IS HE A PERSONAL BEING?

##### Article 4

We suppose that most people if asked if satan is a good or bad person would instantly answer, "A bad person, of course." Suppose, then, in answer to this acknowledgment on their part, I should say that the Bible reveals God himself, or rather his direct messenger, to be a satan! Well, I presume if we were living in the time of a few hundred years ago they would take me outside the city and stone me until I died, charging me with being guilty of blasphemy.

Now it is a fact that character neither good nor bad is necessarily associated with the word "satan." Satan means adversary, and that may be an adversary for good or bad, as the circumstances may permit. You recall upon one occasion Balaam, the prophet, was about to proceed to curse Israel at the instigation of Balak, and this contrary to the command of God (Num. 22:22). Now carefully read verse 22: "And the angel of the Lord stood in the way for an adversary against him." Now the Hebrew text for the word "adversary" is satan. Then the correct reading of the verse is: "Behold, I went out to be a satan unto thee, because thy way is perverse before me" (verse 22, 32). We gather from this that the simple meaning of the word satan is one opposing, whether that be to oppose one doing good or one doing evil; in either case the one opposing is an adversary, hence a satan.

GEO. B. ALLDRIDGE.

Carlyle well said that the lack of reverence was one of the fatalest maladies of the present age. Public and private well-being withers for want of it. Instead of reverence there is conceit and scorn and frivolity. The fountain of all reverence is reverence for God. What is to be done in an age that accounts reverence for God a superstition? It can not be cured by argument.—Robert Roberts.

#### WHEN WILL THE BRIDEGROOM COME?

By Sister H. M. B.

As to the exact time of our Lord's coming we do not know, neither is it intended that we should know; but one thing we do know—that the Bridegroom will not come until the bride hath made herself ready.

Dearly beloved, let us live each day in joyful expectation of the Bridegroom's return, having on our wedding garments, so that when the cry is heard, "Behold, the bridegroom cometh; go ye out to meet him," we will have our lamps trimmed and burning, so that we may enter in with him to the marriage before the door is shut.

When we see all these appalling conditions around us, such as war, the white slave traffic and all the kindred evils which we are powerless to check, we realize that this earth is under satanic rule, and our hearts cry out, O come, Lord Jesus, come quickly, and take unto theyself thy great power and reign. Then if we are found faithful he will give us power over the nations, and, associated with him, we will be able to put down all evil authority and power. O glorious hour! Are we praying for it to come? Let us remember, "The fervent, earnest prayer of a righteous man availeth much."

Dear brethren, in these last days let us not be lulled to sleep, as the world is, with the cry of "Peace, peace, when there is no peace," but let us awake and put on the whole armor of God, that we may stand against the wiles of the devil.

Great and precious promises God hath given us, that if faithful we may have an inheritance in his glorious kingdom and share with his dear Son in blessing the nations. Surely the crown is worth striving for. Who would not gladly lay aside all the cares of this life and run with patience the race 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.

The admonition is, "Be ye ready, for in such an hour as ye think not the Son of Man cometh." If we are ready at all times to receive him it matters not whether he comes today, tomorrow or next year—we will be ready when he does come. Let us be happy and rejoice in him always, and let our daily prayer be, "Thy kingdom come."

Be a friend to the world, do a kindness whenever opportunity offers; be quiet, calm, self-possessed and self-controlled; and then you will discover the very essence of Christianity.—Hepworth.

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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 (Psn. 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.

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NUMBER 5

## PRAYER

Our Father, regard us, we pray thee now, and shed abroad thy gracious influences upon all our hearts and minds, that in hearing thy blessed word we may receive from thyself that which shall abide with us for many days, and in the strength of which we may go. We lift up our humble-desires and hopes to thee, and beseech thee to be still near us, and give blessing to thy people, that the provisions of thy house may satisfy all hungry souls and incite many to desire thee who have hitherto been content to be without thee. Through Jesus Christ our Lord. Amen.

## NEW JERUSALEM

I have taken this subject and the thoughts attending the inauguration of divine authority, not because I felt you did not know, or that I could bring to your attention anything new, but because the wonderful and inspiring words of the Bible are rich with the things of the kingdom, which blessings we often miss because we are so easily overwhelmed with the things of this life.

Through numerous prophecies and parables the kingdom has been foretold, but I have only chosen a few out of the number: Psalm 37:34; 89:35, 36; 102:16, 17, 19, 21, 22; 145:10-13; Isa. 2:1-4; Jer. 23:5, 6; 31:33, 34; and Isa. 35th chapter.

We might go thus to all the prophets—Ezekiel, Hosea, Joel, Amos, Zechariah, and gather from their vast treasure the words spoken in jubilant language of the times of restitution. "For the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea." The sleeping saints and the living are changed, not as subjects but rulers. Christ wraps them all around with immortality, transforms their bodies and fashions them like his own glorious body. Think of the pain and weariness, the weakness and discouragements in that word "mortal." Think of the glory, the honor, the qualities of imperishable and incorruptible bodies, the rewards, bound up in that word "immortality."

Because we are the children of light we are chosen and shown the secrets of God, and the future is open to our understanding, while the world lies in ignorance. "Behold, the former things are come to pass, and new things do I declare; before they spring forth, I tell you of them." The Lord holds his patience, he restrains his vengeance, until his appointed time; but hear him as he tells of his scorching anger (Isa. 42:13-15; 16:2). "The Lord shall go forth as a mighty man; he shall stir up jealousy like a man of war; he shall cry, yea roar; he shall prevail against his

enemies." In the animal world the roar of the lion is something before which the weaker animals cringe and flee; in like manner does God go forth to punish the nations, and he shall prevail against his enemies.

List to the cry of the Lord to his beloved. For whose pleasure but his own does God pardon the iniquities of his chosen people? (Isa. 43:1-4, 11, 21-25). For the sake of the race God would save us as his own; he has given trials, vicissitudes, scourgings even, but for his own joy and praise he will lead them back (Isa. 51:11; 45:2, 5, 6, 17, 18, 22-25).

Then when Israel is justified the whole immortal and incorruptible throng shall make heaven's arches ring with the glad strains: "Worthy the Lamb that was slain;" "Thou hast redeemed us to God by thy blood, out of every kindred and tongue and people and nation, and hast made us unto our God kings and priests, and we shall reign on the earth."

Look at some of the texts on the restoration of Jerusalem: Jer. 30:17-22; Jer. 31:23-25; 31:38; Isa. 33:20-22; 65:8-25; 66:1, 2, 6, 10; 1:18, 19, 26, 27; Psalms 46:4; 48:1; 87:1-3; 122:1-7.

God has a gracious purpose, and it is to people the earth with a righteous race and fill it with his glory. Think of the blessed hope which makes us partakers of the divine nature, share the society of Jesus and the redeemed of every age, free from sickness, pain and death. No sigh shall tell of hidden grief or unrequited longing; no shadow of anticipated trouble, but "abundance of peace so long as moon endureth." "They shall be abundantly satisfied with the fatness of thy house, and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life." The saints' inheritance will never be marred; the fair plains made new will never be polluted with the impious tread of the sinner. Psalm 21:7-13: "Thou hast given him his heart's desire, and hast not withholden the request of his lips." Surely this denotes the state of intimate and divine companionship to which the blessed Redeemer admits his beloved in relation to himself.

And to be there as ruler with the righteous judge! Where can we learn the way to rule righteously and justly but through the divine writings? The hours of silent perusal and assimilation of God's word in the tedious tasks of life will blossom out in our usefulness as kings and priests in the glorious dawn of peace (Isa. 2:1-4, 20, 21).

The kings, then, will have no temporal powers, but imperishable glory and strength and an unerring wisdom that will qualify them for every

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conceivable work which God may require them to do. They shall enter the legislative palaces of the nations and disperse them forever. They shall distribute the world's wealth, and take possession of the gold and silver and cattle on a thousand hills; and, as representative of their God, shall see to it that life is made beautiful, pure, free and bright, and that mankind are given opportunity to do justice to the powers wherewith they have been endowed. The landowner must give up the broad acres for which he never toiled; the lawyer must burn his books, for the only just laws will go forth from Mount Zion, the word of the Lord at Jerusalem. There will be no more need of the merchant who is disturbed at the fluctuations of the market. There will be no politicians to go campaigning; there will only be one party over all the earth. The scientist will be found wanting, for in Christ and his are all the treasures of wisdom and knowledge. In the grand cleaning and purifying process carried out by God's elect the clergymen even will be wiped out, for to kings has been committed these things, even to the feeding of the subjects with wisdom and understanding of the Great Heart. This wisdom of God is a divine reality, and breathes of future power and glory. Then all human splendor, pride and power shall be brought low, and every tyrant dethroned. Then all authority shall be placed in the hands of those who have struggled to obtain this honor through self-sacrifice. Then shall wars be banished to the ends of the earth. Then shall there be true liberty, abundance, safety and enlightenment for all classes and all conditions of mental, moral, social and physical well-being. All this shall be guaranteed by the power, the infallibility, the deathlessness of the occupant of David's throne, and the host of brethren who share his nature, and exercise with him a rulership of strength, truth and justice, under which the whole earth shall smile with intelligence and peace and plenty, and the very trees of the field shall clap their hands. Imagine one Ruler to whom the whole earth belonged; the grassy hills, the waving forests, the broad plains, the fowl and cattle; One whose wisdom and beneficence were equal to his universal ownership and irresistible power. He shall scatter the proud in the imagination of their hearts; the riches of the Gentiles shall be poured out at his feet, and there shall not remain a spot upon the whole earth that shall escape the scepter of his righteous and beneficent rule (Isa. 11).

And if for a little season, as written in Rev. 20, amidst the joyous and soul-stirring harmony of the reign of Christ, sin and crime shall be allowed to enter their harsh, discordant notes, which shall attract the attention and service of the selfish sinner, those same jangling tones shall sound forth their own knell of death. Only a short time can they interfere; for sin, crime and death must surely lose themselves before the awful majesty of truth, justice and love (Rev. 21:3, 4, 23-27).

The holy city, the Father's house, will certainly be the most beautiful and glorious object in the universe. There will be no tears, for all cause for tears shall be removed. There has been an accomplishment of that sublime sentence, "It is

done." The dark shadow of sin has passed away. The wicked, root and branch, are wiped out of the land of the living, and the universal anthem of praise and thanksgiving goes up from a redeemed world and clean universe to the covenant-keeping God.

"And the spirit and the Bride say, Come." Come, if you would inherit mansions where nothing evil can enter; if you would have a right to the tree of life; if you would drink of the river of life that flows from God's throne. Come, if you would walk its streets of gold, if you would obtain eternal life through those pearly gates; if you would see the king in his beauty on his azure throne. Come, if you would be of that throng who are forever free; if you would partake of that rapture that thrills the triumphant hosts as they behold before them unending ages of glory and joys ever new.

The place of gathering has nothing but attraction. Jesus, the fairest among ten thousands, is there. The throne of God and the Lamb, in the glory of which the sun disappears; the city of jasper and gold, whose builder and maker is God; the river of life sparkling with the glory of God and flowing in infinite purity and peace; the tree of life, whose leaves are for healing; fields of living green, flowers that never fade, streams that never dry, fruits that never decay, crowns that never dim, and harps that never discord.

We must be there. We must bask in the forgiving smiles of God. We must repose under the tree of life and never grow weary; we must drink of that fountain and thirst nevermore. We must walk in the golden sands and feel we are no longer exiles; we must put off the rent garments of our warfare and put on the white robes of triumph; we must exchange the toil-worn, dusty girdle of our pilgrimage for the glorious vesture of immortality, and feel that sin and the curse can never more pollute us.

And as a sweeping conclusion to the patient forbearance of our earthly life, and the divine rights of the chosen judges and ministers in Christ's reign, let us again ponder while Christ brushes aside forever the curtains of death and reveals to our vision a world most wondrous and glorified, a world never more cut off from our view, a world where God can live and is happy to live, loving and beloved; a world which shall last in uninterrupted bliss forever and ever.

FRANCES H. RUSSELL.

#### FAITH

Flora A. Wood

In Hebrews 11:6 we find this statement: "Without faith it is impossible to please God." This is a strong admonition, and one we would do well to take heed. Mark the emphasis of the declaration. It is not that we are exhorted to have faith, or that faith is a good thing to have; but it is most positively stated that "without faith it is impossible to please God." And unless we are pleasing in the sight of God we have no promise of salvation.

We would inquire, then, What is the meaning of the word "faith?" Webster gives this definition: "Faith, the assent of the mind to the truth of what is declared by another, resting on his au-

thority and veracity, without other evidence. In theology, the assent of the mind or understanding to the truth of what God has revealed." We find this to be in accord with the definition given by the spirit in Heb. 11:1. There it is stated that faith is the confidence (margin) of things hoped for. How is this? Why, we believe the promises of God on his own assertion, and therefore have confidence that we will receive the things promised. Further, faith is said to be the evidence of things not seen. What evidence? Why, the word of God alone.

This being established, let us look at some of the promises of God (see Psalm 37:9, 11, 29). If in place of this we say the righteous shall be recompensed in heaven; he shall inherit the heaven of God and abide in it forever; the wicked shall live in eternal torment in a burning hell—have we any faith in the word of God? God says the soul that sinneth, it shall die. If we say, "Oh, no, it lives forever," do we believe God? The word of God tells us that our eternal life comes to us through Christ, and that he will come again to earth and bestow it upon those who are his. If we say, "Oh, no, we have inherited immortality and have it in our being already," have we the faith in God that is pleasing to him? God has said he will set up a kingdom on the earth and give it to Christ and the saints. If we say that is a mistake, the kingdom is already set up in our hearts, is our faith acceptable to God?

There are many other statements of God which professed Christians wrest from their true significance to suit their carnal ideas, but we will notice but one more. In the scriptures Jesus is plainly declared to be the Son of God by begetting. "Joseph, thou son of David, fear not to take unto thee Mary thy wife. For that which is conceived in her is of the Holy Spirit" (Matthew 1:20).

The angel Gabriel said to Mary: "The Holy Spirit shall come upon thee and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35). "Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife, and knew her not till she had brought forth her first-born child" (Matthew 1:24, 25).

Here God says Jesus is his Son by begetting. Dare anyone dispute with God by saying Jesus is the son of Joseph? The scriptures plainly say Joseph knew not his wife until after Jesus was born. Will anyone say the Spirit errs, that Jesus was conceived of Joseph? Again, "When as his (Jesus') mother was espoused to Joseph, before they came together she was found with child of the Holy Ghost. Then Joseph \* \* \* was minded to put her away privily" (Matt. 1:18, 19).

Here the word of God tells us plainly that Mary was with child before they came together, and that the child was begotten by the Holy Spirit of God. Joseph had not yet been told this, and was minded to not take Mary for his wife, thus himself denying the paternity of Jesus. Now, to believe these written truths from the scriptures is to have faith, is to believe God on his own authority without other evidence. The word tells us that without this faith it is impossible to please God.

How do those stand who deny these plain statements? First, they are in the awful place where they make God a liar, in that they virtually say he testifies falsely. Again, they (perhaps unwittingly) make our Lord Jesus Christ an unclean thing, in that he was born out of wedlock, not of the spirit, but of the lust of the flesh. Again, they array themselves against the Most Holy One. He declares a virgin shall be with child. They make Mary a fallen woman, making her with child by Joseph before marriage. Catholics adore Mary as "the mother of God;" Josephites certainly give Joseph a high honor, in that salvation comes from him, if he was the author of the Savior's life. Do not those stand in a terrible place who thus array themselves against the word of the most high God? The words of Peter might apply here: "Thou hast not lied unto men, but unto God."

Some think these things should not be spoken upon, or at least but softly. In view of the fact that we shall all soon stand in the presence of the Lord, knowing as we are known, does it not behoove every child of God to expose error and bring to all, if possible, the truth, shining with the light from God's own holy word? We find at Matthew 12:22-33 that Jesus healed a blind and dumb man. The Pharisees out of their unhalloved heart said: "He doeth this by Beelzebub. Because they said this Jesus said unto them, All manner of sin and blasphemy shall be forgiven unto men (not a limited term) but the blasphemy against the Holy Spirit shall never be forgiven in any age" (not limited to a certain time). Now, what had those Jews done? They had attributed the work of the Holy Spirit to an evil source. God says Jesus was begotten by the Holy Spirit. Some men say: "Not so, but by the lust of man." Could there be worse speaking against the Spirit of God? This is a solemn thing! Let us in these evil days take heed to ourselves and to the doctrine.

Adam was a son of God, but how? By creation. He was made of the dust of the ground; he was of the earth earthy. The saints are sons and daughters of God, but how? By adoption. Someone wrote that Jesus was made the Son of God by resurrection. Let such read these words spoken by Jehovah, "This is my beloved Son, in whom I am well pleased" (Matthew 3:17; Mark 1:11; Luke 3:22), words uttered over three years before Jesus died and was resurrected. The scripture says in the mouth of two or three witnesses shall every word be established. Here are three credible witnesses who say a voice from heaven proclaimed Jesus as his Son. Peter, another witness, said he heard the same in the holy mount. These are the words of God himself. Let us draw near to him in truth; let us receive his words, for they alone are spirit and truth; let us seek a salvation through Jesus, the Son of God, for there is salvation through no other name than that of God which is manifested to us through Jesus the Anointed One. Soon he is coming to take to himself those who have the Father's name written in their foreheads. How do we know we have it written there? When with the mind (symbolized by the forehead) we receive Jesus as the Son of God, obey his teaching, we through coming into Christ have the Father's name called upon us. Jesus inherited this name; we receive it by coming

into Christ, through being adopted by God. May he help us to hold the truth firmly and reverently.

#### AN EXPOSITION OF MATT. 10:28

"And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell."

What is the meaning of the word "hell?"

It is assumed that the wicked will live forever in torment, from the fact that the word "hell" denotes a place of unceasing woe, in which bad men will always exist in pain. We will now proceed to examine the term in question and see if it denotes any such place.

The word translated "hell" in the text under consideration in Greek is Gehenna, and is a compound of two words, Ge signifying earth or land, and Hinnom, and properly means the valley of Hinnom, southeast from Jerusalem, and was anciently celebrated for the horrid worship of Moloch. It was polluted with all manner of carcasses of animals and dead bodies; constant fires were kept burning to avert the pestilence which would infect the city. In this place the Jews placed the brazen image Moloch; they not only sacrificed animals upon it, but even threw their children upon its arms, from whence they fell into the fire at its feet, and to avoid the shrieks and groans of dying infants they would beat the Toph (a drum) to drown their cries. Hence they anciently called it "Tophet," signifying a drum. This practice was abolished by Josiah (2 Kings 23:10). This word occurs twelve times in the New Testament, which the reader can examine (Matt. 5:22, 29, 30; 10:28; 18:9; 23:15, 33; Mark 9:53, 45, 47; Luke 12:5; James 3:6). These are the twelve places in the New Testament where this word is found. We find no place in all these references that sustains the popular view, that it is a place of ceaseless woe. The reader will perceive that the meaning is different from what is generally supposed. It is a true principle in language, that we must determine the idea of a writer by the words he uses. Now if Gehenna necessarily means a place of unending woe it could not be questioned, but what the Bible taught eternal misery; as the real issue is on the meaning of the word itself, and we have before said it properly means the valley of Hinnom, southeast of Jerusalem.

But here we are met with Mark 9:43, where the word Gehenna occurs and associated with it the following expressions: "Unquenchable fire," and "where the worm dieth not;" from this it is inferred that Gehenna must mean endless misery, because it is clothed with such symbols as to denote eternal perpetuity. As this is the strongest argument that can be introduced upon this point, we will notice those phrases upon which the argument rests.

##### 1. "The fire is not quenched."

It is presumed from this that the wicked will endure forever, because the fire is not to be quenched. But is this a sound principle? Does it follow that because a fire is thus represented that whatever is cast into it must endure forever? Were this a true position, then any combustible

material cast into such a fire would last forever. But, says the reader, is there any example of such a nature? Certainly there is. We have a case in point in Matt. 3:11, 12. Christ will "gather his wheat into his garner, but he will burn up the chaff with unquenchable fire." Here the office work of such a fire is clearly expressed. Chaff is combustible material, and yet it is to be burned with unquenchable fire. This, however, is symbolical of the wicked's overthrow.

I will now cite the reader's attention to a class of texts where the idea of destruction is conveyed and in each case the fire is represented as not being quenched (Isa. 1:29-31; 34:10-14; 66:24; Jer. 7:17, 20; 27:27; Ezek. 20:45, 48). These examples will show the reader that wherever the phrase occurs it is indicative of total destruction. Now can we for one moment suppose that Jesus intended any other idea than that of death when he used the expression to the Jews who had always so understood it from the Old Testament? Hence we claim it as a strong proof for destruction.

##### 2. "The worm dieth not."

This phrase was borrowed from Isa. 66:24, and among the Jews was well understood. Around the fires of Gehenna worms were constantly feasting on parts of the dead bodies which the fire did not reach; so between the fire and the worms there was a total destruction of all that was cast into Gehenna. The worm is in all places in God's word an emblem of death and mortality. Please examine the following texts: Job 27:14; 24:30; 19:26; Acts 12:23. The worms lived around the fires of Gehenna and consumed what was not burned by fire; hence both these symbols are against the idea of enduring pain in hell. Now inasmuch as the fires of Gehenna were clothed with such figures, and for over a thousand years everything that had been cast into it had been destroyed, can we suppose that Jesus intended to convey the idea of eternal suffering, when such a figure had always conveyed an opposite idea? Hence it is evident that Gehenna, wherever used by the Savior, was in harmony with the idea entertained by the Jewish nation, viz., Destruction.

Therefore we conclude that in Matt. 10:28, when speaking of casting the wicked into Gehenna, meant to convey the idea of death. And indeed he says, "Fear him who is able to destroy (not keep alive) both soul and body in hell." Hence soul and body both were to be destroyed in this Gehenna, and not tortured forever. And this position is in harmony with the whole Bible, which represents that the wicked will experience

1. Death (Rom. 6:23; Ezek. 18:4; Rom. 7:5; James 1:15).

2. Will be destroyed (Job 21:30; Ps. 5:6; Heb. 12:29; Matt. 7:13; Acts 3:23; Phil. 3:19).

3. They will perish (John 3:15, 16; 2 Pet. 3:9; Ps. 37:20; 73:27; 2 Cor. 2:15).

4. Lose Life (Matt. 10:39; John 12:25; Mark 8:35).

These proofs are sufficient to show that when the wicked are cast into hell they will not endure forever, but must cease to be (Ps. 37:10).

We ask the candid reader if he can behold anything in the text which we have briefly examined that proves endless suffering in the regions of



hell? Can he find any such idea as that the soul is immortal and will live forever? It seems to me he can not. We leave the subject for your candid consideration, dear reader, hoping that we may gain life through Christ.

H. V. REED.

#### BEREAN DEPARTMENT

Dear Bereans:

I have been requested to supply an article for the Berean column, and in reading a little magazine I came across the following article, which I thought others would like to read and which is far superior to anything I could ever compose. I think on these things a great deal, but when it comes to writing them so they are interesting to others, I find it impossible.

Happiness is such a close, vital, human thing, so close to us all, that I am surprised more of us haven't attained it. But I suppose the cares of life, the rush of the office, the hundred petty little things that make up your daily round of life, have prevented us from seeing the good, the beautiful and the true that are around us.

I have tried to say before that happiness is the playing of life's game, playing it for every bit of strength, every bit of determination and will power that is in us. And when we play it that way, what a vista of undreamed-of pleasures and joys is ours—a panorama of human incidents and visions and delights that will fill us with the great happiness of being alive.

Little children are happy because they play it that way. Have you ever noticed them—they do not fret and worry and cry for things they have not. Rather do they play and amuse themselves with what is around them. I have seen a baby enjoy itself for hours with an ear of corn or a raggedy doll. But, Oh! how they play!

EDNA B. ANDERSON.

#### Prayer

It behooves us to petition our Creator for the mercies and blessings, to acknowledge him in all our ways. It is not prayer to be seen and heard of men that is pleasing to God, but the petition offered up in sincerity and in accord with God's will, as recorded in the scriptures. May our lives, our actions, manifest a spirit of thankfulness, a disposition to commit our ways unto the Almighty. We must avoid all shams, all Phariseism, or our words will be only as sounding brass or tinkling cymbal.

When thou prayest thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily, I say unto you, They have their reward (that for which they sought, viz., the praises of men). But thou, when thou prayest, enter into thy closet, and when thou hast shut the door pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain petitions, as the heathen do, for they think that they shall be heard for their much speaking" (Matt. 6:5-7).

KATHRYN TOWNSEND.

Everything that thou reprovest in another thou must avoid in thyself.—Cicero.

#### WATCH

##### A Bible Lesson Mark 13:34-37

The writer led the midweek Bible study February 3rd. The subject treated under four sub-heads, the following being an abstract of the lesson:

1. Watch is a commandment (Rev. 3:2, 3; 1 Cor. 16:13; Luke 21:36; John 15:14; Rev. 22:14; 1 John 2:2-4; 5:3).

2. What shall we watch for? (Mark 13:33; Matt. 24:42; 2 Pet. 3:12; Heb. 9:28; Luke 21:28; Titus 2:13; Phil. 3:20, 21).

3. Blessed are those who watch (Luke 12:37-39); Rev. 16:15; Luke 12:40-44; Matt. 7:24, 25; John 13:17; Matt. 25:1-13).

4. What the watchers will see to show them that the second coming is near (Luke 21:29-31; Matt. 24:24-27; 2 Tim. 13:13; Matt. 24:36-44; 1 Thess. 5:1-8; Luke 21:20-23; Zech. 14:1-4; Joel 3:1-2).

I fear some of us forget to watch ourselves and our brothers or sisters to see what they are doing. Rather we are too ready to find fault with them for what they are doing. We never stop a moment to think what we are doing when we talk about them. Would a brother or a sister passing the other on the street, both having on white garments, would either of them be guilty of throwing mud on the other so everybody could see him soiled? No. Well, that is what we are doing when we talk about our brother or sister; we are black-mailing their characters and lives. How does this come about? The lack of love is the explanation. It is my sincere prayer that we who should bear with the weak may stand firm for the right.

Your brother in Christ,

D. K. LEHMAN.

#### NOT RICH REWARD TOWARD GOD

A young lady was one day visiting an aged man, a friend of her father, who had been associated with him in early life. The man had been one of those who run after the world and had overtaken it. All it could give he had obtained. Pretty soon he inquired the state of his friend, whom he knew to be in circumstances of far less external comfort than himself. As he listened to the story of his less favored friend's patience in suffering, of the cheerfulness with which he could look forward to either life or death, the rich man's conscience applied the unexpressed reproach, and he exclaimed: "Yes, yes; you wonder why I can not be as happy and quiet, too; but think of the difference. He is going to have treasure, even the earth, and I must leave it."

The world is clever, but not half clever enough. If it were as knowing as it thinks it is it would break through the glamors of sophisticated philosophy which its scribes and babblers have so industriously woven around its facilities for the last two hundred years and stand forth in the clear-sighted perceptions of common sense with the imperative resolution to walk wise and sensible ways on the common road, instead of lying in the ditch like a maudlin inebriate, apostrophizing his superior qualities and sinking deeper in the mire.—"The Law of Moses."

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## EDITORIAL

Rome has priests who are called fathers because they have no children, a pope who is called king because he has no kingdom, cardinals who are called princes because they have no principalities. They say prayers for souls in a place called purgatory because it does not exist, and they call it a religion because it has no religion in it. A queer religion, this!

We begin publication in this issue of a series of Bible lessons by Wiley Jones, deceased. These lessons have been out of print for several years. They are fine, and as they deal exclusively with first principles of truth we propose to reproduce them all in The Restitution for the benefit of our readers.

The spirit of God in Paul revealed sober and stern truth when it said, "In the last days perilous times shall come" (2 Tim. 3:1). The "last days" have come, and they are burdened with perils of every kind. Wars in Europe are shaking the foundations of nations; paucity of money is sapping

the Roman Catholic Church of its strength; the abounding iniquity is already causing to wane the love of some brethren, until we are forced to recall the suggestive query of our Lord: "When the Son of Man cometh, shall he find the faith (ten piston) on the earth?" He does not declare there will be none of "the faith," but he does raise the question. It gets pretty close home when we see The Restitution constituency infected by the virus of apostasy, and not able "to endure sound doctrine" longer, order their paper stopped. "Please discontinue my paper," is the way they write, and subscribe immediately for some sheet that spins out "fables" by the yard (2 Tim. 4:3, 4). The article by Bro. Thomas, "Did Joseph Beget Jesus?" and another by Sister Wood on the same subject, will cause many to quit The Restitution. The apostasy is getting very strong and defiant; it may be that there are not enough friends of the truth to keep The Restitution alive till the Lord comes. If God's will be so, amen; but while we live we promise the world "a good fight of faith." If we must die we shall do so in the faith. We ask God not to live, but to grant us manhood and grace enough to battle to the death for the "precious faith" which he has graciously committed to our trust. Reader, be thou brave and courageous for God and his truth.

## WORDS IN SEASON

Reported by Bro. Fred Blyth

"The roots of bitterness inherent in all of us is so like the roots of the willow and cottonwood and some other trees, in that they restrict the growth and sap the life from those growing around them and are entirely selfish."—Sister Nellie Pate.

"The root of bitterness in the case of the rebellion of Korah, Dathan and Abiram (Num. 16) brought punishment, not only upon those guilty of jealousy against Moses and Aaron, but upon all those also who were responsible by association with them. This principle runs all through the scriptures."—Bro. Huggins.

"The best way to forgive our brother is, as the man in the street says, 'Forget it.' This is also God's way, for he says he will remember our sins and iniquities no more. (Heb. 8:12), and he casts our sins behind his back" (Isa. 38:17).—Bro. Alldridge.

Bro. Lang suggests as a help toward forgiving our brother and keeping the root of bitterness (Heb. 12) from springing up, "Don't talk about it."

"If we follow peace with all men, and holiness, we will have enough to keep us busy and out of mischief."

"Sin is selfishness. The man who hoards up knowledge and does not share any of it with others, is just as much a miser as the man who hoards up money."

"The brother or sister who has power enough to make friends has also power enough to make enemies. Some of us are opposed to argument,

but in some cases we must argue or allow the compromising of an essential point of truth. Did the apostles argue (Acts 6:9, 10)? We must make the gospel aggressive."—Bro. Huggins.

"In extraordinary times do we fall back on him who has said that he will be our protector and friend? We must remember that therein is our power."—Bro. R. G. Pate.

"Sadness of heart is incompatible in the presence of earthly potentates. Kings are surrounded by courts composed of men of cheerful mind and graceful, buoyant carriage, and courteous manners, and of women of rare grace and beauty. The weak, sickly and whimpering are not there, for they would be out of place. I see brothers and sisters with dyspepsia and rheumatism and all the ills of mortal nature, and most of them go through the fire of trial with countenances that indicate the assurance of the presence of the King of kings, but some few complain and whimper and wear on their faces a continual cloud. This is the greatest contradiction in the world, for we are among those who have been invited into the chambers of the Lord."—Bro. Huggins.

"As is the case of Jacob and Esau, the mind must be right before we can be accepted. Esau had murder in his heart, and was not a proper character to be in the line of the sires from Abraham."—Bro. Alldridge.

"The warning to the Church of God, found in Heb. 12:16 is not against physical but spiritual fornication. In Rev. 2:20:24 Jezebel was leading the believers astray with false doctrine. That is where our danger lies. The fornicator among us might be a strictly moral person. These things come from the inside. They spring up among us."—Bro. Alldridge.

"Every family circle should be a little church, supplemented by the Sunday School. The parents should co-operate with the Sunday School."

"The most painful experience of the Christian life is in the transition from the idealism of the first espousal of the truth to the factism of everyday life."

"We are liable to estimate scripture characters too highly, and take the blues when we compare ourselves with them. Things looked at from a distance appear over-beautiful in the perspective. Memory, which is mental retrospect, works a gigantic trick on us in covering up dark spots in the past. Peter (a stone) is overcoming while he fails; he swerves, and then falls back into line; denies Christ, and then comes back in tears and penitence. He's strong in keeping in the fight. He's a Stoneman in struggling to overcome natural prejudices. He struggles with them way down to the end of his life (Gal. 2:11). Our brethren have their faults and weaknesses, and so had Peter, Noah, Elijah and all the rest, but they were saints of God just the same. The effacing fingers of death come along, and some little points come out and show that the decedent brother was

a man of prayer and faith, and had fought and struggled for the truth."—Bro. Huggins.

#### SOCIALISM UNDER PURE THEOCRACY

That our readers may understand our position they must view it from the fact that the expressions, "Kingdom of God" and "Kingdom of heaven," as used in the Old and the New Testaments, has reference to a real kingdom which Jehovah will establish on the earth over which Jesus with his resurrected saints will rule, and by which the earth will be brought back to its former state before sin entered. The institution of a human government was contrary to Jehovah's purpose, and was therefore usurpation. Cain was the originator of this form of government. God's purpose in the beginning was that Adam was to be the ruler (Gen. 1:28). "To have dominion" means to rule. Disobedience rendered him incapable of this great blessing. This promise was then transferred to the seed of woman (Gen. 3:15). In Micah 4:8 he is called the "tower of the flock." Jer. 23:5, 6 calls him the "Righteous Branch and King, who shall reign and prosper. He shall execute judgment and justice in the earth. In his day Judah shall be saved and Israel shall dwell safely."

These scriptures must have a literal interpretation or they are useless as testimony. A pure theocracy is a government over which Jehovah will rule. The Israelitish kingdom was only partly divine. It was God's kingdom directed by men in the flesh. The blessings to be derived from this kingdom were conditional. "If ye will obey my voice indeed and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine. Ye shall be unto me a kingdom of priests, an holy nation" (Exodus 19:5, 6). The difference between this theocracy and the one that will be established in the future is that the coming kingdom will be ruled over by immortalized individuals with restored Israel as subjects who will have been brought under that new covenant recorded in Ezek. 20:37 and Jer. 31:31-35.

We have thus far tried to explain our position in a simple and intelligent manner. This kingdom must begin with mortal men and women on the earth, as now. When asked by Peter what they should receive, Jesus replied: "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. 19:38). When he comes with all his holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations. He shall separate them one from another as a shepherd divideth his sheep from the goats (Matt. 25:31, 32). This indicates a judgment or a ruling over these nations. The Revelator saw when all these kingdoms had become the kingdom of our Lord and of his Christ (Rev. 11:15).

These scriptures being true, it will be needful for Jesus to introduce a new form of government in which there will be an ideal citizenship. There will be no privileged citizenship under a pure theocracy such as will be established by Jehovah. This government shall be for the poor of the people. "He shall come down like rain upon the mown

grass." Not all who are extended privileges in this kingdom will be willing to submit to the laws under which they are placed. Men of great power and wealth will not willingly submit to the ruler and his assistant rulers. They have too long held absolute power in the present form of government. Judge Lindsay, of Colorado, puts it thus: "Of the political at Washington and the industrial in Wall Street, the latter is much more powerful." He states further: "Our present civilization is a conspiracy against nature as well as justice. The time must inevitably come when the government must manage all our great sources of natural wealth. There can be no political independence until we get economic independence." This is ideal, but can never be established under a human government. The wealthy class will never submit. Labor has always held a subordinate position under every form of government. The greed for power and wealth defeated God's purpose in the Israelitish kingdom, otherwise they might have become a holy nation. Modern day Socialism is seeking for the best under the present form, but are seeking in vain for the want of power.

This government is not what our fathers have founded. It has grown into a capitalized government in which might is right. All who have at heart the relief of the distressed must see that as time passes the present conditions are increasing. This is "the present evil world," and according to Christ must continue until the conditions are as they were in the days of Noah. Then the cup of their iniquity will be full and Jehovah will send his Son from heaven, who will restore all things which are spoken of by the holy prophets.

I want to call attention to a parable spoken by Jesus the Christ. It is the parable of the laborers in the vineyard. This parable can be applied only to the kingdom of heaven or kingdom of God. What led up to this parable is recorded in Matt. 19:16-25: "One came to Jesus and said, What good thing shall I do to inherit eternal life? When the answer was given he was disappointed, and went away sorrowing. His riches made him turn away from Jesus. Jesus said to his disciples that "A rich man shall hardly enter into the kingdom of heaven." He then states how he may enter by using the figure of the camel passing through the needle's eye. By divesting himself of his load and going through on his knees. We learn from this lesson that riches or worldly wealth will not be permitted there. No privileged class there. Now the law as applied to labor in the kingdom is found exemplified in the parable. Note the conditions under which each labored. All received a penny a day. The one who worked twelve hours and the one who labored one hour received the same wage. Under the law of the kingdom the householder must pay a sufficient amount to provide for every necessity. When complaint was made the householder said: "Friend, I do thee no wrong; didst thou not agree with me for a penny? Is it not lawful for me to do what I will with my own?" A penny a day provided for all that was needed. Where wealth dominated this system could not be permitted. No man then will be allowed to increase his wealth, even through labor. Labor, under the true theocracy, will receive a competency, therefore contentment will exist. No capitalist to

oppress labor. The ideal citizenship will then exist. Then will true economic independence exist.  
D. C. ROBISON.

### ETERNAL POSSESSION OF CANAAN IS PROMISED

#### Bible Lesson 1

"The Lord appeared unto Abram and said, "Unto they seed will I give this land" (Gen. 12:7). "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever" (Gen. 13:14, 15). "The Lord made a covenant with Abram, saying, "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates" (Gen. 15:18). "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God" (Gen. 17:7, 8). "In thee shall all families of the earth be blessed" (Gen. 12:3; Gal. 3:8). "Thy seed shall possess the gate of his enemies, and in thy seed shall all the nations of the earth be blessed" (Gen. 22:17, 18).

Remarks: This lesson contains the covenant made with Abraham, and teaches that as truly as God "will be their God" he will give to Abraham and his seed "all the land of Canaan for an everlasting possession." "Everlasting" means the same as "eternal," both being translations of the same Hebrew and Greek words *olam* and *aionios*. What Luke 18:30 calls "everlasting life" Mark 10:30 calls "eternal life." Both call it "eternal" in Revised Version. It follows, therefore, that all the land of Canaan in Asia has been promised to Abraham and his seed as their "eternal inheritance" (Heb. 9:15). How could the promise refer to some land above the skies, when it positively says "this land," even giving the boundaries of it—"from the river of Egypt unto the great river, the river Euphrates" (Gen. 12:7; 15:7, 18; 24:7; 28:13). The inspired Stephen certainly knew what land was meant, and he described it to the wicked Jews as "this land, wherein ye now dwell" (Acts 7:4). And scripture testifies that Abraham actually went "into the place (*eis ton topon*) which he should after receive for an inheritance," and that the land upon which he dwelt is "the land of the promise" (*teen geen tees epaggelias*) (Heb. 11:8, 9). That country is not only renowned and central, but a "good land and large, the glory of all lands" (Ex. 3:8; Eze. 20:6, 15). Extending from the river of Egypt and Mediterranean Sea on the west to the Euphrates on the east, it is, as it were, the bridge and ligament connecting three continents, and is admirably suited to be the royal seat of Messiah's worldwide kingdom. Canaan is called "the middle of the earth" in Eze. 38:12 (Revised Version). We are not to suppose that the Jews who came into the land under the law of Moses were the "seed" referred to in this promise, for they "possessed it but a little while," and even then, at their highest prosperity (under David's reign), they were mere "strangers and sojourners" upon it "as all their fathers were;" and none of them possessed it beyond a natural lifetime (Isa. 63:18; 1 Chron. 29:15).



## Lesson II.—Christ the Pre-Eminent Heir

"The book of the generation of Jesus Christ, the Son of David, the Son of Abraham" (Matt. :1 1; Rom. 1:3, 4), "To Abraham and his seed were the promises made. He saith not, And to seeds, as of many, but as of one, And to thy seed, which is Christ. And this I say that the covenant that was confirmed before God in Christ, the law, which was 430 years after, can not disannul, that it should make the promise of none effect. For if the inheritance be of the law it is no more of promise" (Gal. 3:16-18).

## Remarks

Here it is testified, with most positive clearness, that Christ is the "seed" or Son spoken of, and that the promise could not be disannulled nor the inheritance obtained by the Mosaic law. Hence the promise is yet to be fulfilled, and by Paul's explanation it would read: "To thee, Abraham, and to Christ, I will give all the land of Canaan for an eternal possession." This, of course, includes the promise of eternal life also; for a merely mortal heir would soon have to leave his inheritance to "others" (Ps. 49:10). Hence the promises of Canaan and eternal life are gospel promises, "exceeding great and precious" (2 Pet. 1:4).

## LOVE

## Article 1

"But now these three remain—faith, hope, love; but of these the greatest is love" (1 Cor. 13:13, Diaglott).

How often, while meditating upon God an intense desire fills our whole being to know and understand God. Everywhere men are seeking to know and worship God, but how few are seeking to know and worship the true God!

We ask this question, Who and Where is God? We try to answer our own question. Our imagination is exercised; mental images, strange conceptions and ideas fill our mind. We endeavor to make an analysis of the ideas and conceptions impressing themselves upon our minds; but all are unsatisfactory, for they are all human, and view this great question from the human viewpoint.

The other evening on my way home from church my mind filled with thoughts of the goodness of God; I looked up into the heavens, the constellations that now shine at the season of the year with such splendor and brilliancy, wonderfully impressed me with the nearness of God. Immediately over my head was the constellation of Taurus, the group forming the Pleiades, especially arrested and held my attention. Some Bible students think that God's throne is situated upon Alcione, the most brilliant of this group. I thought of God's question to Job: "Canst thou bind the sweet influences of Pleiades?" (Job 38:31).

My eye wandered to the southeast, and I felt my soul ravished with delight and admiration as that most beautiful constellation. Pegasus was then in the ascendancy. The square of Pegasus, a little to the north, Andromeda, Tacerta, and just the tip of the wing of the Swan, the Flying Horse in all his glory—all spread out before my enraptured gaze. Beloved, I bowed my head and repeated Psalm 19: "The heavens declare the glory

of God, and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge." We never tire of this grand psalm.

But this only reveals to me something of God's marvelous power and wisdom, like a beautiful building reveals something of the mind of the architect, but it does not reveal to me the architect himself. David said: "As the heart panteth after the water brooks, so panteth my soul after thee, O God." All spiritual-minded believers pant and long for God. How can this longing be met? I believe only by a constant and faithful study of God's word, the Bible. For it is only there that we can really meet and commune with God. We strive to find out God; we can not find and know him apart from the revelation he has made of himself in his word.

We ask what God is. Christ answers our question, "God is spirit; and they that worship him must worship him in spirit and in truth." We ask, What is truth? His answer is, "Sanctify them through thy truth, thy word is truth." We ask, What is the nature of God? John, the beloved disciple, informs us: "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."

We ask, What is the nature of gravitation? Newton answers our question: "It attracts all unsupported bodies toward its center." We ask, What is the nature of light? The same authority tells us it "dispels darkness, imparts life." If we ask, What is "nature?" we are told it is the essential qualities, the constitution, the principle of a thing or force.

We inquire again, What is the nature or principle, or the law, which governs and controls this glorious being, which we know as Jehovah? We answer, Love. We understand, beloved, this to be the very essence or principle of God himself—God is love. Now note the language of John: "No man hath seen God at any time. If we love one another God dwelleth in us, and his love is perfected in us."

Faith ends in sight, hope ends in fruition, or when we possess that for which we now hope; but love is eternal, for God is eternal, hence love can never die or cease to exist. Paul says that love is the greatest thing; Paul is right. Love never faileth; if it did God would fail, and that is impossible. Notice again John's wonderful reasoning when he says: "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."

Paul and John both agree; the writers of the sixty-six books known as the Bible—all agree, the higher critics' efforts to prove otherwise, notwithstanding. Paul says that we may possess all the wonderful gifts of the Spirit which they themselves possessed and exercised, yet if we lack love we shall fail. Why? Because we lack the nature of God. We speak of the Spirit as a thing; what do we mean? Simply its nature. Hence Paul says: "If we have not the Spirit of Christ we are none of his." Now Christ manifested God in his flesh, this principle or nature of God—love—was the power that controlled and governed his life. To behold Christ in the flesh is to behold God, so

Christ could say: "He that hath seen me hath seen the Father; and how sayest thou then, Show me the Father?" Notice: "Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself; but the Father that dwelleth in me, he doeth the works. Believe me that I am the Father, and the Father is me, or else believe me for the very works 'sake."

Now mark well what follows: "Jesus answered and said unto him, If a man love me he will keep my words; and my Father will love him, and we will come unto him and make our abode with him." See how clear all this is. Christ loved the Father; the Father loved him, and manifested himself through him by his words and actions, which at all times were governed by the principle of love. Now, beloved, can not you grasp this grand truth, that if we love God, and do the things that he commands us to do, that he also will dwell in us as he dwelt in his own Son?

GEORGE B. ALLDRIDGE.

#### THE SIN OF PRAYERLESSNESS

"God forbid that I should sin against the Lord in ceasing to pray for you" (1 Sam. 12:24).

How few of us have placed prayerlessness among our possible sins! And how even fewer have placed the omission to pray for others in the black list of sins against the Lord! We have called it thoughtlessness, or negligence, or even apathy, but we have not called it sin. But how this word sin, as used in this unfamiliar relation, broadens and deepens the ministry and obligation of prayer! My needy brother has a right to my prayers. They are to be regarded as part of his capital strength. They constitute a part of the forces which were purposed to make him victorious in all the battle of life. My prayers for him are part of his army. I control some of his vital equipment. Without my co-operation in prayer he is weakened and maimed. If I refuse him my prayers I deprive him of so much of his heritage. I defraud him. I wrong him in a far more deadly manner than if I refused to pay a material debt. I disclaim my spiritual debts, and he is impoverished in the central resources of the soul. I help him into moral bankruptcy by depriving him of his sacred dues. Thus do I wrong my brother, and thus do I sin against God.

All this, I say, is a very lofty conception of the obligation of prayer. It is something we owe to others, and if we refuse to pay we leave them poor indeed. On the other hand, how uplifting is the conception that by my prayers I am increasing a man's moral capital. I am helping him to mobilize his spiritual forces. I am sending him army corps to enable him to meet his enemy at the gate and overthrow him. I may share in his warfare, and I may rejoice and glory in his triumph.—J. H. Jowett.

#### SIMPLE QUESTIONS ABOUT THE SOUL

If the soul is immortal how can it die, seeing the scripture saith, The soul that sinneth, it (the soul) shall die (Ezek. 18:4, 20)?

If the soul is indestructible, how could the Israelites utterly destroy all the souls therein (Josh. 10:23, 30, 32, 35, 37, 39, 40)?

If the soul is the thinking, acting and responsible part (i.e., the man proper), and continues to think and act separate from the body, how saith the scripture, "The dead know not anything; their love, hatred and envy is now perished" (Ezek. 7:5, 6)? "His breath goeth forth, he (man) returns to his earth; in that very day his thoughts perish" (Psa. 146:4)?

A. C. G.

#### OBITUARY

##### Sister Zug

To The Restitution: Please publish that our aged sister, Rachael L. Zug, of Franklin Grove, Ill., died January 28, 1915, being found dead in her home by the person who attended to the building of her fires. She was truly an isolated sister. I do not know of a brother or sister in the neighborhood. She has been laid away to await the call of her Master. I learn this much through The Franklin Record of January 28, 1915.

J. M. GLOTFELTY.

#### GOD'S WAY AND MAN'S WAY

God says: "Seek ye first the kingdom of God and his righteousness, and all these (earthly things) shall be added unto you."

Man says: Seek first worldly wealth and fame and power; religion you can get on a dying bed.

God says: "Give, and it shall be given unto you; good measure, pressed down and shaken together, and running over, shall men give unto you."

Man says: Charity begins at home. Why give to others that for which you have toiled so hard? Your own family may want it.

God says: "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

Man says: What guaranty have I, if I give my earnings to the poor, that I shall not come to want myself?

God says: "There is that which scattereth, and yet increaseth."

Man says: It is only by hoarding what you have that it will increase.

Reader, is not God's way better than man's?—Selected.

All about us, in earth and air, wherever eye or ear can reach, there is a power ever breathing itself forth in signs, now in a daisy, now in a wind-waft, a cloud, a sunset, a power that holds constant and sweetest relation with the dark and silent world within us. The same God who is in us, and upon whose tree we are the buds, if not yet the flowers, also is all about us; inside, the spirit; outside, the world.—George Macdonald.

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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 19:12-16), 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 13:8), 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. HUGGINS, Editor.

VOLUME 67.

AKRON, O., MARCH 1, 1915

NUMBER 9

## LOOKING UNTO JESUS

### No. 1

We are looking unto Jesus,  
Our deliverer to be;  
We have groaned beneath sin's bondage,  
And we long to be made free.  
He is mighty to deliver,  
If his saving power we plead;  
He will strike our shackles from us,  
And we shall be free indeed.

We are looking unto Jesus,  
As the author of our faith;  
He has proved his loyal Sonship,  
By obedience unto death.  
Let us run the race with patience,  
Counting not our earthly loss;  
For we know the path to glory  
Lies ever by the cross.

We are looking unto Jesus,  
Our true comforter to be;  
And we find in every trouble  
That a present help is he.  
For his words uplift the fallen,  
And dry the mourner's tears;  
They can satisfy our longing  
And drive away our fears.

—ALICE CURTIS.

## A DISCUSSION OF DIFFERENT SUBJECTS A Communication Read Before the Bible Class in Los Angeles, Cal.

Dear Sister Howard:

Your letter just received. It is now 3:30 p. m. I am afraid you will not receive this as soon as you liked, but I will do the best I can. Everything here in Chico is about the same as when you were here. We meet "from house to house" for Bible study and breaking of bread. Last Sunday we had a lesson on the teaching of the word on the Judgment of the Saints: Where and When? Next Sunday we shall take up the Holy Land and the Holy City. Wish you could be here to help us.

### Only One God

Now as to your difficulties. Surely Bro. Kimball or Bro. Hatch could help you out better than I can. I will do what I can. It is always a pleasure to me to speak and write of the things of the truth.

First as to Yehweh, or Jehovah, words commonly translated "God:" he is the uncreated Deity and absolutely one being, the following texts prove indisputably. The first thing God reveals of himself is his absolute unity (Deut. 6:4; Mark 12:29; 1 Cor. 8:6; Eph. 4:6; 1 Tim. 2:5; Isa. 46:9, 10; 45:5). Many more texts might be given, but these are sufficient for one who believes the word of God.

## The Holy Spirit

As to the Holy Spirit being a personal being, co-equal and co-powerful with the Deity, the above passages emphatically deny. I will quote now from a most logical work, and one in harmony with the revealed word of God: "The revelation of the Deity's unity agrees with the one great induction of modern science. Nature is seen to be under one law and one control throughout its immeasurable fields. There is no jar, no conflict; the power that constitutes, sustains and regulates all is seen to be ONE. Cold freezes and heat dissolves in all countries alike. The light that discloses the face of the earth, irradiates the moon and illuminates the distant planets. The power that draws the moon in circular journey around the earth impels the earth around the sun, and drags even that stupendous and glorious body, with all its attendant planets, in a vast cycle, with the rest of starry creation, around an unknown center. The suggestion that this unknown center is the source of all power is in significant harmony with what the scriptures reveal concerning God."

There is one God, the Father, of whom are all things" (1 Cor. 8:6). "For out of him, and through him, and to him, are all things" (Romans 11:36).

Now, as to what the Holy Spirit is. The Father is spirit in substance (John 4:24). The diffusion of spirit God styles "my spirit" (Gen. 6:3; Nehemiah 9:30). We see, then, a distinction between the Father and the spirit as to the form in which they are presented to our apprehension; of God it is said he dwells in heaven, in unapproachable light, and is therefore located; the spirit is declared to be everywhere present (Psa. 139:7-12).

The spirit is also spoken of as the agency used by Deity in accomplishing his work (Psa. 104:30; Job 26:13; 33:4; Gen. 1:2). This universal spirit concentrated by the will of God becomes Holy Spirit. It is by this Holy Spirit that God communicates with his creatures (2 Pet. 1:21). The primary object of the gift of the Holy Spirit to the early disciples was that they might witness, through its power, the resurrection of Jesus, and that he was the Messiah through whom alone is forgiveness of sins (Mark 16:20; Heb. 2:4; Acts 5:30-32).

### Pre-Existence of Christ

1. The oneness of God and Jesus in power, the Lord emphatically denies (John 5:30; 7:16). These passages show the distinction between the Father and the Son. We have seen that the Father is eternal and underived. Now the Son is

a manifestation of the Father in a body begotten by the spirit (Luke 1:35; John 1:9; 17:6; Psalms 22:22; Col. 1:15; Heb. 1:3). Jesus was a representative of Deity to human eyes. He was the Son of God, the manifestation of God by spirit power. He was also the man Christ Jesus (1 Tim. 2:5; Acts 2:22). He was apparently unknown and obscure until anointed by Holy Spirit at his baptism.

We know from these facts that when Jesus said, "I came down from heaven," he did not mean the man standing before them had descended from heaven, for that man had been born a babe, had grown in stature to a man, and then had been endowed with power by the spirit to do the mighty works he did. All that Jesus conveyed by his words was that his origin was from heaven. The same thought is expressed in the words, "I proceeded and came forth the Son of God."

John the Baptist is described as a man sent from God (John 1:6). Does anyone believe from these words that he pre-existed with the Father from all eternity? The glory Jesus had with the Father before the world was must be understood the same way. The glorification of Jesus was a purpose with the Father from the beginning. To those who think this is a strained explanation, see the following scriptures: Jer. 1:5. Did Jeremiah exist before he was conceived? Isa. 45:4: Did Cyrus exist a hundred years before he was born? God loved the Son from the foundation of the world. What do these words mean? Why, that Jesus was in the mind of the Father. Peter explains this: "He was foreordained before the foundation of the world, and manifested in the end of the Jewish age" (1 Peter 1:20). Also, we were chosen in him before the foundation of the world. Did we have an actual existence then? No, we were present in the Father's mind, as Christ was. Abraham saw Christ's day "afar off" (Heb. 11:13), and rejoiced in it.

How were Christ and the Father one? Answer, in mind and purpose (John 17:21).

#### Angels of God

Did they come to earth, materialize, take wives of the children of men, and beget children themselves? No! One scripture from the lips of Jesus settles that (Matt. 22:30): "For in the resurrection they neither marry nor are given in marriage, but are as the angels in heaven." "Fallen angels," I do not think a good term. Jude calls them "angels that kept not their first estate." He also says they are kept chained in darkness (Jude 6), so we need fear no trouble from them. They are chained!

Heb. 1:5 needs no explanation. The question is asked, "Did God at any time," etc., etc. Nothing mysterious about that. There would be, however, if Jesus existed before his begetting. Christ had no body before birth, therefore no body to lay anywhere while he transmigrated. The whole thing is ridiculous and unscriptural.

Col. 1:16-18: "For by him (Christ) were all things created." In Mitthall's dictionary I find this definition of "by:" "For; for the sake of or love for." This harmonizes Isa. 15:18 and Col. 1:15-17. God created the earth for Christ. "Ask of me, and I will give thee the uttermost parts of

the earth for thy possession" (Psa. 2:8). Isaiah says God created the earth not in vain; he created it to be inhabited. By whom? Christ and the immortal saints. So we see there is nothing out of joint in these two scriptures.

Christ is the head of the new creation or immortalized ones. We are now in possession of a natural or earthy body. We never have had any other kind that we know of. The idea, or answer rather, to your question seems to me to be this: In the mind or purpose of God Christ and his disciples were first always. We were chosen in him before the foundation of the world. Christ was the Lamb slain from the foundation of the world; not literally, for he did not exist as a person; but in the purpose, mind or thought of the Father. To my mind Christ is Creator in the sense that he gives us eternal life and brings in the new creation, in that he subdues all things to God, thus creating a new heaven and a new earth. Jesus says: "As the Father hath life in himself, so hath he (the Father) given to Christ to have life in himself." Then while Jehovah hath undeived life, Christ derives his from the Father.

I want to tell you one thing: A Russellite is hard to convince, even with plain Bible texts, because he believes that C. T. Russell is "that servant," and if he is he can not give poisoned bread. The Seventh Day Adventists are the same, for they have something extra too—the vision of Mrs. White; the Mormon, the Book of Mormon; and the sects, their creeds. So it is hard to reach many with the truth.

Well, the time is short, and we must occupy it until he come. May it be soon, is my prayer.

Yours in the blessed hope,

FLORA A. WOOD.

#### FROM THE GOLDEN AGE OF THE PAST TO THE GOLDEN AGE OF THE FUTURE

J. H. Thomas, M. D.

It is claimed by some that long before the Adamic creation was brought forth in the dawn of early civilization the earth was inhabited by an exceedingly and highly religious people; in fact, that the whole ancient world was inhabited by individuals each of whom united in himself the powers of priest and king. In that time, called the "golden age," there was evidently one form of religious worship and one form of government, the patriarchal.

A writer in the "Religious Philosophical Journal," in 1890, writing of the people who undoubtedly inhabited the earth in the long ago, says: "There was one universal nation worship and one universal government. Both were taught and administered by wise men who claimed to be instructed and controlled by spiritual intelligences."

It is evident that at that time, long before the Adamic creation, the earth was peopled by God for the purpose of educating angels as ministering spirits, to do his will in the further development of his purpose, when he should bring forth the Adamic creation, as he is now educating and developing kings and priests by taking out a people for his name from the Gentile nations, who shall rule and reign in the golden age that is coming.

Evidence of this is also found in Genesis 1:27:

"Be fruitful, multiply and replenish the earth." According to Webster, "replenish" means "to recover a former fullness." Is it not very plain that God said to Adam "multiply and replenish" or "recover the former fullness" of the earth, or, as translated by some, "refill the earth?"

It is evident that it was from these spiritually educated and mystic people, the angels, who lost their first estate, fell, and not from heaven, as some think. Dr. Adam Clark, in his commentary, says that angels were put on probation, as were Adam and Eve, of which there can be no doubt, for neither man nor angel can have immortality without a godly character, which is acquired by obedience to the law of God; hence, those angels that fell failed to keep the law given to them, were cast down under chains of darkness, and reserved unto a judgment (2 Pet. 2:4), while those who kept their first estate and sinned not, were made messengers or angels of God, and are now ministering spirits who do his will, just as those who in the present time believe and obey the gospel, are to be made kings and priests to reign on earth in the golden age that is coming, and those who hear the gospel but do not believe the gospel will perish.

If we go back to the first century, to the early fathers, we find that there was a firm belief that there would come a time of great trouble, ending in a millenium, and Christ would reign on earth for a thousand years. Now we have come to that time of trouble such as the world has never passed through before. Nation will war against nation, and blood will flow like water, until all the prophecies are fulfilled which are so ably set forth in *The Restitution of January 12th* by the editor, under the heading, "The Divine Program," which see.

Nations are raging in war brought upon themselves on account of avarice and greed and wrong dealings with the poor, described by James, chapter 5: "Go to now (meaning the same as when we say, 'come now'), ye rich men, weep and howl for your miseries which shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered, and the rust of them shall be a witness against you and shall eat your flesh as fire. Ye have heaped up treasures for the last days. Behold the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth, and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth and been wanton."

In accord with this the editor of *The Philadelphia Enquirer* says: "For nearly half a century all Europe has been an armed camp. It has been spending approximately three billion dollars every year upon the maintenance of its naval and military establishments. All this vast amount of money has come out of the pockets of those who are struggling for an existence. The difficulty is, Whose strength has it increased?"

And still the conflict increases every day, and will continue until Germany will be humiliated, France get back her possessions, Turkey leave Europe, and the alliance between England and Russia be broken. The pride of England will be humbled by the loss of men and ships; yet she will become the protectorate of the Jews, who will re-

turn in great numbers to Palestine, "being at rest, living in unwallled villages without bars and gates, having much goods and cattle." Russia, the modern King of the North, will plant his standard in Constantinople.

"And in the latter days shall things come into thy mind, and thou shalt think an evil thought, and thou shalt say, I will go up to the land of unwallled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls and having neither bars nor gates, to take a spoil and to take a prey." But he will fall on the mountains of Israel, and great will be the fall thereof; for England is at this time the protectorate of the Jews, and Shaba and Sedan, and the merchants of Tarshish, with all the young lions thereof, will be arranged against Russia, and will say: "Art thou come to take a spoil? Hast thou gathered thy company to take a prey, to carry away gold and silver, and to take a great spoil?"

But before this there will be a lull in the present conflict, and a vain cry of "Peace, peace;" but like the last twenty years, it will be an armed peace, for not only the nations now at war, but all nations will prepare for war, build ships and more dreadnaughts, invent new implements such as before were never dreamed of, and the war will be resumed with greater force and slaughter, and with an almost incredible expenditure of money, and will be pressed forward to the war of Armageddon, where all nations shall be gathered together in battle, and Russia will come up to Jerusalem like a cloud to cover the land, but she will in the terrible slaughter which will take place in this last war. Some idea of the magnitude of this war may be gathered from Ezekiel 39:12: "Israel will be seven months burying them."

But Christ will have come with ten thousand of his saints to Mount Zion, and will set up his kingdom, and will take the adjustment of things into his own hands, and give to the world a reign of righteousness and peace, and the nations "will beat swords into plowshares and their spears into pruning hooks, and shall learn war no more." They shall build houses and inhabit them; they shall plant vineyards and eat the fruit of them, and mine elect shall long enjoy the work of their hands, and there shall be no more an infant of days nor an old man that hath not filled his days, for the child shall die an hundred years old and the sinner being an hundred years old shall be accursed" (Isaiah 65:21). "The tabernacle of God will be with men, and he will dwell with them, and they shall be his people, and God himself shall be their God, and shall wipe away all tears from their eyes; and there shall be no more death, neither shall there be any more pain, for the former things have passed away."

Such then is a brief sketch or outline of the kingdom of God, or the golden age, when the righteous dead will be raised, the mortal righteous living changed in a moment, in the twinkling of an eye, and gathered to Christ as kings and as priests, to reign with him on the earth in the golden age of the future. The redeemed of all nations, peoples and tongues will be there, and we will climb the vineclad hills of Judah's land, bathe in the waters that will flow from the throne of God, and bask among the never-fading flowers,

and make heaven and earth ring with the shout: "O death, where now is thy sting? O grave, where now is thy victory?"

In closing, let me say to all the brethren and sisters: After all we have learned of the purpose of God in the earth, there will still be an impenetrable mystery hanging over all the details of the "why" and "how," but God will accomplish his purpose, which will be revealed in the golden age to those who are counted worthy to enter therein.

### THE DOCTRINES OF THE ROMAN CATHOLIC CHURCH: DO THEY AGREE WITH THE TEACHINGS OF THE CATHOLIC VERSION OF THE SCRIPTURES?

#### Article One

The late pope (Pius X), a few years before he died, sent out an encyclical to all the bishops under him, exhorting them to prevail upon their parishioners to devote themselves to the study of the Bible. This letter was printed in most of the leading Christian newspapers and periodicals, published by the various Christian or rather Protestant organizations throughout the world. On every hand the pope was applauded for his liberality and broadness of mind, in throwing down the barriers which his predecessors had erected, in forbidding the people to study the Bible, and to believe only what was taught by the church in its catechism.

It is not so long ago, even during the time Pius X sat in the papal chair, that Bibles were publicly burned in a territory claiming allegiance to the United States of America, by priests who are obligated to obey the pope in accordance with the teachings of their catechism, which says: "By the authority of the church, I mean the right and power which the pope and the bishops, as the successors of the apostles, have to teach and to govern the faithful." Hence, why are not the people of the Roman Catholic Church studying their Bibles, instead of burning them?

There would be a great change in the teachings and doctrines of this apostate institution, and a "cleansing of the sanctuary" from all its Romanist decretals and blasphemies, if the Bible was daily studied as their Bible exhorts them to do. "Now, these were more noble than those in Thessalonica, who received the word with all eagerness, daily searching the scriptures whether these things were so" (Acts 17:11).

No sect advocates with greater vehemence the erroneous doctrine of the immortality of the soul than does the Roman Catholic Church. The whole system of errors taught by the corrupt church is based upon this false foundation. Knock this prop out from under her, and the whole mass falls to the ground; what little truth she does possess is not enough to steady her in her fall. Get people to study the scriptures and to believe in them implicitly, that they are the word of the living God—what a marvelous change would come over the world, and a great step taken in bringing about that condition for which we all should daily pray: "Thy will be done, on earth as it is done in heaven."

If you ask a Roman Catholic this question,

"What is man?" he will answer you from his catechism, not from his Bible: "Man is a creature composed of body and soul, and made to the image and likeness of God." Now ask him, "Is this likeness in the body or in the soul?" He will answer: "This likeness is chiefly in the soul." This may puzzle you a little, so you will question him again by asking: "How is the soul like to God?" Now notice very carefully his answer: "The soul is like God because it is a spirit that will never die, and has understanding and free will."

Now, beloved friends, let us, like they of Berea, inquire of the scriptures and see if this is so. We will read from the Doumay version, published with the approbation of "His Eminence, Cardinal James Gibbons, Archbishop of Baltimore." My Catholic friend says: "He has or possesses a soul." His Bible says: "And the Lord formed man of the slime of the earth and breathed into his face the breath of life, and man became a living soul" (Gen. 2:7). What became a soul? The record clearly says it is the man which God formed out of the slime of the earth; so, my friend, you do not have a soul dwelling in your body, but you yourself, your whole being, is a soul. Please get this point clearly, for it is important.

The publishers of this Bible (which is a splendid translation), thinking probably the reader may not quite understand Moses' declaration in Gen. 2:7, refers the reader to Paul's statement recorded in Cor. 15:45, which says: "The first man, Adam, was made into a living soul; the last man Adam into a quickening spirit." Now, our Catholic friend does not claim that Paul was ever pope of Rome, but they recognize him as an equal authority with Moses that "Man is a soul," and does not possess a soul, as the Catholic Church always teaches.

Notice man is the being God created, and that being is a soul. Let us proceed. Gen. 2:16, 17 reads: "And he commanded him (the man he formed out of the slime of the earth), saying, Of every tree of paradise thou shalt eat; but of the tree of knowledge of good and evil thou shalt not eat. For in what day soever thou shalt eat of it thou shalt die the death."

Now, my Catholic friend, read Gen. 3:1-5; note especially verse 4: "And the serpent said to the woman: No, you shall not die the death." Notice also that this serpent, whom Jesus calls "the father of lies." God also made from the same elements that he had created man out of. Read verse 1. Paul also confirms this in 2 Cor. 11:3: "But I fear lest as the serpent seduced Eve by his subtlety," etc.

Now, my friend, you have heard what the serpent said, and your popes, cardinals, bishops and priests all believe him—every one of them—forgetting that Jesus said he was the father of lies. Now listen to what God said; read for yourself, look out first, though, that the priest is not watching you or you will have to do penance for your temerity: "In the sweat of thy face shalt thou eat bread till thou return to the earth, out of which thou wast taken; for dust thou art and unto dust thou shalt return." Let us read a little further, please: "And he said, Behold, Adam is become as one of us, knowing good and evil. Now, therefore, lest perhaps he put forth his hand and take also



of the tree of life, and eat and live for ever more. And the Lord God sent him out of the paradise of pleasure to till the earth from which he was taken. And he cast out Adam and placed before the paradise of pleasure Cherubim, and a flaming sword, turning every way to keep the way of the tree of life."

If Adam had remained in the garden, what part of him would have eaten of the fruit from the tree of life? When you eat a meal, what part of you eats it? After you have eaten it, what part of you is refreshed and strengthened? Well, my Catholic friend, I can hear you laughing at my simplicity and saying: "Why, my body, of course." Just so; to this we agree. Now, do you not see that if it is the body that is nourished and sustained by eating, and without this it would die, that the body is the soul, and that when you are alive you are a living soul, and when you die you are a dead soul?

Your own Bible teaches this. Remember, Pope Pius' X's instructions to study the scriptures; forget your catechism that puts you in "Limbo" at death and keeps your friends poor in trying to get you out. Turn with me to the fountain of truth, God's precious word; let us read Ezechiel (which the Protestant calls Ezekiel), and commencing at verse 4, chapter 18: "Behold all souls are mine; as the soul of the father, so also the soul of the son is mine; the soul that sinneth, the same shall die."

Let me ask you another question from your catechism, for you know more of this than you do of your Bible: "What befell Adam and Eve on account of their sin?" "Adam and Eve, on account of their sin, lost innocence and holiness, and were doomed to sickness and death." This pretty well agrees with Ezechiel 18:4; but as you do not go much on the New Testament let us inquire of Paul in the New Testament and learn if he agrees with this, so we will read together Rom. 5:12: "Wherefore as by one man sin entered into this world, and by sin death; and so death passes upon all men, in whom all have sinned." Question 45 in your catechism asks: "What evil befell us on account of the disobedience of our first parents?" You are taught in your parochial schools by the nuns to answer: "On account of the disobedience of our first parents we all share in their sins and punishment, as we should have shared in their happiness if they had remained faithful." "What other effects followed from the sin of our first parents?" Answer: "Our nature was corrupted by the sin of our first parents, which darkened our understanding, weakened our will and left in us a strong inclination to evil."

Well, Catholics are pretty well informed after all; may I ask what you call this first sin? "The sin which we inherit from our first parents is called original sin." Thank you, but why is this sin called "original?" "This sin is called original because it comes down to us from our first parents, and we are brought into the world with its guilt on our souls."

Then, my friend, you believe it is the soul that is responsible for sin? "We are taught to believe in our catechism." Your Bible clearly states in Rom. 6:23 "The wages of sin is death; but the grace of God, life everlasting in Christ Jesus our

Lord." Then if the soul sinned, and the wages of sin is death, and if at death the wages are paid, who receives the wages, the body or the soul? If, as your Bible declares, the body, soul and spirit, which Paul prayed for in 1 Thess. 5:23, may be preserved blameless into the coming of our Lord Jesus Christ, at death becomes separated, "and the dust return into its earth from whence it was, and the spirit returns to God who gave it" (Eccl. 12:7), what goes to Limbo? In Psa. 6:6 your Bible says: "For there is no one in death that is mindful of thee; and who shall confess to thee in hell?" Psa. 113:16. 17: "The heaven of heavens is the Lord's; but the earth he has given to the children of men. The dead shall not praise thee, O Lord, nor any of them that go down to hell." Nothing about souls in Limbo in these passages.

If the soul goes to Limbo at death, and is suffering pain and agony, surely their minds are very much alert; but listen to what David says in Psa. 145:4, and mark you this is from your own Bible: "His spirit shall go forth, and he shall return unto his earth; in that day all their thoughts shall perish." This must also mean the cardinals, the "princes of the church," for in verses 2 and 3 he says: "Put not your trust in princes, in the children of men, in whom there is no salvation." If Solomon lived in our day the Catholic church would brand him an heretic for writing: "For the living know that they shall die, but the dead know nothing more, neither have they a reward any more (not even in Limbo), for the memory of them is forgotten" (Eccl. 9:5). As a final warning to the living in verse 10 he says: "Whatsoever thy hand is able to do, do it earnestly; for neither work, nor reason, nor wisdom, nor knowledge, shall be in hell, whither thou are hastening."

The Catholic is taught to take more care of his soul than his body, because in losing his soul he loses God and everlasting happiness. Well, Paul does not reason this way, for in 1 Cor. 6:13 he says: "Meat for the belly, and the belly for the meats; but God shall destroy both it and them; but the body is not for fornication, but for the Lord, and the Lord for the body. Now, God hath both raised up the Lord, and will raise us up also by his power. Know you not that your bodies are the members of Christ? Shall I then take the members of Christ and make them the members of an harlot? God forbid." And to clinch the argument the apostle writes in verse 20: "For you are bought with a great price. Glorify and bear God in your body."

GEORGE B. ALLDRIDGE.

#### BETTER SECURITY

The young minister lost his manuscript one Sunday morning, so he spoke thus: "I am very sorry indeed to have to inform you that I have somehow or other mislaid my sermon for this morning. I must-er-therefore trust to Providence for inspiration. Tonight I will come better prepared."

Joyful speaking must lead to joyful living, or the words are valueless. Some people say they can not sing. But this is no excuse for keeping silence. A glad heart always makes a sound harmonious in the ears of God.

# THE RESTITUTION

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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.

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## EDITORIAL

### FULFILLMENT OF THE PROMISE IS FUTURE

#### Bible Lesson III.

"He gave him none inheritance in it; no not so much as to set his foot on" (Acts 7:5). "By faith Abraham sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. \* \* \* These all died in faith, not having received the promises" (Heb. 11:13, 39). "Jesus saith unto him, The foxes have holes and the birds of the air have nests; but the Son of Man hath not where to lay his head" (Matt. 8:20).

#### Remarks

In this lesson we learn that although both Christ and Abraham have sojourned upon that land, yet neither of them obtained the promised possession of it; for the Lord gave Abraham "none inheritance in it," and the blessed Savior had not "where to lay his head;" no, not even a burial place, for he was laid in Joseph's tomb. But whatever cavilers and doubters may say, we know that the promises can not fail, for the Lord "will perform the oath which he swore to Abraham"

(Gen. 26:3; Micah 7:20). The mission of Christ is not to antiquate or disannul, but "to confirm the promises made unto the fathers." Therefore "Be ye mindful always of his covenant" (Rom. 15:8; 3:1; 2 Cor. 1:20; 1 Chron. 16:15-18).

#### The Promises Are Fulfilled at the Second

#### Advent of Christ

#### Bible Lesson IV.

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall rise first" (1 Thess. 4:16; 1 Cor. 15:23). "Blessed and holy is he that hath part in the first resurrection" (Rev. 20:6). "This same Jesus which is taken up from you into heaven shall so come in like manner" (Acts 1:11). "He stand at the latter day upon the earth" (Job 19:25). "His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east" (Zec. 14:4). "Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin, unto salvation" (Heb. 9:28).

#### Remarks

This lesson teaches that, although the Savior ascended to heaven without taking possession of the land, yet he will truly and literally return to this earth (at the resurrection of Abraham and the other righteous dead), and will again stand upon that very land which the Father has sworn to give him "for an everlasting possession." His first coming to that land was in humility, as a suffering "Lamb," taken and slain by the wicked occupants of it, who said: "This is the heir; come, let us kill him, and the inheritance shall be ours" (Mark 12:7). But his next coming will be in "great glory," as a mighty "Lion," destroying his foes, and delivering his inheritance from their profane clutches. Then will be the time of obtaining the promised recompense—at the resurrection of the just; when the chief Shepherd shall appear (Luke 14:14; 1 Pet. 5:4). That the Lord will come before the Millennium or thousand years mentioned six times in Rev. 20 the following nine reasons prove:

(1) The downtreading of Jerusalem, dispersion of the Jews, and "wrath upon this people" are still going on; and it is immediately after (not a thousand years after) this Jewish and unmillennial "tribulation" that the advent occurs. Read Luke 21:23, 24; Matt. 24:29, 30. Hence there is no room for the millennium before the existing Jewish "tribulation" and his coming.

(2) His coming does not find the Gentiles in a millennial or converted state, but as "in the days of Noah" scarcely any of "the faith on the earth," and "the kings of the earth and their armies," prepared "to make war against" him and be dashed to pieces "like a potter's vessel" (Luke 17:26-30; 18:8; Rev. 16:14-15; 19:11-19; Ps. 2:8, 9).

(3) From beginning to end, without any gap for a millennial interregnum, the sections of the great image are closely jointed in a succession of deteriorating world powers, of which the earth will never be rid until they are smitten and "ground to powder" by the descending "stone," i. e., at the advent (Dan. 2:31-45; Matt. 21:44). "When thy judgments are in the earth the inhab-

itants of the world will learn righteousness" (Isa. 24:9; Rev. 15:4).

(4) Certainly if the desolating career of the "man of sin" must be closed before the millennium and will only be closed by the Lord's coming, that coming must be pre-millennial (2 Thess. 2:1-8). The Greek for "coming" is exactly the same in verses 1 and 8 of 2 Thess. 2; and if literal in verse 1 why not also in verse 8?

(5) Why should "all the tribes of the earth mourn" and "wail" at his coming if they shall be found in a converted or millennial state (Matt. 24:30; Rev. 1:7)? Christians will "rejoice" to see him (Isa. 25:9; 66:5; Luke 21:28; Rev. 19:7; 1 Pet. 4:13).

(6) The last of the "seven trumpets" (all of which indicate war and commotion) must be sounded before the peaceful millennium can begin. And as the last trumpet brings the first resurrection it must also bring the pre-millennial advent, for that resurrection can not occur without the coming of Christ (Rev. 11:15-18; 1 Cor. 15:23, 52).

(7) Nor does his coming find "the church of God" in a peaceful millennial state, but the tares still growing among the wheat (Matt. 13:30); the foolish virgins mingled with the wise (Matt. 25:5); the "little horn" prevailing against the saints (Dan. 7:8, 21-25); they still suffering persecution, and mourning the Bridegroom's absence (Matt. 9:15; 2 Tim. 3:12); and because iniquity shall abound the love of "the many" (R. V.), i. e., of the generality of professed disciples shall wax cold (Matt. 24:12; 1 Tim. 3:1-7).

(8) We are not to expect the conversion of all nations before the advent. The Lord's purpose in sending the gospel among them was "to take out of them a people for his name" (Matt. 24:14; Acts 15:14; John 15:20). If the apostles, with inspiration, unity of faith, gift of tongues, and many special miracles, did not millennialize one heathen kingdom, how can we expect modern missionaries, without these four aids, to millennialize all! It is estimated that the world's population is 1,458,000,000, including 110,000,000 of Protestants, and that for a century ending in 1886 the increase of heathen and Mohammedans combined was seventy times greater than of Protestant converts among those barbarians.

(9) The risen righteous, having "part in the first resurrection," must reign during the entire millennium, but how can they unless those inseparable events—the advent and their resurrection—take place before it (Rev. 20:4-6)? Thus, among the three grand divisions of humanity—"the Jews, the Gentiles and the church of God" (1 Cor. 10:32)—we find not evidence of the millennial state before the coming of Christ. Therefore that "little flock," the church of God, should increase missionary efforts, that we may by all means save some; for "the time is short," and "the Lord is at hand" (1 Cor. 9:22; 7:29; Phil. 14:5).

The very consciousness of trying for real excellence in anything is a great support. It takes half the sting from failure and doubles the joy of success.

## COMMUNICATIONS

Dear Restitution:

Enclosed please find two dollars, renewal for 1915, and the rest for the Helping Fund. We have read the dear paper since a child, and would not know how to get along without it, as it seems a part of my life and home. How we thank Bro. Huggins and all the contributors for giving us such a good paper, filled with so much that is needed in these days.

MRS. EMMA L. CRONK.

Dear Bro. Huggins:

I am sending you two new subscribers. I enjoy The Restitution very much, and especially the articles on "Signs of the Times" and the movements of the Jews. I wish I was able to send many more subscribers, as there are many, many people that have never heard the gospel of the kingdom, and as I am a very poor hand to explain anything myself I would like to put in their hands the words of those who are able to write and make the word of God so plain that they must understand it.

With all good wishes for yourself and The Restitution, I am,  
A SISTER.

Dear Bro. Huggins:

In The Restitution for February is an article censuring you for not calling a brother down that wrote the article claiming there were three births. Perhaps I am the guilty one. If you will allow me the space I will try to answer these matters scripturally. I am not trying to invent a new gospel, but I am trying to harmonize a subject that has worried me. My first birth was of my mother. At the age of 21 I was baptized and born of water, which was my second birth. I was buried in water and became dead in a figure, the same as Isaac when God received him from the dead in a figure (Heb. 11:19). When I was raised out of the water I became "a new creature in Christ." "As many as have been baptized into Christ have put on Christ" Gal. 6:15). There can be no new creature without a birth (2 Cor. 5:17). "Flesh and blood can not inherit the kingdom of God." I am still flesh and blood, and I want to inherit the kingdom of God. Now what must I do to put me in a condition to inherit the kingdom of God? I must be born of the spirit "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth. So is everyone that is born of the spirit" (John 3:8). I have never seen anyone with this power. We do not get it when born of water; when, then are we born of the spirit? We have a record of one that was born of the spirit, and he is the only one that has experienced the resurrection from among the dead. And we find after his resurrection he had this power, that he told Nicodemus one should have that he was born of the spirit. So we are born of the spirit at the resurrection if we have lived worthy of the resurrection, and then we are born into a life that never ends. This birth is the third birth, and is yet in the future.

Now, my dear brother, I have explained this matter to my entire satisfaction. It is scriptural and a vital part of the gospel, and I believe it. If

you do not believe it, which birth will you drop?  
E. W. KNAPP.

Bro. Huggins:

In The Restitution of February 16th a communication from Sister Wood calls for aid for the isolated ones. Yes, Sister Wood, there is a treasurer of this fund. Will The Restitution please publish the name and address of the treasurer?  
E. F. RANDOLPH.

(The treasurer is Sister Leota B. Hanson, 3401 Magnolia Avenue, St. Louis, Mo. The Society of the isolated, although we understand they have considerable money in the treasury, have done very little if anything to serve the purpose for which they were organized, namely, to help the isolated in publishing the gospel among themselves. For this hitch in the work we do not know who is to be blamed; indeed, it is quite possible that no one is to be blamed. However, until the Society shows itself alive and an active helper in furthering the cause of the truth among the isolated, we advise our readers to spend their money elsewhere, as there are cries of need coming from all directions.—Editor.)

#### WAKE UP THE MIGHTY MEN OF WAR

The present European war is of prophetic origin. In view of this fact, do you not think it wise to protect yourself against destruction by believing and obeying the gospel? Gospel means good news, and may be applied to any message. The gospel is applied to a definite message. It needs only to be good news. The gospel of the kingdom is applied to any kingdom. The gospel of the kingdom of God can be applied only to God's kingdom which is alluded to in the prophetic word as the kingdom that God will set up when Christ shall come to the earth (Daniel 2:44, 45; 7:27). In the New Testament it is known as the kingdom of heaven or the kingdom of God (Matt. 4:23; Mark 1:14, 15).

There are two gospels preached, each a definite gospel.

1. The God-spell, or story, relating to an inheritance in that kingdom.

2. A gospel relating to an inheritance in heaven where God dwells. Each of these gospels will produce the same effect, viz.; joy and gladness. God's story is found in the Bible and tells us of God's promise to his creatures. An inheritance in heaven is formed of the opinions of men, and is found in the theological schools of today. The gospel of God has these promises, viz.: "Blessed are the meek, for they shall inherit the earth" (Matt. 5:5); "The righteous shall never be removed, but the wicked shall not inhabit the earth" (Prov. 10:30); "The meek shall inherit the earth, and shall delight themselves in the abundance of peace" (Psa. 37:11); "Nevertheless we, according to his promise, look for new heavens and a new earth wherein dwelleth righteousness" (2 Pet. 3:3); "When Christ, who is our life, shall appear, then shall we also appear with him in glory" (Col. 3:4).

The above texts, with hundreds of others, tell what God has promised. The new earth system is intended for those who believe the gospel of the

kingdom of God. In regard to the promise of an inheritance in heaven we read, Jesus said unto the Pharisee: "Yet a little while am I with you, and then I go unto him that sent me. Ye shall seek me and shall not find me; and where I am, thither ye can not come" (John 7:33, 34); "Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews (Pharisees), Whither I go ye can not come, so now I say to you" (John 13:33). According to these scriptures neither the Pharisees nor the Apostles could go to heaven.

Again, we glean from the record: "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of Man which is now in heaven" (John 3:13). These testimonies prevent all from going to heaven. Thus to preach this gospel, although it brings joy and gladness, will in the end bring a curse. Paul says: "Though we or an angel from heaven preach any other gospel unto you than that which we have preached, let him be accursed" (Gal. 1:8). Paul preached the kingdom of God, persuading them concerning Jesus, out of the law of Moses and out of the prophets" (Acts 28:23). When Philip went to Samaria he preached the things concerning the kingdom of God and the name of Jesus the Christ (Acts 8:12). The things concerning the name are found in the angel's message to Mary: "Thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; the Lord God shall give unto him the throne of his father, David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end" (Luke 1:31-33). According to Daniel, "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

An intelligent faith in these things and immersion into the name of the Lord Jesus for the remission of sins, and a life of sacrifice, will bring you an inheritance in the kingdom of God. "Seek first the kingdom of God and his righteousness." Jesus, while with his apostles, taught them to pray: "Our Father who are in heaven, hallowed be thy name. Thy kingdom come. Thy will be done, in earth as it is in heaven" (Matt. 6:9, 10). After his resurrection he spoke of the things pertaining to the kingdom of God" (Acts 1:3). He sent his apostles to preach this gospel. Those who believed and were baptized were promised salvation. In view of the fact that Jesus will soon come to this earth, is it not wise to heed this call?

These tracts may be had free of cost by calling at or writing to 302 and 366 West Main Street, Salem, Ohio.  
D. C. ROBISON.

#### HARDSHIPS OFTEN A SUCCESSFUL TUTOR

Hardship is a tutor whose pupils generally pass their examinations. It is the boy whose dotting parents can not bear to say no, who has everything done for him except chewing and swallowing his food, who turns out a pathetic failure, in the majority of cases. You can not get strength by a hypodermic injection, but by using your own muscles. You learn endurance, not by listening to wise people, but by enduring.



## THE KINGDOM OF GOD

## Past and Future

The kingdom of God and the reign of Christ on earth are practically synonymous terms, the thousand years reign being the first stage of the kingdom of God on earth. The nature of the kingdom of God is more plainly shown by a consideration of that kingdom in the past.

God's kingdom has once existed. The kingdom of Israel was the kingdom of the Lord (1 Chron. 28:5). The kingdom of Israel was a kingdom of divine origin. All its constituent parts—the land, the people, the metropolis—being divinely chosen, and its laws and appointments given directly by God.

It is God's purpose that this kingdom shall exist again; not, however, to be confined to the land of Israel, but to extend over all the earth. For the sake of connection we will introduce a few facts of history.

This nation, after its exodus from Egypt and its settlement in Canaan, was organized into a kingdom, with the Lord as King. He had said they should be unto him a kingdom of priests and a holy nation (Exodus 19:5, 6).

He ruled them by means of judges, etc., until the days of Samuel, when they desired a visible king to go in and out before them like other nations. In this they virtually rejected the Lord as King, and he so regarded it. Hence the Lord said to Samuel: "Hearken unto the voice of the people in all they say unto thee, for they have not rejected thee, but me, that I should not reign over them" (1 Sam. 8:7). The result was Saul was given them, and afterwards David, Solomon and Rehoboam.

During the reign of David God instructed his prophet Nathan to inform the king as follows: "When thy days (David's) be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee which shall proceed out of thy bowels, and I will establish his kingdom." In the days of Rehoboam a rebellion arose which resulted in a division of the kingdom; ten tribes rallying under the leadership of Jeroboam and only two remaining loyal to the legitimate ruler of the house of David. About two hundred and fifty years Shalmanezzer, king of Assyria, carried the ten tribes into captivity, completely overturning their kingdom, and they have thus remained to this day.

About one hundred and thirty-four years from this time Nebuchadnezzar overthrew the kingdom of Judah during the reign of Zedekiah, carrying the people to Babylon as captives. Ezekiel had predicted this. Speaking of the king then reigning he said: "And thou profane, wicked prince of Israel, whose day is come when iniquity shall have an end." Thus said the Lord God: "Remove the diadem and take off the crown. I will overturn, overturn, overturn it, and it shall be no more until he comes whose right it is, and I will give it him" (Ezek. 21:25-27). It is plain from this prophecy that God intended to cast down the throne of Israel, the tabernacle of David, for a given period, "until he comes whose right it is." Then we see by this prophecy that it points forward to a Coming One, a successor, for it says, "I will give it him."

Who is the coming ruler? We will refer to a

remarkable prophecy concerning him from the mouth of Isaiah about one hundred and forty years previous to the one already quoted from Ezekiel, and about seven hundred and forty years before Christ. This prophet of Israel, speaking of coming events, prophesied: "Unto us a child is born, unto us a Son is given." Now at the appointed time God sent his angel Gabriel to inform the handmaid of the Lord, Mary, that she should bring forth a child, a son, and that she should call his name Jesus; that the Lord God should give unto him the throne of his father David, and of his kingdom there should be no end (Luke 1:31, 33).

It is this same Jesus and the kingdom that he will build. But he is waiting until the times of restitution shall dawn when he will return again to Zion and rebuild the tabernacle of David that is fallen down, and close up the breaches thereof, and I will raise up his ruins, and I will build it as in the days of old (Amas 9:11).

Referring to the position of this city in the last days, it is declared: "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isa. 2:3). We have but to reflect upon the character of the coming king to realize the blessings that will prevail under his rule.

The law of the Lord is perfect. Psalm 72 presents a glorious picture of his reign: "He shall judge the poor of the people. He shall save the children of the needy, and shall break in pieces the oppressor." The work to be done by Christ and his saints will have the effect of removing the darkness that now covers the earth. Instead of all creation groaning in pain under its many burdens, as now, all mankind will rejoice in the deliverance effected by Christ, and songs instead of sighing, the garment of praise for the spirit of heaviness.

Yes, Jesus is coming back from heaven to take away the sin of the world. The Redeemer shall come to Zion and turn ungodliness from Jacob. Shortly before he ascended to heaven Jesus showed to his disciples that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem, and in like manner his subduing and purifying reign shall begin in Jerusalem (Isa. 60:11), and also the new covenant (Jer. 31:31-34).

The Lord shall send the rod, the scepter of his strength, out of Zion; and the isles shall wait for his law. Everyone that will not hear and obey his voice shall be destroyed. All the nations shall be blessed in him and call him blessed. Death, the greatest enemy of mankind, shall be destroyed, and there shall be no more curse, and God shall be all in all. So let us all say, "Even so, come, Lord Jesus."  
MRS. EMILY GROVES.

A tree will not only lie as it falls, but it will fall as it leans. And the great question everyone should bring home to himself is this: What is the inclination of my soul? Does it, with all its affections, lean toward God, or away from him?—Gurney.

It is time to silence the voice of complaining and sing for joy. God has blessed you. Then tell about it.

## "THE LETTER KILLETH"

S. Roxanna Wince

Bro. Crowe hewed to the line in The Restitution November 3rd when he said: "To obey any law or ordinance in the letter, and not in the spirit, is death, whether it be baptism in water, the Sabbath law, the Lord's Supper, circumcision, 'thou shalt not kill,' or any other command, because to obey these laws, as if they were civil laws, with no change of heart, no sorrow for sin, no love for him who made them, gives them no atoning or justifying power; brings no blessing, no release from the bondage of sin, no reprieve from the death penalty."

It made me feel very solemn when I read the paragraph, and I thought "O how careful we ought to be when teaching others how to come to God." There is too much at stake to be heedless in the matter.

To obey "in the spirit" is to obey, under the new law of love given in the New Testament. We are not to look back to Sinai and the tables of stone, but "away unto Jesus, who is the author and will be the finisher of our faith."

Offerings under the Old Testament had no value, only as the one who brought them looked forward to a day of atonement when God in his mercy would blot all their sins out of his book.

The heathen were never under the Mosaic law, and ten-tribed Israel were divorced (Isa. 50:1; Jer. 3:8; Hosea 2:2) from the Lord, and therefore from the law, and only Judah remained, the "married wife" (Isa. 54:1). So all alike must come to God by "the new covenant of peace" (Isa. 54:10), the Lord becoming again the husband of Israel (Hosea 2:16), and betrothing her unto himself forever, in righteousness and judgment and in loving kindness, and in mercies, and in faithfulness (Hosea 2:19, 20), a new covenant being made with the house of Israel and with the house of Judah, God putting his law in their inward parts and writing it in their hearts (Jer. 31:31-35). As Bro. Crowe says, this new covenant we obey from love; love comes first, and obedience follows. "If ye love me keep my commandments." Read Bro. Crowe's article over again. It is worth it. It is worth the price of The Restitution for a whole year.

And while I do not think the seventh day Sabbath binding on us who are under the law of Christ, I do think it right to set apart one day for rest and wherein to give praise in an especial manner to our King. And what more fitting day could be chosen for this purpose than "wave sheaf day," the day on which our Lord rose from the dead? We need a day of rest. Men who work every day can not long stand the strain. They drop in the street, fall at their desks, are found lifeless in bed. And leaving health and life out of the question, what of a nation that has no day for a sign between themselves and God? How quickly they become demoralized and forsake both him and his word. We must recognize God by setting apart some portion of our time as belonging in an especial manner to him, or drift into heathenism, as other nations have done.

## THE SIN OF FORGETFULNESS

"When thou hast eaten, and art full, then beware lest thou forget the Lord thy God" (Deut. 6:10).

Fullness is apt to breed forgetfulness. The multitude of our mercies may act like an opiate and make us heedless toward God. This is one of our subtlest perils. The bright day puts us to sleep. There are ten who can keep awake in the Valley of Humiliation, with Apollyon in fierce antagonism, to one who keeps awake on Enchanted Ground, where the antagonism is found in the rarity of the air and the softness of the encompassing light. It is the luxuriant isle which becomes our Lotusland. We were all alert when we were driven by the stinging blast, and were in danger of the engulfing deep. And thus it is true that the bright day brings forth the adder. A possible poison lurks in our comforts. We are most in danger when we have no need. When we have everything we want we are in danger of losing God.

And so does the Old Testament bid us "beware," and so does the New Testament bid us "watch." The sentinel of the soul must be continually on guard, and never more so than when the battle seems to be over and life has become a feast. Our wills must be exercised in deliberate vigilance when we have left the desert behind and have crossed into Canaan. We must open our eyes in resolute purpose to see the seal of the Lord on the mercies which crowd our way. No divine privilege must be allowed to pass as a personal right. On the forehead of every providence we must read the name of the Lord. This must be our wonder: "When all thy mercies, O my God, my rising soul surveys!" And that healthy wonder will ever be accompanied by the spirit of praise. Then will the songs of battle be sung again at the feast.—J. H. J.

## LEAD ME

Father, lead me day by day,  
Ever in thine own sweet way;  
Teach me to be pure and true,  
Show me what I ought to do.

When in danger make me brave,  
Make me know that thou canst save;  
Keep me safe by thy dear side,  
Let me in thy love abide.

When I'm tempted to do wrong  
Make me steadfast, wise and strong;  
And when all alone I stand  
Shield me with thy mighty hand.  
—Selected by Sister Stroud.

The next dreadful thing to a battle lost is a battle won.—Duke of Wellington.

## 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.

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ROBERT G. HUGGINS, Editor.

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NUMBER 110

## CHRIST'S COMING

Mrs. Chas. H. Thomas

They say, "Be good, and when you die  
You shall have a home beyond the sky;"  
None but the Son hath ascended to heaven,  
To the children of men the earth was given.

At least that's what the Word doth say,  
Dare we believe some other way?  
"As I go, I'll come again,"  
Listen to the sweet refrain;

He is coming now to stay,  
To usher in a glorious day.  
When he speaks of mansions fair,  
Which the saints with him shall share,  
Does he say in heaven we'll reign?  
No, but when he comes again.

Out of Jerusalem the law shall go,  
Not in heaven, but here below;  
For David's throne shall be  
Set up by the Christ of Galilee.

Let us talk and pray and sing,  
And prepare to meet our King;  
Let us work and patient be,  
For our Lord we soon shall see.

## THE DAY OF THE CRUCIFIXION

In a small tract sent me by its author, Mr. A. D. Rust, I read: "It is through tradition alone that Christendom has been led to believe that Jesus was crucified on Friday and rose on Sunday, but the Bible, the book of God, and the words of Christ, clearly tell us that there is not a word of truth in the position, hence Jesus says: 'You make void the Word of God by your tradition.' (Mk. 7:5-9, 13.)"

This writer seems to think that if he can prove Jesus rose on Saturday, he has proven that Sunday should not be kept as a Sabbath. While we lay no claim to keeping Sunday as a Sabbath, we do believe this author is mistaken about the day of crucifixion.

Our first reason for believing Jesus was crucified on Friday is the fact that the Scriptures plainly state that His crucifixion took place on the day before the Sabbath. Proof: "The Jews, therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day (for that Sabbath was an high day), besought Pilate that their legs might be broken, and that they might be taken away." (Jno. 19:31.) "And now when the even was come, because it was the preparation, that is the day before the Sabbath." (Mk. 15:42.) "And that day was the preparation, and the Sabbath drew on." (Luke 23:54.)

If, "in the mouth of two or three witnesses

every word shall be established," our proposition is a settled one, and, therefore, Jesus was crucified on Friday.

Our second proof that Jesus was crucified on Friday is the fact that he was buried the day before the Sabbath, and also on the day he was crucified. Proof: "Now when even was come, there came a rich man of Aramathea, named Joseph, who also himself was Jesus' disciple; he went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in clean linen cloth, and laid it in his own new tomb." (Matt. 27:57-60.) "And the woman also which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested on the Sabbath day according to the commandment." (Luke 23:55, 56.)

Here it is clearly stated that Jesus was buried on the day before the Sabbath, and also the day of his crucifixion. The woman returned and prepared the spices, etc., before the Sabbath began. It began about sunset; hence Jesus was buried before that time.

Our third reason for believing Jesus was crucified on Friday is the fact that he rose on the first day of the week; also on the third day. Proof: "Now upon the first day of the week very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them." (Luke, 24:1-3.) The reader should turn back and read Luke's evidence again to get the connection. The women who were watching the burial of Jesus went home the day before the Sabbath and prepared spices, etc. They rested on the Sabbath day; now we see them visiting the tomb of Jesus early Sunday morning. Who were those women?

"And Mary Magdalene, and Mary the mother of Jesus, beheld where he was laid." (Mk. 15:47.) "The first day of the week cometh Mary Magdalene, early, where it was yet dark, unto the sepulchre, and seeth the stone rolled away." (Jno. 20:1.) This evidence proves positively that the two Marys went to the tomb early Sunday morning expecting to use their preparation of spices and ointments in the preservation of Jesus' body. Had they known he had risen Saturday they would not have done this. Hence, they had no evidence that Jesus rose any time on Saturday.

But our author quotes Matthew to the contrary: "At the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre" (Matt. 28:1). This, if our author rightly

applies it, makes the two Marys quite silly going to anoint or perfume a body which they had been told the day before, "He is not here, for he is risen, as he said, Come, see the place where he lay" (Matt. 28:6). Is there a way to reconcile those statements, or must we, like our author does in some of his other tracts, pass this evidence by as contradictory, and say someone else wrote it, not Matthew? We believe there are words in the text that will help us in finding its true meaning.

The word "dawn" means "to begin to grow light in the morning, begin to shine, break as the day, as the dawning light." "The first appearance of light in the morning, daybreak" (Standard Dictionary). Nowhere in the English language do we ever find the word applied to the evening, but always to approaching morning. The Greek word is only found in this verse, and is defined by Liddell & Scott as "to grow toward daylight."

Next we come to the word "opse," translated "in the end" in the common version, and defined by Liddell & Scott as meaning "after a long time, at length, late." Then it should be late, or a long while after the Sabbath, instead of its end, as the common version makes it. The Emphatic Diaglott translates: "Now after the Sabbath, as it was dawning to the first day of the week, Mary of Magdala and the other Mary went to the see the tomb." Then the shaking is told, and the resurrection of Jesus is mentioned as being found out in this visit.

Again we ask, If this is not the true translation of the text, why those women who had learned of the resurrection, took the spices, etc., Sunday morning, when they knew he had risen Saturday afternoon? Let our author explain if he can.

Jesus was to be raised on the third day (Matt. 16:21): "From this time forth Jesus began to show unto his disciples how that he must go into Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and raised again the third day" (Matt. 16:31). Jesus was killed on Friday, slept in the tomb Saturday, and was raised Sunday, the third day. Suppose he was killed Wednesday, buried that day, slept Thursday and Friday, and was raised on Saturday eve; we would have Wednesday first day, Thursday second day, Friday third day, Saturday fourth day. Hence Jesus was raised on the fourth day, if the Wednesday crucifixion theory is true.

But they contend that Jesus was to be three days and three nights in the grave, and quote Jesus' words in Matt. 12:40 as proof. Let us consider some other texts in this connection, and let God explain himself. In Gen. 42:17-20 we learn that Joseph put his brethren in prison three days; yet we are told he released them the third day. In 1 Kings 3-12 Rehoboam was asked to lighten the burdens of the people. He answered: "Depart ye for three days, then come again." The historian says: "So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day." He said, "Depart from me three days, and come again." Those people understood that they must come again the third day; that is, they stayed away one day and two nights, just as Jesus stayed in the tomb.

Esther told Mordecai, "Go gather together all the Jews that are present in Shushan, and fast for me, and neither eat nor drink three days, night nor day." Here is an order from the queen that the Jews must not eat nor drink for three days and three nights. But listen further: "I also and my maids will fast in like manner, and so will I go in unto the king." Now listen: "Now it came to pass on the third day that Esther put on her royal apparel, and stood in the inner court of the king's house." Esther began her fast the day she issued the command to the Jews, and ended it when she went in unto the king and feasted that day with him.

Cornelius saw his vision about the ninth hour (Acts 10:3). He started his servants for Peter after he had explained unto them his vision, and very soon after the angel had left him" (verse 8). The next day—the morrow—they reached Peter's lodging house about the sixth hour (verse 9). On the next morrow Peter went with those servants (verse 23). And the morrow after they reached Cornelius' house about the ninth hour, the ninth hour being about three o'clock, Cornelius' servants started for Peter. They landed in Jappa the next day at the sixth hour, twelve o'clock. They lodged there that night, the next day traveled all day, and the day after, and landed at Cornelius' house. Now let us count:

Day No. 1: Cornelius' servants started for Peter.

Day No. 2: They landed there and stayed till day 3.

Day No. 3: They traveled all day and reached Cornelius' house the ninth hour, day 4.

How many days had there actually been? We will say, counting from 3 p. m. first day to 3 p. m. second day would be one day; 3 p. m. third day would be two days, and to 3 p. m. the fourth day, the time they landed at Cornelius' house, would be exactly three days from the time the servants started. But what does Cornelius call it? "Four days ago I was fasting unto this hour." So you see pieces of days are counted as full days.

The Pharisees, after Jesus was buried, said to Pilate: "We remember that that deceiver said while he was yet with us, After three days I will rise again. Command, therefore, that the sepulchre be made sure until the third day." The Jews then understood "after three days" to only reach to the third day; and so with Jesus (Mark 8:31; 9:31; 10:34; Matt. 17:23; 20:19; Luke 9:22).

Then we reach the conclusion of the whole matter: the Jews only asked the sepulchre be guarded the third day. Jesus rose while it was guarded, hence rose on the third day. Jonah's case as an illustration does not contradict the plain statements made in other places. But if Jesus was resurrected after the third day, as our author states, then he rose after the guards were gone, and so the Bible would be contradictory. "Let God be true, and every man a liar."

When the Jews wished to be exactly accurate in the use of the cardinal numbers for years, months, days, etc., they used the qualifying term "full" (Lev. 25:29; 2 Sam. 13:23, 28; 2 Sam. 14:28; Jer. 28:3; Acts 7:23; 11:26; 28:30). So had the apostles or Jesus been teaching that Jesus was to remain in the tomb three exact days, they

would have said three "full" or whole days, instead of the common term "three days," "the third day," etc. Then as Jesus rose on Sunday, and as he rose on the third day, he was crucified on Friday, and our third reason is established. Let him who can overthrow our position. If it is only tradition the Bible is against it; but if the Bible is in harmony with the tradition, then our point is that much stronger. Let him not say that it is only tradition till he shows that one text states Jesus was crucified three days or two days before the Sabbath. Plain testimony is desired. Then let him explain why the Marys took their spices Sunday morning, if they had found out Jesus had been raised Saturday evening. Then let him tell us why the guards were at the sepulchre at the beginning of the fourth day, if they were only to stay until the third. Then after he has done all this let him explain why Jesus spoke of the crucifixion being on the day before the Sabbath, if it was on Wednesday. Is Thursday the Sabbath? If he contends that because this was Passover week Thursday was a Sabbath, I can contend that Wednesday also was, and one was as sacred as the other; and if Jesus could hang on the cross one Passover Sabbath day he could another. That the Friday on which Jesus was crucified was a paschal Sabbath, I verily believe; but to the Jew the regular seventh day was a double Sabbath during the Passover week, and hence was esteemed "an high day."

The Jews ceased from their occupations about noon on the first day of unleavened bread, which was the day of killing the paschal lamb. That day occurred the day before Jesus was crucified (Matt. 26:17-19; Mk. 14:12-16; Luke 22:7-13). Jesus ate the paschal supper that night, as did all Jews. But they ate unleavened bread and other things during the seven days of the paschal week, and that is why the Jews were afraid to go into Pilate's judgment hall; they feared they might become defiled and would be unfit to eat the paschal meals that would follow during the next six days. The word "Passover" sometimes applies to the first supper, and sometimes the whole week, and yet others to the lamb only.

(1) The meal (Matt. 26:18, 19; Luke 22:88, 13; Heb. 11:26).

(2) The festival comprising seven days of unleavened bread (Luke 22:1; 2:41, comp. 43; Matt. 26:2; Jno. 2:13; 6:14; 11:55).

(3) The lamb only (Mark 14:12; Luke 22:7; 1 Cor. 5:7).

Hence John 18:28 is in harmony with all the rest of the old book, and does not contradict the fact that Jesus ate the Passover supper on the proper night. All scripture is in harmony with truth, while error must dodge much that is plain and simple. When our dear author reads this article we believe he will be ready to withdraw his tract and burn it in the fire, and be ready, like Paul, to preach that which he once destroyed. May God help us all to cling to facts. Amen.

J. J. HECKMAN.

## THE GROSS MISCONCEPTION OF THE HOLY SCRIPTURES FROM MAL-PUNCTUATION

By Dr. N. L. Willard

Punctuation is a human device of comparatively recent date, designed to make written or printed matter more readily intelligible. This is easily done when one, knowing one's own thoughts or views, so punctuates as to leave no doubt in the mind of the reader as to the intent of the writer. But in everyday reading, even if faulty, it makes in reality but little difference, for what is read is quickly forgotten. But it is a totally different thing when one attempts to punctuate the original languages of the Holy Scriptures. These languages were written substantially without a break on the part of the scribe—that is, he copied what was before him regardless of divisions.

The imperative necessity of this device of punctuation became apparent when the original manuscripts were divided into chapters, and later into verses. They got along all right with the period, colon, semi-colon and interrogation point, but stumbled over the comma. But even this, with a few exceptions, is correctly used; yet there are in several instances violations of such a gross nature as to not only destroy the intent of the writer or speaker, but to totally reverse such intention! I will, if I may, give only three instances of this character, which will, I think, show the correctness of my contention.

### Instance No. 1

Christ, in reply to Peter's question (Matt. 19:28) as to what he and the other disciples should receive for forsaking and following him, said (and I shall give the passage exactly as it reads in our Bibles, and afterward as it should read): "Ye who have followed me in the regeneration, when (note this "when") the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones," etc. Now, on the fact of it, this reads all right. But it don't. Why? Because they never followed him in the "regeneration" and never will, for the simple reason that the regeneration does not take place until Jesus at a certain time sits upon the throne of his glory. There is where the "when" comes in, as will be seen when correctly punctuated as under. "Ye who have followed me, in the regeneration when the Son of Man shall sit," etc. Quite a difference, I take it! But to avoid any possible error, here is the way the Emphatic Diaglott puts it: "And Jesus said unto them, Indeed I say unto you, that in the renovation when (note the "when") the Son of Man shall sit on the throne of his glory, you my followers shall also sit upon twelve thrones, judging the twelve tribes of Israel!" Straight enough, isn't it. The comma in our Bibles should have been placed after "me," instead of after "regeneration," an error easily and probably unintentionally made.

### Instance No. 2

Speaking of the daily sacrifice of the blood of bulls and of goats (Heb. 10:12). Paul says it was but a figure of the great sacrifice, then he adds: "But this man (Christ), after he had offered one sacrifice for sins, forever sat down at the right hand of the Father," etc. Please note comma, for that comma, placed as it is, destroys every Chris-

tian hope, blasts every promise of eternal life, denies his second coming, destroys all hope of a resurrection, leaves the dead in their graves, and all promises unfulfilled regarding the future—in short, leaves us as we were before he gave up his life for us! A pretty big thing for a comma to do, isn't it? But it does it all the same, when placed after the word "sins," for this word is followed by the words "forever sat down," etc. Now if he has "forever sat down," as alleged, he is there for good, and, if so, he never can leave his seat to come again, and where are we then? Now put the comma where it belongs, as under: "But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God." No second sacrifice is necessary; one was sufficient. The Emphatic Diaglott puts it this way: "But he, having offered one enduring sacrifice in behalf of sins, sat down at the right hand of God (notice this now), henceforth waiting till his enemies may be placed under his feet." So he is coming again. Even so; come quickly, Lord Jesus!

### Instance No. 3

I now come to the most atrocious and wilful mutilation of any passage, either sacred or profane, that I ever read. I call it wilful and deliberate, for it required no little ingenuity to so change a sentence as to make it convey a meaning totally different to the one intended, and that, too, without adding to or taking away a single word, and but one transposition of two words, "shalt thou" for "thou shalt," whereby a plain, positive declaration is changed into a question! The Emphatic Diaglott puts it "thou shalt," but here, too, the comma is misplaced. But a comma is not inspiration! As the text (Luke 23:42, 43) now reads, it makes the prayer of the thief of no avail, the promise of the Christ worthless, denies the resurrection, ignores the "coming again," takes the name of the thief out of the "book of remembrance," or rather prevents its ever being entered therein; in short, the story destroys itself. Now let no one take that thief for a fool; he was far from it. He had a lively faith and hope, born of a quickened conscience—a little late, perhaps, but not too late; he had no doubt frequently heard Jesus telling of his mission, his coming kingdom and reign, his predicted death and resurrection, his coming the second time, and kindred truths; and while he did not openly become one of the followers he believed in him sincerely and truly. It only required the sight of the "water and the blood," flowing from his blessed side, to make his faith and hope burst into full blossom into the glorious fruit for which he prayed.

At the risk of being a bit tedious, a brief analysis of the thief's prayer will show the "pure gold" that was in him, and why his petition was so quickly answered. The very first word was "Lord" (an acknowledgment of the divinity of Jesus), "remember" (an admitted belief in the resurrection, for he knew that Jesus was in the agonies of death and could "remember" nothing after that unless "made alive" again), "when (some time in the future, of which he did not know, but believed in) "thou comest" (not goest, a recognition of his second coming) "into thy kingdom" (a full and free belief not only of his

having a prospective kingdom, but of his coming into it in due time.

Is not all this as true as gospel? Now the august sufferer heard this prayer, as he always does all earnest petitions to him, and, turning his royal and blessed head toward the agonized supplicant who had addressed him, said instantly: "Verily, I say unto thee (although I am hanging on the cross in the throes of death, and, humanly speaking, have no prospect of a kingdom or of ever entering into it, yet) Verily I say unto thee (NOW) today thou shalt be with me in paradise" (or with me in my kingdom, when I come into it, even as thou hast asked. This is exactly what Jesus said, and exactly as Luke reported it; but Luke's translator fixed it up to read this way, and note where he puts the comma, and the big T he puts before "Today" as a sort of emphasis: "Verily I say unto thee, Today shalt thou be with me in paradise." Smooth as oil, isn't it? But see what an untruthful, wretched statement he makes of it.

First—Jesus "breathed out" (Emphatic Diaglott) before the thief did, because when they came to break the legs of the sufferers they say that Jesus was dead already." He had simply returned the "breath of life" to God who gave it, and it didn't take a lot of angels to carry it to "Abraham's bosom," either. As for Jesus himself, he was lying before sundown in Joseph's new tomb. The thief did not go with, before or after him in any sense, but was likely consigned to the valley of Hinnon, where the bodies of criminals, animals and refuse were destroyed by fire.

Second—The thief's prayer was not answered that day, because the Christ did not come into his kingdom that day, and nineteen hundred years later is still absent.

The transposition of "thou shalt" and "shalt thou" makes a most startling change; the one is a positive declaration that admits of no doubt or dispute; the other raises a doubt, gives no promise, and cruelly insults the dying petitioner. It is as if, put in plain language, Jesus had replied: "What! Today (of all days) shalt thou (a criminal worthy of death and soon to taste it) be in paradise with me?" Yet this, without emphasis, is the way it reads! Oh, the outrage of it all, the complete reversal of our tender love, affection and reverence toward the loving, forgiving Christ, who at that very hour was laying down his own precious life to save that of the thief. Could there be "greater love" than this? A greater proof of the sincerity and certainty of his last promise? Now I believe in that thief as much as I do in Mary Magdalene or Peter, for when they three shall arise from the dust I pray the Christ to "remember me" also, that I may meet them and greet them, for then will it indeed be "when thou comest into thy kingdom." Amen.

### COMMON SENSE AND AMERICAN FOOLISHNESS

Human nature is a strange thing in the matter of inconsistency. There is said to be such a thing as "common sense," but it is not easily apparent, although it actually exists in a sort of embryonic and undeveloped condition.



In some former papers I have tried to call attention to the wonderful "common sense" of the lower and especially the wild animals; how they not only are in complete sympathy and unison with their surrounding conditions and circumstances, but see eye to eye among themselves with a perfect understanding. The late Mayor Gaynor (a curious sort of a philosopher, by the way) said that you can learn a lot by looking over the barnyard fence, for there you can see a tittle pig a day old that knows as much as its mother. This may not be strictly true in every sense; but, allowing for artistic emphasis in the way of exaggeration, it is so near the truth that it isn't worth while questioning about the difference. If the lower animals came into this world as stupid as we come, and continued to remain so for so long, their species would be extinct in very few generations. It is only by the good providence of God and careful nursing that we manage to emerge ultimately into even physical existence. As to mental, moral and spiritual—well, that depends! In regard to such matters we come as empty sacks, and they stuff us with any kind of old material that comes handy—hay, straw, stubble, or even a portion of the east wind—anything to make us stand up straight or puff us out. And so we develop out as Puritans or Episcopalians, or Catholics, as Britishers or Frenchmen, or German, or Heathen, or Moham-medan. So little a part does the inheritance of common humanity play in our makeup that we are told in history that the Turks made an annual demand on their "Christian" subjects for so many babies. These were trained and educated especially with a view to become soldiers in the regiment called the Janissaries, and which regiment was in turn used especially against the people of its own parentage. And it comes about, as Burns remarked, "Human bodie sae sic fools, for a' their colleges and schools."

These rather pessimistic ruminations have been suggested, not only by a world of fire, as it is in the present awful desolation now going on in Europe that is called "war" by way of courtesy, but which we really have been expecting and watching for for the last forty years, but more directly by the spiritual condition of things on this side of the Atlantic; the wierd and insane mixture of ideas, truth stirred up with error, the real and unreal in conglomeration, advanced twentieth century Bible reasoning combined with the furies and fires of medieval fanaticism.

Have you heard of Billy Sunday? "Billy" preaches the second coming of Christ, but his ravings about the devil and his redhot hell so verge on the ridiculous that even the Methodist preachers gag at it, yet they stand behind him all the same, and the multitudes that hurt themselves daily crowding in to listen to that kind of vapor-ing, and the columns of free advertising he gets in the secular press, is the most astounding thing. But the thing that puzzles me is where can the doctrine of the second coming come in at in such raving? If heaven and hell are the ultimate destiny of all the human family, where is the sense

of the King of kings coming here again to lord it over an empty desert, everybody gone?

Then we have "Pastor" Russell, advertised in all our Baltimore papers weekly at great expense. The pastor takes his fling at "Billy" and his hell in right good style, and deserves credit for it; but the curious part of it is he has the same kind of a devil, with a capital D and a quality of divinity, but, unlike "Billy," has no place to put him! I wonder what these sort of people think of this European rumpus. Can they actually believe that it has been superhumanly instigated? Why, we who are grizzled around the face a little have been watching this thing coming for the last forty years. The submarine, the superdreadnaught, the automobile, the flying machine, even the Zeppelin, are all works of man's ingenuity for which human beings and not demons deserve great credit, and which, if turned to use for humanity's benefit, would have been a lasting good, but the common course turkey strut of human military pride in a few men who by dint of continued and well directed effort got control of the spiritual and intellectual nourishment on which the nations feed, has led to all this trouble. For my part, I am rather proud of my human connection. It is rather a good thing to be a man or a woman, and I would hate to see use lose all credit for our inventions at least. That is what is left of the original divine image; we are little creators on a small scale, and our neighbor the devil, nor any supernatural imps, have ever lent a helping hand.

Another point I wonder about is what these hell and devil preachers think of the part the Creator is taking in running this affair. Has he lost his grip to some foreign antagonist? Why, we who are readers of the prophets have been looking for something like this kind of trouble, because we read of it in their writings. I can remember my father speaking to me often when I was a little boy of just such awful conditions that would come. Although none of us ever had an idea then of the fearful perfection of the iniquity at its fullness. So after all this is the Lord's doings, and it is wonderful in our eyes. This is the picture show of the Almighty One; he is unrolling the film that he himself has prepared, and the scriptures of the prophets are the announcements between the scenes. Watch ye, therefore.

J. F. GELLETLY.

#### OBITUARY

##### Henry Carrigan

Henry Carrigan was born in Donegal County, Ireland, in 1832, and died at his home near Cambridge, Neb., February 19, 1915, aged 83 years and five months.

Bro. Carrigan came with his parents to America in 1866. He came to Nebraska twelve years ago, where he learned the truth that he loved to the end, and which was his stay in his declining years. After a discourse on the only hope of the dead, the resurrection, we laid him to rest in the Cambridge Cemetery to await the summons to life, which will not be long. He leaves a sister, Sister James Gamble, of Cambridge, to mourn. Let us not sorrow as others which have no hope.

ALMIUS ADAMS.

# THE RESTITUTION

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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.

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## EDITORIAL

We regret the loss of Bro. and Sister Thompson, who have moved to Buffalo, N. Y., for business reasons.

Sister Birdie Krogh writes commending Sister Boice's work in the truth, and speaks highly of her publication, called "The Visitor."

Recent visitors among us have been Bro. Juergensen, Sister Ella Knowles, Sister Chas. Moore and Sister Maud Darrah. We hope these believers will call on us again soon.

March 21st Mr. Baker, one of our young students in the truth, confessed the faith, and was inducted into Christ by baptism. May the rest of his life be spent in loving and joyful service of his Lord.

Read "Communications" this week. This department of The Restitution this issue is just as edifying and helpful as any meeting could be. Will brethren and sisters write, and write often, so we

can keep this feature of the paper prominent and useful as it is this week?

## COMMUNICATIONS

Dear Bro. Huggins:

I am Secretary of the Isolated Organization, and not Treasurer, and am very anxious to serve the purpose for which we were organized, and trust the isolated members will write me so we can aid them in the manner we should.

Your sister,  
LEOTA B. HANSON.  
3401 Magnolia Ave., St. Louis, Mo.

Greeting to All Concerned:

Having had in course of preparation the booklet, "The Last Message," and knowing that some were awaiting its publication, I hereby announce the cause of the delay. March 6th my dear wife by a fall broke the right arm above the wrist, and the right leg near the hip joint. A skilled physician, assisted by a trained nurse, are doing all for her that human skill and aid can do, and this, supplemented by the tender sympathies of many friends, we are making a brave fight for a human life. May God bless our efforts. Age and a weakened system, with possible complications, may defeat us, but let us not abandon hope, for he doeth all things well.

As ever in the blessed hope,  
J. F. WAGONER.

Dear Restitution:

I am a very happy man when The Restitution makes its appearance, for it is always loaded with good things. Its contributors are to be congratulated. I do not believe there is a paper today that is the equal to The Restitution. I have had sample copies of other papers sent me, but there is not one of them to be compared with our Restitution. Long may it live and prosper and carry on the good work which it has done for so many years. God bless us all.

Your brother in the only saving faith,  
SAMUEL PITTS.

Dear Bro. Huggins:

As my time is out for The Restitution I will enclose one dollar and fifty cents, for which please send us the paper for another year. I can't think of doing without the paper, as we have no preaching here of the faith, and it is a great pleasure to me to read the many good pieces that appear in the paper from time to time. I see in The Restitution that most of our writers think that 1 Tim. 6:13-16 has reference to God. I have always thought it had reference to Jesus, so I will try and explain it the way I see it. I may be wrong, but it won't do any harm. I hope to tell the way I see it.

The 13th verse reads like this: "I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession." It is plain to see that Christ Jesus was the one that witnessed a good confession before Pontius Pilate. Then verse 14 reads: "That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ." - So that verse refers to Jesus Christ, too. The 15th verse reads as follows: "Which in his times he shall

show who is the blessed and only Potentate, the King of kings and Lord of lords." In Rev. 17:14 it tells us after Jesus comes he is Lord of lords and King of kings. Then the 16th verse reads: "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." This is the verse that most people say refers to God. Well, if he is the only one that has immortality, then what kind of a nature has Jesus. He surely is not mortal. Jesus is the only mortal man that has been changed to immortality. He is now dwelling in the light which no mortal man can approach unto. Not that no man can see Jesus, nor has seen him, but the light that he is dwelling in is what man can not see. I will give the rendering of the 16th verse the way it is in the Emphatic Diaglott, which I think makes it very plain that it means Jesus-Christ: "The only one possessing immortality, inhabiting light inaccessible, whom no one of men has seen, nor is able to see, to whom be honor and might, aionian, Amen."

I hope to see some more able writer take this up in case they think I am wrong.

Your sister in the faith,

MRS. LUCY LAPP.

To the Brethren Scattered Abroad:

"Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord and that thought upon his name. And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him."

I wish to extend thanks to the editor and the contributors of The Restitution. I want to say "Amen and Amen" to the articles by Bros. S. H. Thomas and Pitts, of February 16th. I know there are gentle, sweet, peace-loving creatures who would shrink from such disturbances; but, dear ones, we dare not say "Peace, peace, when there is no peace." At our Lord's first coming he said: "I come not to bring peace, but a sword." Therefore we dare not lay down the sword (of the spirit) until the powers of darkness have been chased away by the brightness of the coming Prince of Peace. Then, and not till then, will the inhabitants of earth enter into the glorious peace and rest from both the spiritual and carnal swords. How sweet the peace to him who can say with Paul, "I have fought a good fight, I have finished my course, henceforth the crown."

And Sister Flora Wood's article in the paper of same date seems to carry one over beyond the struggle and strife of both the carnal and the spiritual welfare to the everlasting peace which thrills one's very being with praises to the Lord our God and makes the heart sing "Glory to God in the highest."

And I would also say Amen to our dear Sister Roxana Wince, whose timely exhortation warns the hesitating, lingering believer not to neglect so great a salvation. We can not hope to escape the wrath or wear the crown unless we accept God's will as our own.

Though many of the soldiers of this long battle

line may never meet face to face during this conflict, if we stand firm or move forward at the command of our Captain, even unto death if need be, we shall receive a crown of life. Then when the smoke of battle gives place to the glory of God, and the joy of immortality takes the place of tears, we shall meet and know each other there. God is the strength of his people.

Yours in hope, SADIE SKEELS.

#### A NEW KINGDOM OF ISRAEL

The re-establishment of the ancient glories of Zion, as a result of the present war, is very much more than a possibility. The change in the status of Egypt renders it desirable to England that Palestine be in the hands of some power whose interests should not clash with those of its Egyptian neighbor. This is made very clear from an editorial in one of the Arabic papers of Cairo, Al Watam, which thinks:

"From geographical considerations Palestine is to Egypt what Albania is to Italy or the Netherlands to Great Britain. Current events have proved that Egypt can be one day or another threatened from that quarter. Therefore it is absolutely indispensable for Great Britain that this country should become a neutral state, or be annexed. But the objection to a British occupation of Palestine is that if the province opens a door on Egypt it also holds the relation to this country of an exit, and the presence of a British garrison in Palestine would keep the inhabitants of Syria awake. So it is better to solve the problem by neutrality."

How this neutrality can best be assured is discussed by the English papers, and the general opinion seems to be that the problem can be most satisfactorily solved by recreating in Palestine a Jewish state under the protection of one or other of the great powers. The London Globe considers that such a step would be acceptable to all concerned, and goes on to say:

"The Jews, after two thousand years of a life of a wandering nation, still cling most fervently to the hope of some day being restored to their ancient patrimony. The most satisfactory solution of the problem, therefore, would be the installation of the Jews as the rulers of Palestine, which will then become an independent state and cease to menace English interests in Egypt."

"Russia also will agree to such an outcome of the present difficulties. In its promise to the Poles to make Poland an autonomous government, Russia will have to face many difficult and perplexing problems. The most difficult of these is the presence of a large Jewish population in Poland, to whom the Poles are not sympathetic. This element may cause much trouble and disturbance in the formation of a new state, and it will be to the interests of Russia to remove this disturbance as early as possible. The Polish Jews are especially anxious for a return to Palestine. They constitute the more orthodox element of the Jewish community, who pray and hope most fervently for such a result. By facilitating their transference to Palestine, which shall be a land of their own, Russia will be able to secure peace and harmony in its own territory and carry out its sacred promise

to the Poles in a most natural manner and without much friction."—Literary Digest, January 30, 1915.

### THE LAW OF CHRIST

W. L. Crowe

"Bear ye one another's burdens, and so fulfill the law of Christ" (Gal. 6:2). See Christ's easy yoke and rest or true Sabbath to restless, sin-sick souls (Matt. 11:28-30). Read and trace out seven Sabbaths in Hebrews 3rd and 4th chapters, and you will see how these Israelitish slaves of sin, though keeping this shadowy Sabbath for forty years as no Adventist today can observe it, yet never entered God's true seventh day eternal rest "because of unbelief."

Then, like the wise man who hears Jesus' sayings, and doeth them, look at these fragments of his law, and do them, and see how all distinctions in days will vanish:

**First Commandment:** "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

**Second Commandment:** "Thou shalt love thy neighbor as thyself" (Matt. 22:36-41).

**Third Commandment:** "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you" (Matt. 5:44).

**Fourth Commandment:** "Come unto me all ye that labor and are heavy laden (with worldly work and sin) and I will give you (Sabbath) rest. Take my yoke upon you, and learn of me; for I am meek and lowly of heart, and ye shall find rest (Sabbath) to your souls. For my yoke is easy and my burden is light" (Matt. 11:28-30). "If you put your neck in this yoke you can do no worldly labor on six days, nor on any day" (Heb. 4). No "evening or morning" to God's Sabbath (Gen. 2).

**Fifth Commandment:** "Except ye become as little children" and "labor not for the meat that perishes," and "lay not up treasures on earth," and "take no thought for food, clothing or home more than I, or a little child, or the grass, the lily, or a sparrow, ye can not be my disciple, for I am calling out kings and priests like Melchizedek and the Levites—not soil tillers and city builders, and usury takers, and profit mongers, like Cain, Nimrod, Ishmael, Ham, Esau, Judas and other flesh-born, natural men, whose god is their belly, and who mind earthly things" (Phil. 3:18, 19; Matt. 5th, 6th and 7th chapters; Isa. 61:5, 6).

**Sixth Commandment:** "Except a man forsake all that he hath he can not be my disciple." "He that loveth father, mother, wife, children, houses, lands, money, fishing outfit, planting, profits or barn building more than me is not worthy of me." He must hate all worldly and carnal things, and even his own life, or "he can not be my disciple." Reader, do you wonder men prefer to go back to Moses for law?

**Seventh Commandment:** "You can not look on a woman with lustful thoughts, or hate a brother, or have any evil in your heart, or you are a sinner, condemned of God."

**Eighth Commandment:** "Ye can not serve two masters, God and Mammon." "No man that warreth entangleth himself with the affairs of this

world if he would please him who hath called him to be a soldier." "Ye are bought with a price; be ye not the servants of men."

**Ninth Commandment:** "If any man be in Christ he is a new creature." "If any man have not the spirit of Christ he is none of his." "Whosoever abideth in him sinneth not," for in him is no sin or transgression of "the law of Christ." "He that committeth sin is of the devil. In this the children of God are manifest, and the children of the devil"—as measured by the above commandments of God by his Son.

**Tenth Commandment:** "Covetousness is idolatry." "Woe unto the rich." "Where the treasure is, the heart is also." "Blessed are ye poor." "Blessed are the pure in heart, the humble, the persecuted, and hated of the world." Add to your faith the Christian graces (2 Pet. 1:1-12) the fruit of the spirit (Gal. 5:22-26), and the gifts of the spirit will be yours (1 Cor. 12; Mk. 16:15-20). and ye shall have the seal of God, his Holy Spirit, and shall never fall, but shall have abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ. These are the "commandments of God" and the "perfect law" for the sons and daughters of God" (Rev. 14:12; Ps. 19:4-9).

### THE GLORY OF LIFE

S. Roxana Wince

Someone said to me, referring to a little child afflicted with an incurable disease, "It had better be dead." Thinking of the expression in connection with the glorious gospel as revealed in the scriptures of truth, I said: "No, a thousand times no." Better far to live, even though it be through years of suffering, if in that life a knowledge be gained of God's plan of redemption, and by the influence of that knowledge a character be formed that shall make the sufferer an heir of glory.

The riches that God offers to the children of men are of incomparable worth. The lost dominion of an Edenic estate, the crowns and thrones of a world-wide empire, the inheritance of the heathen, the honor and glory of the nations, a city with golden streets and gem-built walls, palaces with gates of pearl. "Heir of glory that shall be for thee and me."

And this incalculable wealth, this superlative honor, can be held for endless ages; for he who attains unto that world, through a resurrection from the dead, can die no more. It is so wonderful when we realize what it all means that our tongues are loosed and we break forth in glad praises to him who gave his only begotten Son, that whosoever believeth might not perish, but have everlasting life. A poor, sinful worm of the dust, such as I am, homeless, friendless, utterly powerless to save himself, with no law that can give him life—such an one can come to Jesus, and by believing and obeying God have all these things!

"O the depth of the riches, both of the wisdom and knowledge of God!" I would not have missed living for worlds, knowing what I do of God's abounding love and mercy. There is such joy in knowing that with the knowledge of God and the obedience of faith come the everlasting fullness and the life forevermore. There is a halo of glory over the life that is lived for God. What of the pain, the suffering of the present time? "I can



bear it! I can bear it!" as the little girl said. It may handicap somewhat my usefulness, but it can not spoil my peace, nor dim my hope—that blessed hope of sharing in the joy of my Savior when he comes.

And how can I keep from urging others to come to Jesus when I know that to serve him is the glory of life? I am so grieved that they do not come. My heart aches almost to breaking because the people of my country are turning away from the living and true God to serve the vanities of the heathen. Alas for them! An idol is nothing in the world; stocks and stones can not wash away guilt. There is only one being in the universe through whose blood atonement can come.

Hide, poor sinner, hide yourself in him; then, having been baptized into that saving name, you can cry with confidence, "Abba, Father, hear me," and can claim as a legal child all that he has conveyed by the deed of promise to the Abrahamic heirs. Such is the confidence of God's children. Then come to Christ and find what joy, what peace, what glory there is in life, when rightly grasped, and its days are numbered according to wisdom and its hours made to let in blessing on all around.

You may conform to the wisdom of the world, and be molded into the image of the corruptible and earthly and perish, or be molded by God's word into the likeness of his Son and live forever. Which will you follow? Which will you be like? What end shall be yours? Decide quickly. Time is flying. Jesus is coming. Life can not be lived over again; no act can be undone, no wicked words be recalled, no evil influences over other lives be ever wholly counteracted.

Think on these things, and make not of yourself a deadly upas tree, but rather a tree full of the fruits of health and healing and endless progression.

#### ASSURANCE

Mrs. Alice Meerman

The definition of assurance is self-reliance and positive declaration. It explains to us that we must have something that has positive facts to form this assurance; this is absolutely brought forth in the Gospel according to God's word. The first thing to be assured of is the authenticity and inspiration of the Bible, which is found in 2 Tim. 3:16: "All scripture is given by inspiration of God, and is profitable for doctrine, reproof, conviction, instruction in righteousness." Being fully assured of all this is the beginning of our faith, as Isaiah states in 32:17: "And the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance forever."

Peace means tranquillity of mind, and is obtainable by obeying God's commands and retaining a clear conscience. If, then, we are possessed with perfect confidence in God and the truth, we shall commit ourselves and all our affairs to God's providence.

Times come to us when it is difficult to know how to manage, and we become discouraged. These are the times our faith and assurance come to aid us and make life brighter. In Prov. 11:13 Solomon states: "To him that soweth righteousness shall be a sure reward." So if we are endeavoring

to put forth our best effort in doing whatever we can to further the cause of God in any form, whether it be in showing a kindness to one in need or by letting our light shine before men who are without our blessed assurance; we shall be rewarded and glorified by our heavenly Father. This surely ought to keep us peaceful and full of anticipation. In Matthew we are also told to be peace-makers, for such are called the children of God. Then, if we can be instrumental in subduing strife which may arise in any form we shall be rewarded. In fact, we shall be rewarded for all we do for God's cause, because of our full assurance.

When Paul was writing to the Philippians he exhorted them to approve things that were excellent, to be sincere without offense, till the day of Christ, and prayed that their love might abound more and more in knowledge and judgment, being filled with the fruits of righteousness unto the glory and praise of God.

These instructions are also intended for the children of God at the present day. Let us stand fast in one spirit, striving together for the faith of the Gospel. Heb. 12:11 tells us no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto those who are exercised thereby. The happy success of those who believe and have full assurance is that God says his word spoken shall not return unto him void, but it shall accomplish that for which pleases him, and it shall prosper in the thing whereto he sent it. So let us fear God and keep his commands, for this is the whole duty of man. God's promises for guidance are unmistakable. Deut. 32:8: "I will instruct and teach thee in the way thou shalt go." This is God's distinct assurance to those whose transgressions are forgiven. Live in obedience to every known command. This is the secret—to search the word to ascertain if we are keeping all his laws.

#### THE INFIDEL AND THE MINISTER

It was on the steamer from New York to Amboy, in the crowded cabin. The infidel was dressed like a New England minister. His appearance and conversation would give the impression, to those at a distance, that he was doing a good work, and speaking good things to his fellow-passengers. The minister saw those labors and reproached himself that he had not as much zeal. The infidel spoke to companies of about a dozen at once, passing around the cabin.

But when he drew near enough to the minister to be heard by him, behold, he was speaking against Christianity, as if it restrained men from some useful and proper indulgences. Man wanted larger liberties and fewer rules of living. The Bible stood in the way of man's greater enjoyments and higher development. The infidel looked for approval toward the minister. He shook his head in dissent.

At once the infidel marched up to him, and the crowd closed around to witness the polemic war. There had been no spice of adverse criticism so far. Now there was to be a duel.

The infidel opened his battery at once in the questions: "Do you call David a man after God's own heart? Was he not an adulterer? Did he not

connive at the slaying of Uriah?"

The missionary calmly answered: "David was a good many, yet he fell into sin and wrote a very penitent confession of his sin. Have you, my friend, ever been moved to write a confession of your sin?"

Confessing he had not, but trying to parry the blow, he again demanded: "But do you mean to justify David's cruelty in putting enemies under saws and harrows?"

The minister answered: "David was a king, a warrior and a conqueror. As such he punished rebels and criminals. But when his personal enemies were in affliction David put on sackcloth and fasted and prayed for them. Have you, my friend, ever done so toward your foes?"

He owned he never had.

Then the minister, summing up, had but to say: "Thus, you see, David was actuated by a spirit you have never felt. He repented bitterly, and wrote a confession for all men to read. While for reasons of state or war he punished enemies, yet when his private foes were in affliction he put on mourning for them and fasted and prayed. David then had a spirit to which you are a stranger. He had feelings into which you have never risen; he had a life you have not experienced. Before you say more against David you had better pray for that spirit that enabled him to be so penitent, so sympathizing, so forgiving."

The infidel dropped his head in shame. He was not seen talking to another group on that steamboat. Repenting, sorrowing David was not the man for him. So this Goliath fell by the smooth stone from the brook of Living Truth.—The Christian.

Putting men "under saws and harrows" is rendered by some critics as putting them among them, or to them: that is, reducing captives to bondage, as was the custom of those times, and requiring them to work with saws, harrows, axes, and in brick kilns. Dr. Adam Clarke, Benjamin Boothroyd and others endorse this translation of 1 Sam. 12:21, and existing manuscripts give the same reading for 1 Chron. 20:3.

### THE WATCHFUL USE OF OPPORTUNITY

"Redeeming the time" (Eph. v. 16)

The disciple of Christ is to be an expert merchant in the commodity of the time. He is to be always engaged in "buying up opportunity." He is to allow no one to be the peer of the Master's servant. His vigilance must never sleep, and he must never be away from the market. Every moment must be bought up for the King, and used in the service of his kingdom.

And therefore the disciple will be busy buying in seasons both grave and gay. He will not allow the evil one to buy any of the brighter seasons for his own infernal purpose. Seasons of merriment will be purchased for the Lord; bright moments of wit and humor will be gained for him. This will never mean that merriment will lose its sparkle; it will really mean that sunlight will be added to common daylight, because the merriment will shine with the very lustre and purity of the love of Christ. All wit will be perfectly clean and there-

fore translucent, containing nothing which darkens or defiles. Gaiety will become the most intimate friend of sanctity, and will be the possession of the Lord.

And the watchful merchant will also buy up all the darker seasons for his Lord. He will not allow his moments of disappointment, or sickness, or adversity, to be owned and used by the devil. He will rather claim that the black seasons may be used for the home of Christ, and he will accordingly bring them and offer them to his service. A dark house, with the Lord in it, becomes a temple of ineffable fellowship.

But in all these purchasings everything goes to the early buyer. To be first in the market must be our constant aim. Let us regard every moment as precious treasure, and before the enemy of our souls can lay his hand upon it let us be up and buy it for the Lord.—J. H. J.

### FEBRUARY REPORT

#### Sermons

Blair, 19th .....	1
Cambridge, 21st .....	1
Schoolhouse near Cambridge.....	4

Total..... 6

#### Expense

Omaha to Cambridge.....	\$5.16
Cambridge to Arapahoe.....	.27
Arapahoe to Cambridge.....	.27
Meal .....	.25

Total.....\$5.95

#### Money Received

Cambridge .....	\$18.50
Salary .....	\$70.00
Expense .....	5.95

Due.....\$75.95

To credit on order.....\$18.50

#### Remarks

During February we have been greatly handicapped on account of the weather. The greater part of the month the snow has been so deep and the roads so bad that it was impossible for people to get out.

We are now engaged in a meeting in Sister Phelps' neighborhood, near Cambridge. We have tried to respond to Sister Phelps' call to "come over and help us" for some time, but something always heretofore intervened. We are having a large attendance, and the attention and interest are the most marked I have seen for some time. Pray for results.

ALMUS ADAMS,  
Evangelist.

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ROBERT G. HUGGINS, Editor.

VOLUME 67.

AKRON, O., MARCH 23 1915

NUMBER 10

## LOOKING TO JESUS

(Concluded)

We are looking unto Jesus  
To return as King of Kings.  
And for his law the Isles shall wait,  
For he salvation brings.  
Then the dumb shall sing for gladness,  
The lame leap as a hart,  
And we shall know as we are known,  
Now we know but in part.

And, with salvation when he comes,  
He'll beautify the meek,  
No despot then will spill men's blood  
Or trample down the weak.  
And from the nations he will lift  
The veil that o'er them lies.  
Their blest Messiah then they'll know,  
His precious truths they'll prize.

Lord, when wilt thou the heavens rend,  
And come to claim thine own?  
Now all creation groaneth sore,  
While error holds the throne.  
As the hart pants for water brooks,  
Thy people thirst for thee;  
O, come, Lord Jesus, quickly,  
We would abide with thee.

ALICE B. CURTIS.

## THE CONVERSION OF CORNELIUS

Acts 10

There is not a more plain and interesting narrative in Holy Writ that this which tells of the wonderful life and conversion of this good man, Cornelius, notwithstanding the fact it is used to prop many false notions. Some contend that Cornelius was a converted man before Peter visited him, and that the baptism of the Holy Spirit brought about a "second blessing." Others contend that it took the baptism of the Holy Spirit to make him a full-fledged Christian. The question with us then will be, Are either of these theories true? If so, which? If not, then what is the truth derived from this wonderful lesson?

We learn from Acts, 10th chapter:

- (1) That Cornelius was an army captain;
- (2) "A devout man;"
- (3) "One that feared God;"
- (4) "Who gave much alms;"
- (5) "And prayed to God always."

He also must have taught the fear of God to his people, for we are told that "He feared God with all his house." Perhaps also he taught his servants and soldiers, for one of the soldiers is said to be "devout." Anyway, we must think he was a very "good man" in the sense of the word used at the present time. We learn that his prayers had reached the ears of God, and his angel came on a mission from the shining courts of

heaven to tell Cornelius—what? That all his sins had been pardoned? Was he to tell him to prepare for a "second work of grace" which he should shortly receive by a direct operation of the Holy Spirit? No, no; but "send men to Joppa and fetch one Simon, who is surnamed Peter." Why send for Peter if God directly operates on the hearts of people by the Holy Spirit in the pardon of sins; or if the baptism of the Holy Spirit brings about the second work of grace? "Why send for him, anyhow," someone may inquire. The servant's answer is, "To hear words of thee" (Peter). Peter's explanation is, "Who shall speak unto thee words whereby thou shalt be saved, thou and all thy house" (Acts 11:4). Then the "words" Peter took to Cornelius were what would save him. If Peter's "words" saved this good man, then it was not the baptism of the Holy Spirit.

But what "words" will save? "The word which by the gospel is preached unto you" (1 Pet. 1:25). That Peter did preach the gospel unto this people we learn from the following facts:

- (1) He preached the word;
- (2) The word which Jesus had preached to the children of Israel:
- (3) It was good tidings, "the gospel of peace;"
- (4) It was published throughout all Judea;
- (5) And began from Galilee "after the baptism which John preached" (Acts 10:34-37).

What did Jesus begin to preach "after the baptism of John?" "Now, after that Jesus was delivered up, Jesus came into Galilee, preaching the gospel of God, and saying, The time is fulfilled, and the kingdom of God is at hand; repent ye and believe the gospel" (Mark 1:14, 15). Then we are sure that Peter preached the gospel unto this man. When we add the statement of Paul to our already strong evidence we can clearly see that Cornelius was not saved by the direct power of the Holy Spirit, but by the gospel, "which is the power of God unto salvation to everyone that believeth" (Rom. 1:16). Notice what Paul says. The gospel is not a power, or one among many powers, but "the power," which is definite, and makes it the only power unto salvation. Peter's words being the gospel, as we have seen, and the gospel being God's only means of salvation to believers, we are driven to the conclusion that it was Peter's "words" which brought salvation to Cornelius and his friends. Then if Peter's words were the means, and the only means, whereby Cornelius and company were saved, they were not saved by the baptism of the Holy Spirit. "Then why were they so baptized?" may be asked. We can learn if we

notice closely; when Peter saw that the Holy Spirit had been poured out upon them he asked, "Who can forbid water that those may be baptized who have received the Holy Spirit as well as we?" The question then is, Would Peter have baptized those people had they not first been given the Holy Spirit? He makes that a reason for baptizing them. Now turn and read Acts 2:38. The Jews asked what they must do. Peter answered: "Repent and be baptized in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." Here Peter baptized people before they had received the Spirit; there he was convinced that Gentiles were to be baptized because they had received it.

Now read Peter's explanation to his Jewish brethren: "If then God gave unto them the like gift as he did also unto us, when we believed in the Lord Jesus Christ, who was I that I could withstand God?" (Acts 11:17). Here Peter used the fact that they were baptized with the Holy Spirit to convince his Jewish brethren that he had done God's will in preaching and converting Gentiles.

After we have seen the proper use of anything we can understand its purpose; and as the purpose of a thing is for its proper use the Holy Spirit baptism was given Cornelius to convince Jewish Christians that Gentiles should also have an opportunity to become Christians. The baptism of the Holy Spirit was never given to directly make one a disciple of Jesus. The apostles had been his disciples three years before they were baptized with it. John's baptism was a baptism of repentance unto or for the remission of sins. The baptism which the apostles were to perform (Matt. 28:19; Mark 16:16) was in order to salvation. The baptism Peter preached was for the remission of sins, and always so with the apostles. They never once said that the baptism of the Holy Spirit would bring pardon to a sinner. Peter preached water baptism to Cornelius, and when he wrote an epistle to all the churches, one of which no doubt Cornelius was a member, he stated: "In the days of Noah eight souls were saved through water, which also, after a true likeness, doth now save you, baptism" (1 Pet. 3:20, 21).

Now suppose Cornelius had been given proof of his salvation by the direct operation of the Holy Spirit before baptism, and this epistle had fallen into his hands, what do you suppose he would have said? Would he have endorsed such an epistle? Would he not have said, as some do in our time, "Water had nothing to do with my salvation; I was saved while Peter was preaching; the spirit told me so. It spoke peace to my soul. Peter has turned Campbellite or something worse." Don't you think Peter would have been ashamed to write such words in his epistle had he known that people were saved by the direct work of the spirit upon their hearts, and that before baptism? From any angle we may look at this abstract, direct Holy Spirit conversion theory it looks black, when we look through Bible lenses. Then let us abandon it as one of the relics of heathendom, and accept God's revelation as given in his word as our only safe and sane rule. May God help us to stand by it, is my prayer.

J. J. HECKMAN.

## CONTEND FOR THE FAITH

### No. 1

God not only requires us to believe the truth, but he also tells us to earnestly contend for it. He also tells us that in the last days some shall depart from the faith. It is evident that no one can depart from the faith without first having it. So we must look for that in the ranks of the true followers of Jesus. We do not have to look far to see just such departures.

I wish here to ask, If God told us that in the last days some shall depart from the faith, will that time come, or will it not? I think I hear you all say: "Yes, it must come, or God's word would be broken." Well, it was to be in the last times, and if we are now in the last times of the age the departure from the faith must be here also.

That this was to be a condition of the true church is made plain by Peter when he says: "But there were false prophets among the people, even as there shall be false teachers among you" (2 Pet. 2:1). Are we then to look for false teachers? Yes, and they must appear to make God's word true. Then if nothing was to be done about it, the warning was of no use. Peter, in the verse quoted above, goes on to say that these false teachers shall "privily bring in damnable heresies." The doctrine that were to be brought in would condemn us if believed. If so, then we can not lightly set aside Peter's admonition. The preachers or the papers then that will not sound the warning note commit a crime.

Peter makes it plain also that these false teachers are to bring in their false doctrines in a private way and for personal gain. We notice that the truth is always open. "In secret have I said nothing," says Jesus. Again, to stand by the truth means more or less personal loss. But false teachers see where they can teach heretical doctrine and bring gain to themselves; and it takes but little observation to see that personal gain is the moving power in nearly all false teaching.

But when the church lifts her voice against heresy and stands by the plain teachings of God's word she will, sooner or later, pass out of the state of gloom and doubt into the full knowledge that God is blessing her work. There is a time in every department of God's work when it must be tested to see if it is approved of him. And it is in these times of trial that the weak depart and join the enemy for advantage. It looks many times as though in standing for the truth you are facing failure, but it needs only courage and trust to see finally the stamp of God's approval. It is absolutely wrong to "halt between two opinions." Choose the right, and the result is with God. And finally you will be rejoicing in the victory won in strength of the Lord.

When Elijah made the test of superiority of gods he did not build a new altar upon which to make the test, but repaired the old one that had been torn down, and upon that repaired altar Elijah won a most signal victory. In our stand for truth and right there should be nothing in our hearts but the love of truth, and what it means to its devotees. The love of victory should be always banished from our minds. Victory belongs to God.

So we first contend for the faith that God's ancient worthies contended for, and the victory will always be ours. We do not have to look in the Bible and search for men in Bible times only who have risked their all in the defense of the truth; we have had just such men all along the line to the present time. Besides, we have had periodicals besides God's book that have stood faithfully for the truth. The fact is, the Bible tells us of God's plan, and the ministers and church periodicals have to defend it. Then when we look back over the past we see some of both that have been true to their trust. Think of the many old writers of *The Restitution* that with pen and mouth have stood by the faith, and fell asleep never having lowered its standard. And these men and women are revered by us today for their sacrifice and loyalty to the truth; we hold them in sacred memory akin to the Bible writers.

Then there is the dear old *Restitution*, that has a place in the heart of every loyal member of the Church of God, that would mourn its death as they would the dearest brother or sister. Can anyone recall a time when it ever wavered from the truth? And, brethren, whatever you may think or say of its past or present management, it can not be said they ever allowed false doctrines to soil its pages. Error has been knocking at its door for a good many years, but has failed to gain an entrance. So whatever faithfulness we find in the church today, this old faithful visitor is largely responsible for it.

What would the church be today if every error that has knocked for admittance to *The Restitution* had been received? We pray God to forgive the managers of all errors common to the weakness of the flesh and reward them for their faithfulness to his truth. Let the managers now be just as faithful as those in the past, also the writers.

Speak always of error in the kindest terms the conditions will allow. The truth must be told, but tell it in love.

Brother, sister, before you stop your paper think first what effect it will have on your chance for the kingdom. Some brother may have written in harsher terms than he should, but did you ever err? Look at the truth of his argument instead of the way he said it. Brother Huggins, if some say "Stop my paper" because they can not stand the clear tones of truth, do not be discouraged: God will raise up someone to take their place, and the weekly visits of the Old Friend we anxiously await will continue till its work is finished. How can you who have looked for the weekly visits of this dear Old Friend perhaps from your youth, and whose writers have been as familiar to you as your own home people, allow it to stop? It has stood by you all these years, and how can you allow your love to wax cold?

Now, brothers and sisters, look up *The Restitution* of February 23rd and read the editorial about some ordering their paper stopped, and the editor's closing declaration, and all with one accord say, Amen. Yes, Brother Huggins, if it should be God's will that *The Restitution* should die before the Lord comes, let it die "the death of the righteous." But it won't die as long as it holds up the banner of truth.

ALMUS ADAMS.

## JESUS WILL COME

Every writer of a subject is under obligation to his readers to prove his subject to be true. If it is a subject of morals he should confine himself to his subject. Our subject is a Bible one, and must be proven by Bible writers. The history of the life of Jesus is that he was born of a woman, and was crucified and raised from the dead, and ascended into heaven, with the promise that he will come to this earth to finish the work that the Father assigned to him as his Son. Many persons believe and preach that he will come from heaven, but do not understand the object of his coming. These two thoughts are so blended that they are inseparable. In Acts 3:20, 21 both are plainly taught: "He shall send Jesus Christ, which before was preached unto you; whom the heaven must receive (retain) until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." The apostle here associates his coming with the beginning of restitution of all things spoken by his holy prophets. Was this idea peculiar to Peter or did he get it from Jesus? In Matt. 19:28 we have an answer to a question asked by this apostle in which we find the same thought: "Ye which have followed me, in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging or ruling the twelve tribes of Israel." The regeneration is here associated with the sitting of Jesus in the throne of his glory. A joint rulership is here very plainly taught, also the regeneration, a restitution of those things spoken of. In Matt. 25:31, 32 we are taught what Jesus will do when he sits on the throne of his glory: "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 divideth his sheep from the goats." This work of judging and regenerating the nations is a part of "the things spoken of by the mouths of all his holy prophets."

In Acts 15:13-18 we learn that before the restitution can begin another event must take place, viz.: "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophet, as it is written: After this I will return, and will build again the tabernacle of David which is fallen down, and I will set it up: that the residue of men might seek after the Lord and all the Gentiles upon whom my name is called, saith the Lord, who doeth these things." God hath been taking out of the nations a people for his name, and will continue to do so until Jesus shall come. This is done through the preaching of the gospel. God counts men righteous through belief, as he did Abraham. "Abraham believed God, and it was counted to him for righteousness." After Jesus comes the work of choosing out for his name will cease. God will return to his ancient people, Israel, and build again the tabernacle of David, which is fallen down. David's tabernacle must mean his throne and kingdom. It will be built up that the residue of men may call upon his name. This will mark the beginning of the time of restitution.

The testimony of the angel is in harmony with this scripture. The following language was spoken to Mary, the mother of Jesus (Luke 1:32): "Thou shalt bring forth a son and shall call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." This Son of God and of Mary was promised the throne of David, which then was overturned (Ezek. 21:27). We began this article with the statement that the holy prophets spoke of this building up of David's throne, which constituted the restitution period in which all nations will be blessed through the seed of Abraham and the son of David. We find recorded in 2 Samuel 7:12-17 a covenant made with David concerning his kingdom and throne. This great blessing was to come to David after he had slept, not during his natural life. Paul calls this the sure mercies (holy and just things) of David" (Acts 13:34). He quotes from Isa. 55:3. He was then preaching to the Jews and to them it must be applied. The prophet Nathan conveyed to David the promise that God would build up his kingdom forever and his throne to all generations. David was greatly stirred up over that promise, and made it a subject of prayer in 2 Samuel 7:18-29. Please read it carefully. Another prophet (Isa. 9:6, 7) states that the government shall be upon his shoulders. "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 Lord of Hosts will perform this." This same prophet in Isa. 11:1-9 gives us an insight into the result of the reign of David's greater son. In the 9th verse he says: "The earth shall be full of the knowledge of the Lord, as the water cover the sea." This gives no room for sin upon the earth. In Jer. 23:5, 6 the prophet speaks of a king who shall reign and prosper, and shall execute justice in the earth. This is the consummation of God's purpose. During the period of the reign of Jesus the Christ human government will be abolished and a divine government will take their place. Then, as recorded in Psa. 72, "the prayer of David, the son of Jesse, will end." Then the "holy and just things" will have been established. No more prayer needed. So let it be.

D. C. ROBISON.

#### OUR HOME IN THE "AGE TO COME"

We are told in God's word that the Holy Land will be our dwelling place in the life to come. The Holy Land lies in what is known as "Turkey in Asia."

The country is mountainous, being crossed from east to west by the great Saurus range. In these mountains may be found a large number of different kinds of metals and useful stones, which are but little worked. Portions of the land are covered with timber. Farming is backward, and but little is raised, except for local purposes.

The climatic conditions of the Holy Land are said to be much the same as in California. Palestine is said to contain some of the most lovely

natural scenery in the world, especially around Jerusalem. The valley of the River Jordan, with its groves, and beautiful gardens, was at the time Christ was on earth one of the finest tracts of country in the Holy Land. This inheritance is spoken of in Deut. 11:11, 12. Its boundaries are given in Ezek. 47:13 to end of chapter. Notice the 22nd verse: "And it shall come to pass that ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you" (See Eph. 3:6). They shall be unto you as born in the country among the children of Israel (Romans 10:12; Gal. 3:28). They shall have inheritance with you among the tribes of Israel.

These passages of scripture show where our future possessions lie, also, that we are to inherit equally with the Jews in the Promised Land.

The Holy Land, which for so many hundred of years has been barren and desolate, will be made fruitful, and, like the Garden of Eden and the cities, will be inhabited, and filled with multitudes of men (Ezek. 36:34 to end of chapter). This is one more proof that Israel will be restored.

Jer. 33:13-17 shows that the old time beauty, prosperity and peaceful, care-free life, shall come again to the inhabitants of the Holy Land, but on a more beautiful and grander scale than before, for the Lord Jesus, the Prince of Peace, will be ruler over all. The 4th chapter of Isaiah tells of the glories of the kingdom, for those who are escaped of Israel, and he that is left in Zion, and he who remaineth in Jerusalem, shall be called holy, even everyone that is written among the living in Jerusalem. We also read that there will be a tabernacle, for a shadow in the daytime from the heat, and for a place of refuge and a shelter from storm and rain. Christ says in Isa. 62:1: "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness and the salvation thereof as a lamp that burneth." We expect that Jesus will set up his throne at Jerusalem, which will be the capital of the whole world. Jerusalem means "habitation of peace." It does not require a very great stretch of imagination to see what a gloriously beautiful city it will be after our Lord causes it to be rebuilt in all its former grandeur, when he has turned the desolation into beauty and made the waste and desert places to bloom like the rose.

Have any of us ever thought of the time (we hope not far distant) when we, the chosen of the Lord, will be able to roam at will through the lovely garden of Gethsemane (the scene of our Savior's terrible agony), and walk over the ground his blessed feet have trod, in his childhood, in the vicinity of the peaceful Nazareth; and, best of all, to know that we can see him, and know him, as he is, and be like unto him, and be joint rulers with him over the nations forever.

JENNIE McNEE.

What would we do without friends! Poor old Robinson Crusoe was glad to make friends with even a savage. It is difficult to always deal with our friends according to their value to us.



## PRE-EXISTENCE OF CHRIST

What does "pre-existence" mean? To exist is "to be, to have an essence, or real being." To pre-exist is "to have a being previous to something else." This pre-existence is said to pertain to Christ, and the "something else" previous to which he is said to have existed is his life among men as we have it in the record of the scriptures. Does the Bible say that Jesus had a real being previous to his life in the flesh, or does the tenet of pre-existence rest upon deductions from certain texts of scripture? Surely the latter.

Usually men argue in this way, that if by the Son the worlds were made (Heb. 1:2), such action refers to the material universe, and that Christ must have existed before its creation and participated in its production. But here are two false positions: (a) The worlds spoken of are not material worlds, but ages; (b) "by whom" is rendered "on account of whom" in the Emphatic Diaglott, and thus we have the reading, "On account of whom he also constituted the ages."

Let me call attention to a statement in 1 Cor. 15. The apostle speaks of "the living soul" and "the quickening spirit" (v. 45). The former is Adam, and the latter is Christ. Now the apostle plainly says: "Howbeit that was not first which is spiritual" (v. 46). Adam was "first;" he pre-existed; Christ existed "afterward." These statements are plain, and need no explanation to make them understood. They speak for themselves.

Trinitarians tell us that inasmuch as the Father sent the Son into the world, therefore the Son pre-existed somewhere away from the world, and came from that place into the world. But there is a witness whom we will hear. John says: "And we have seen and do testify that the Father sent the Son to be the Savior of the world" (1 John 4:14). If a witness has certain knowledge of facts, and it can be shown that he speaks the truth, we may credit his testimony. We take it that John and those for whom he speaks are credible witnesses. His testimony is that "the Father sent the Son," and this they had "seen." Did they "see" the Son in a pre-existent state come down from heaven? If they did this witness is silent upon that proposition. The fact is that John and others had been with the Lord "from the beginning" (Luke 1:2). Jesus himself said to his disciples that they should "bear witness, because ye have been with me from the beginning" (John 15:27; 1 John 1:1, 2). From what "beginning" had they been with him, and what had they seen? From the beginning of the time when he was sent; and the evidence they had of his commission was the fullness of the divine spirit which abode with him (John 1:33).

Again, as he had been sent into the world, so he would send them into the world (John 17:18; 20:20). Did he exist in a bodiless state before coming into the world? In that case they would also, for he sent them as he had been sent. Of their existence in a bodiless state we know nothing, nor do we know anything about a pre-existent state of Christ. If we ask how it can be that he who should have possessed divine attributes prior to his earthly existence should lay aside his divinity, and should hunger, thirst, suffer, die and be buried, we are told it is a great "mystery" which

we can not understand. The fact is, nothing of this kind has been submitted to us in the oracles of God.

So much on pre-existence. Why do the people prefer to believe a great "mystery" when the plain truth is sufficient? Because they prefer mystery to the truth, and in order to believe in the pre-existence of Christ they are obliged to add to God's word something that is not there. What will God do with such people? He tells us in Rev. 22:18. E. W. KNAPP.

## SOMETHING TO THINK ABOUT

S. Roxana Wince

It is said in James M. Gray's "Synthetic Bible Studies." "Legal sanctity is not so readily communicated as legal impurity. The paths to sin are many, the path to holiness one; one drop of filth will defile a vase of water, but many drops will not purify a vase of filth."

Just so it is in human life. The sores of sin are hard to cure. Let the old leech fasten himself on you and he sticks tight. You can not shake him off. He will hang on till he drains your very lifeblood, paralyzes your will and poisons body and brain. Don't let him get hold! And if he has, fly to the Doctor and beg him to save you; destruction is inevitable unless you do. Jesus can cure; he can wash all your guilt away. He can keep your life pure, so that no drops of filth from you will fall into other vases to defile. He can make you "a vessel meet for the Master's use," so that its drops, falling in other vessels, will cause them to become fountains of life.

When you go wrong you do not drag yourself down alone; you take others with you, perchance some of your dearest friends, whom, after the thing is done, you would do anything to save. Your influence tells. You can not hold it back, and it will either purify or defile, according to the course you take. Which would you rather be, a savior or a destroyer of men? Think about it and make up your mind now, today.

## LOVE

Selected Thoughts

Auntie Wince

"But love in the New Testament means, as we have seen, not a passion, not an emotion. A life, an abiding and controlling principle of being, influencing for righteousness, this is love, Christian love."—James M. Gray.

"Can Christian Science confess that Jesus Christ is come in the flesh when it denies the material body?"—Gray's "Synthetic Bible Studies."

"The true sign of the gospel is a changed life; the real wonder is that of the life of Christ reproduced in the lives of sinful men."—William E. Barton.

"As the day approaches which is to decide between the claims of human rulers and of the Messiah, the Son of God, to universal dominion, it is a matter of no ordinary magnitude that we should show our true colors, whether we prefer the human or the divine government."—Prof. J. P. Withree.

# THE RESTITUTION

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## EDITORIAL

Bro. A. W. Darby writes: "The Church of God at Corvallis, Ore., rejoice in the addition of five new members to its number, which were added February 10th. "Praise ye the Lord."

Words and deeds are closely related, both coming "out of the abundance of the heart." Fill up the heart with the thoughts and ways of God, and right speaking and right doing will inevitably follow.

Kind words are always powerful, and they are so easily spoken! Since we are all under the sentence of death, and are in fact now dying, we can well afford to be forbearing to one another, especially in view of God's kindness to us. God help us to be kind, loving, and with all our firmness for the truth of the gospel, to be tender.

In the beginning everything was "very good;" there was nothing ugly in the world. It was the entrance of sin that made so many things ugly. Sin is not only the worst, it is also the ugliest of things. It makes everything ugly over which it

gains sovereign power. "Whatsoever things are lovely," writes Paul, "think on these things." Christ, our pattern, is "fairer than the children of men," and "altogether lovely." Let us keep our minds and hearts turned constantly toward him.

Since last report three more have become Christ's by calling upon themselves his name, to-wit: Nora Gross, sister in the flesh to Sisters Tabor, Titman and Larkin; Vera C. Birchall, one of our young people, who has been nurtured in the truth from infancy; and J. Q. Brandt, a young man who stands alone in the truth, so far as family relations are concerned, like Abraham when God called him "alone and blessed him" (Isa. 51: 2). May all these new creatures in Christ rest securely in the ark of the Lord during the trials and troubles of life, and find "an abundant entrance into the kingdom of our Lord and Savior Jesus Christ" at his soon coming.

We wish to call attention again to Sister Reed's excellent book, entitled "Hinduism in Europe and America." All of our readers should be able to meet the insidious foe of Christianity wherever they face it. Brethren everywhere should be fully equipped to meet the facts in the case, for Hinduism is making great inroads in America. Sister Reed's book gives an authoritative exposition of genuine Hinduism as found in its own sacred records, and also contains some forcible quotations from the roseate misrepresentations of their creeds which are made by the swamis when they are gathering in Anglo-Saxon gold. The author's exact methods of work are highly appreciated by University men, as was shown by letters of encouragement concerning the preparation of the book which is now receiving strong endorsements from leading authorities in this country and in Europe. 8mo, 210 pp., \$1.25; by mail, \$1.35. For sale by all booksellers. It may also be ordered of G. P. Putnam's Sons, 2-6 W. 45th Street, New York, the publishers, or if you prefer you may order it direct from Sister Reed, 1057 Balmoral Avenue, Chicago, Ill.

## COMMUNICATIONS

### Editor Restitution:

Perhaps a few items from Brush Creek will be of interest to the readers of The Restitution. I have received a number of letters from my friends asking me to let them know what we are doing in the southern part of Ohio. In answer to these letters permit me to say that in the first place we are obeying the commandment found in 1 Cor. 15:58. Yes, we are standing by the truth, the truth that will free us from sin and death. In standing by God's word we know that the Lord is with us.

We are glad to say that Brush Creek and Springfield are live churches. Last winter the Brush Creek church put in a light plant, and now we have light for our evening services. Bro. R. S. Brewer, who was baptized a few months ago, is the superintendent of our Sunday School. Bro. Brewer is a "live wire."

March 7th was our regular day to preach at Brush Creek. After Sunday School, and just before preaching, Bro. G. H. Antonides came to the pulpit and said that his daughter, Mrs. Clara Un-

derwood, wanted to be baptized. At 3 o'clock that afternoon we met at the water and assisted Mrs. Underwood to become Sister Underwood.

Now, a few words about the work at Jackson-ville, Ohio. We have held several meetings there and find the people are interested in the truth. We have good attendance, and we expect, the Lord willing, to continue the work at that place.

J. H. ANDERSON.

Dear Bro. Huggins:

I read with much satisfaction your editorial in The Restitution of February 23rd, and would like to say that in my opinion, regarding the paternity of Christ, you are taking a noble stand for the truth. I do not think one can speak too strongly in condemnation of the Josephite theory. I consider the articles written by Sister Flora A. Wood and Bro. S. H. Thomas exceptionally good, and let us hope that The Restitution will live and be the means of bringing many more into a knowledge of the blessed truth in all its fullness, regardless of the hasty action of a few mistaken people who "can not endure sound doctrine."

Yours in sympathy, JENNIE McNEE.

Dear Bro. Huggins:

In reading The Restitution of February 23rd (the article by Bro. Reed) it seems so plain and scriptural that I was prompted to try and help some others to see it, and all the other good things in The Restitution. As I am not able to write on any subject, I thought I would send a few lines to the paper; God grant that it may help them to see the truth. It does me so much good to read the articles in The Restitution that I set up and read it through every time I get it, although I have to get up at two in the morning. Sister Wood's article on "Faith" is certainly good. I wish everybody could read it and believe that Jesus was born the Son of God by birth.

Wishing The Restitution a long life, and that it will do much good, is my prayer.

Your brother, J. C. LINDSEY.

Dear Bro. Huggins:

I want to write and thank you and the contributors to The Restitution for their unselfish devotion and labor of love in making The Restitution a means to grace, in that it builds us up in the most holy faith and is a light to those who sit in darkness, because in its pages we find the truth from God's holy word unpolluted by error. Peter forewarned us of those who would arise in the church as false teachers, bringing in privily damnable heresies, even denying the Lord who bought them.

Dear brother, the brethren in Chico are all filled with joy that you will not clasp hands with error and are steadfastly set for the defense of the truth as it is in Christ Jesus. The little band here have commissioned me to extend to you their love and approval of your editorship of The Restitution. Our prayers ascend daily that God would have you in his keeping and make you fearless in the defense of the faith once delivered to the saints.

Your sister in our divine Lord,  
FLORA A. WOOD.

BRYAN ON THE BIBLE

Judged by human standards, man is far better prepared to write a Bible now than when our Bible was written. The characters whose words and deeds are recorded in the Bible were members of a single race; they lived among the hills of Palestine, in a territory scarcely larger than one of our counties. They did not have printing presses, and they lacked the learning of our schools; they had not great libraries to consult, no steamboats to carry them around the world and make them acquainted with the various centers of civilization; they had no telegraph wires to bring them news from the ends of the earth, and no newspapers to spread before them each morning the doings of the day before. From what a scantily supplied storehouse of knowledge they had to draw, compared with the unlimited wealth of information at man's command today! And yet these Bible characters grapple with every problem that confronts mankind, from the creation of the world to eternal life beyond the grave.

None but divinely appointed men with their limited opportunities and facilities, and the lack of knowledge of other people, could have written a work that all the philosophers of the world today, with millions of books to cultivate their minds, and telegraph wires that keep them in touch with the pulse of all mankind, could not approach in logic, reasoning, example and precept.—Selected from "Bible Student's Monthly," by Sister Frances Russell.

THE DEVIL: IS HE A PERSONAL BEING

Article 5

We will now consider one of the strongest texts in the Old Testament used to support the doctrine of the personality of satan. And, by the way, the word "satan" occurs no less than twelve times in the Book of Job. Job 1:6 reads: "Now, there was a day when the sons of God came to present themselves before the Lord, and satan (the adversary or accuser) came also among them." Now notice the Lord's question to satan: "Whence comest thou?" Then satan answered the Lord and said: "From going to and fro in the earth, and from walking up and down in it."

First, we must ascertain who are these sons of God mentioned in the narrative, which will help us to locate who the adversary or satan is. Many people, in fact nearly all who profess to be Christians, believe they are angels. So if these sons of God are angels, what place can the orthodox devil or satan have among them?

In Gen. 4:26 we read: "And to Seth, to him also there was born a son, and he called his name Enos. Then began men to call upon, or, as the margin reads, "to call themselves by the name of the Lord." In Gen. 6:2 these men are recognized and called "the sons of God." Then it is clear whoever these sons of God were that presented themselves before the Lord they were men and not angels. No one surely believes that the devil or satan is in heaven, or the place of God's immediate habitation.

Recently I was discussing this question with an Irish friend, who sees everything theological from a Roman Catholic point of view. I asked

him where his devil was, the terrible and monstrous personality so vividly pictured by Dante in his *Inferno*. "Well," he answered, "he is not in heaven." I asked how long he had ceased to reside there, as his church taught that he once resided there, quoting the priests' favorite texts, Isa. 14:12-18. Pat, as a rejoinder to this, answered: "He remained there until he was cast out." Surely, I thought, at least that is a logical answer, so I still pressed my question a little more warmly by asking when the Bible says that this occurred. He replied, "At the time there was war in heaven." I quoted Rev. 12:7, 8: "And there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels and prevailed not, neither was their place found any more in heaven. And the great dragon was cast out, that old serpent called the devil and satan, which deceiveth the whole world; he was cast out unto the earth, and his angels were cast out with him." Pat's face brightened up as he looked me squarely in the eye, and said in his quaint Irish way and brogue: "My boy, that's it, and sure it is a fine mimory you have for these things." "Pat," I said, "do you know when these words were written?" "Sure I do," he answered, "it was the time when he tempted our Mother Eve—bad luck to his soul for causing us all this toruble!" I quietly pointed out to him that the book of Revelations was not written until at least ninety years after our Lord's death.

I have always admired the Irish for their wit and candor. Poor old Pat for the moment seemed to lose his balance at this shot, but quickly his wit saved him, for he said to me: "You see, my boy, this was the second time he was cast out." So, beloved, with Pat we must believe in some way this satan got back into heaven, and hence into the presence of God, at the time our narrative opens in the book of Job, if these sons of God were angels.

If you read the context you will notice that Job offered burnt offerings for his children that he might sanctify them; "it may be that my sons have sinned, and cursed God in their hearts. This did Job continually." The religion of Job and of his friends was evidently the same as that of the patriarchs. Job especially was a man of most eminent piety, upright, fervent and steadfast in religion, and exemplary in his whole conduct; one who regarded the authority of God, revered his majesty, and habitually worshiped and obeyed him. So that he carefully avoided sin and temptation, and as Paul so many years after exhorted the church to do, "exercised himself to have a conscience void of offense toward God and man." Job's life, judging from the human viewpoint and standard, was true, blameless, just, godly and an high endeavor to abstain from every evil deed.

From the days of righteous Abel men assembled from time to time to offer sacrifice and worship God. Especially is this noticeable during the sojourn of Israel in Canaan.

Apparently the "day when the sons of God came to present themselves before the Lord" was a day of this character. As they stood there before God, although unseen by them, his all-seeing eye read the hearts and minds of all present. The accuser was there; God knew who this adversary

was. Beloved, when we assemble together to worship God he reads our hearts and minds, and marks who the accuser or adversary is. Christ recognized Judas and Peter; the latter he actually addressed as "satan."

Probably the answer of the adversary to God's question may throw light upon this question. Who then was satan among them? "Then satan answered the Lord and said, Doth Job fear God for naught? Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath and he will curse thee to thy face." Brethren, read the whole book of Job; it is grand, it will draw you closer to God.

Notice in no place does Job in any way attribute his misfortune to "satan;" in no place does he himself or his friends even suggest the existence of the monstrous being known as the orthodox devil. Everywhere he attributes both his blessings and his sorrows to God. Read thoroughly chapter 1:22, 23.

Surely these remarkable men who possessed such profound knowledge of God and nature knew something of a personal devil, if one existed. Read chapter 28. Ask your professor if his knowledge or field of research covers as wide a field of learning as this. Read chapters 38 and 39. Take a pencil and paper, and see how many correct answers you can give to the questions here asked. If there existed a personal devil God would surely have introduced him to Job in chapter 40; but no, God holds man and him only responsible for all the sin and wickedness in the world today.

Who then was the adversary or satan among the sons of God? Beloved, the identical one who is among them today, viz: Envy, jealousy, etc. This terrible creature has caused more sorrow, more schism, more unhappiness, among the sons and daughters of God than any other adversary in the history of our race. Who slew Abel? Satan—envy. Joseph, who persecuteth thee? Satan—envy. Moses, who caused thee all thy sorrow and even exclusion from the promised land? Satan—envy. David, does thou know this adversary? Ask any of the prophets, and you get the same answer from them all. Daniel, who put thee in the lion's den? Who put the Hebrew children in the fiery furnace? Who nailed the Son of God to the cruel tree? Who tortured and mocked poor suffering mortals that made even angels weep? Paul, who stoned thee and left thee dead? Stephen, Peter, John, James, how answereth thou? Listen, brethren: Envy, jealousy; this is the great adversary, the terrible satan, now destroying the fair lands and homes of Europe. Let us look into our own hearts; is satan residing there? Are we envious of a brother or sister? If so, satan has taken up his abode in our hearts.

If God asked you this question, "Hast thou considered Brother or Sister So-and-So (some spiritual-minded brother or sister), and if there is envy or jealousy in our hearts, how will we answer? This is a searching question, and one we surely must answer. I know a dear brother in the church who has one failing, he uses tobacco. Suppose I envy him or am jealous of his popularity,



then what? Brethren, you know just how I would act: I would be telling everybody about it, and try to belittle and bemean him. But, thank God, I love this brother, as we all do; we admire his manly ways, his endeavor to overcome his failing. Hence, though this brother is weak in this matter, the adversary, satan, has nothing to accuse him of.

The writer recalls from bitter experience among false brethren how cruelly he has been accused of things entirely foreign to his mind. Why? Because this adversary, satan, envy, was in the midst of the son of God. I am deeply impressed with his lesson from Job's life and experience. So long as Job murmured, disputed, persisted in his own vindication, and spoke contemptuously of his friends, his afflictions continued, and the suspicions which his friends entertained of him were strengthened; but as soon as he submitted to God, repented and abhorred himself, and forgave and prayed for his false accusers, the tide began to turn in his favor, and his character was re-established and rendered more illustrious than ever. Read Psa. 37:5-7. With these thoughts in mind, read Psalm 109, especially verse 6. Do you think David had in mind the satan of Dante or the devil believed in by Christian people of our day? I think not. David probably knew the book of Job. The prophet Ezekiel did, for he mentions Job, Noah, Daniel (Ezek. 14:14, 20). James speaks of his patience (James 2:21-25). They knew who his adversary was, but in no way did any of these men teach the existence of a personal or immortal devil.

GEORGE B. ALLDRIDGE.

#### OBITUARY

##### Mary Belshaw

Mary Belshaw, youngest daughter of Charles and Orlena Belshaw, was born on the home farm nine miles west of Eugene, Oregon, September 15, 1888, and died at Eugene February 4, 1915, after only four days' illness.

She left the farm in September, 1900, going to Eugene for better school privileges, passing through the eighth grade and the high school. She then entered the University of Oregon, in 1906, graduating in June, 1910. Entering the business world, her watchword was "Success." She knew not the word "fail," always doing for someone as she would be done by.

At the Northwest Conference, held at Felida, Wash., June 8, 1907, she was baptized into the Christ. She was always using her influence in and for the work of the Master. It was her great pleasure to see what she could do. She often said, "I can not sing like angels, nor preach like Paul; but I can tell of the love of Jesus, and that he died for all."

Besides her parents, she leaves two sisters, Mrs. Royal Smith and Mrs. Joe Mack; two brothers, William and Charles, and a host of relatives and friends to mourn her demise.

Funeral services were held at the chapel by A. W. Darby, of Corvallis. At the request of the deceased the 15th chapter of 1 Corinthians was read, and the resurrection of the dead was set forth as necessary to a future life. The speaker used the flowers as the basis of his remarks on

the nature of man, with Bible quotations concerning flowers. The blessed hope of Jesus' coming was set forth as the hope of Sister Mary, a subject that she had spoken to the writer about one week before she died.

The Knights and Ladies of Security had charge of the interment. Services at the I. O. O. F. Cemetery Sunday, February 7, 1915.

A. W. DARBY.

#### THE RESTORATION OF ISRAEL RECONSIDERED

In the World's Crisis of March 3rd a writer by the name of Rogers thus writes concerning the restoration of Israel:

"I could not stand with Adventist people today, if I had continued to 'allegorize' the scriptures as I did for so many years. I taught and preached an unconditional immortality, simply because I had not learned to give the words of scripture their plain and literal meaning. In my interpretation of the word I made 'death' to mean a separation from God. I made 'life' to mean a state of happiness. I made 'destruction' and 'to perish' mean endless torment.

"My eyes have been opened to a better method of interpretation. When Jesus says he is 'coming again' I am not disposed to 'allegorize,' but rather to look for his personal appearing.

"Where shall I stand on the question of a literally restored kingdom of Israel? I must admit I have been contending that the doctrine of a 'spiritual Israel' covers the whole of prophecy concerning the future of Israel. I may lay myself open to the charge of being fickle when I say that henceforth I accept the literal view of this question. I am compelled to admit that without exception a multitude of prophetic statements concerning Israel's future are unconditional, plain and direct: and if one is not disposed to allegorize they should be without uncertainty of meaning. As all Bible students know Isaiah, Jeremiah, Ezekiel and others declare a return of the Israelitish people to 'their own land.' What can be plainer than Ezekiel 37:24: 'For I will take you from among the nations and gather you out of all the countries, and will bring you into your own land.' The prophetic writings declare a future union of the two kingdoms. They declare a permanent occupancy of the holy land. They declare a wonderfully revived righteousness of the people, such as only a long stretch of time could develop. They declare Jerusalem as a center for kingship over a world-wide kingdom. They harmoniously speak of a king who shall have the 'government on his shoulder.' This King is to sit on King David's vacant throne. What did the angel mean when he said to Mary. 'The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever.' What right have I to make the 'house of Jacob' mean the church?

"It is a wonderfully surprising thing that so large a space should be given in prophetic writings to the description of a restored kingdom of Israel. Let us give this subject fresh consideration. In many things we stand as a people for the literal interpretation of the scriptures—yea, more, we urge the literal interpretation."

These remarks called out from Elder Piper, the editor of *The Crisis*, the following well weighed editorial in the same issue, entitled

#### The Throne of David

"The writer of these lines was trained to a severe prejudice against the doctrine of the restoration of the Jews, or their future occupation of the land of Palestine, as a fulfillment of prophecy. In spite of this, however, we are frank to admit that we have come to regard the present status of the Jewish people, and the future of their land, as a question of deep interest. In spite of our early faith that the Jews were not to go back to Palestine, we have been confronted by the fact that thousands and thousands of them have returned. While in our faith we had no place for the establishment of a restored Hebrew state in the land of Palestine, we have now reached a stage in international affairs when there is, clearly, a growing sentiment that recognizes the fitness of a Jewish control of Palestine. Not only have the Hebrews organized themselves for the development of a new national spirit, but they are waiting for some opportunity that shall give them a larger hold on their ancient possession, the Land of Palestine, hoping to make it at least a center for their race in time to come.

"We have no particular convictions or views to maintain in this field. We are merely watching the developments with a good deal of interest. We have learned that theories sometimes have to be, in part at least, readjusted and accommodated to the facts of history. We have no idea that the great body of Jews in the world will ever return to Palestine. They can make money faster in the lands where they are now scattered. In spite of this, however, with the rise of Zionism and possible developments in Palestine and the East, there is some prospect that the Hebrew people, if time continues, may yet hold their land, and that many of them may make this their home, and the center of Jewish world interests.

"As we view this matter from the latter standpoint, it does not seem improbable that some such developments as this may come. Whether this would constitute a fulfillment of prophecies contained in the Old Testament we are not prepared to say. Some of these things must wait the developments of the future."

#### THE COMMANDMENTS OF GOD

When Sabbatarians read: "The law of the Lord is perfect." "The law is not made void through faith, but is established." or that the saints who will be translated are those "who keep the commandments of God and the faith of Jesus" (Rev. 14:12), they can see no commands or laws, but the decalogue, which was only for a house of slaves (Gal. 4); whereas the laws given by God to angels, Adam, Abraham, Moses, Jesus, Paul, James, John, etc., are all "the commandments of God," wherever he has inspired men to speak for him.

And "while there is one lawgiver—God" (Jas. 4:12), yet he has given different laws for different ages, by different agents; and his lawgiver for this age is not Moses, but "the greater than Moses," Christ, "even as he (Christ) hath more honor than the house." Moses, Peter and even

Abraham are only living stones in this house. So, on the mount of transfiguration, Moses and Elias appear in vision, and represent their surrender of all prophetic and lawgiving power to Christ, which is confirmed by a voice from heaven: "This is my beloved Son, in whom I am well pleased; hear ye him" (Matt. 17:5, 9).

All authority for law and gospel, in heaven and earth, is given to him; and in him the fullness of divinity dwells; angels, principalities and powers being the subject to him. The keys of pardon and the words of eternal life are his, and we are complete in him, lacking nothing; and still many think they must go back to Moses for their law! (Matt. 28:18; Col. 2:9, 10; Eph. 1:20-23; John 6).

Moses was the Deliverer, Mediator, Lawgiver, Redeemer and King-Priest for his house of servants (Heb. 2); but Christ is all these and more to his house of sons. He is the beginning of the new, eternal creation of God, above Moses and angels, and is exalted next to the great Creator himself. "Oh, hear ye him" (Col. 1; Heb. 1).

All the law and gospel the Christian needs for his salvation is carried over in the New Book; yet we should not despise the Old Book, because in its laws, covenants and prophetic writings we can find the foundation of salvation and all the law and gospel that Jesus or his apostles teach. Hence Jesus could say: "The words that I speak are not mine, but the Father's that sent me."

Jesus and his apostles carry over the nine moral precepts of the decalogue, and all righteous teachings of Moses, David and the prophets, necessary to our salvation, and the true Sabbath, God's eternal rest day; while he puts the shadow 24-hour Sabbath day under the feet of the church (Rev. 2), like all other moonlight rudiments, declaring all mankind to be lords over this day, and as free from its demands as a lord is free from obedience to his servant; instead of being slaves to this command, under a death penalty if they did any work on the Sabbath, as Israel were (Gal. 4; Mk. 2:27, 28).

W. L. CROWE.

#### THE WORDS OF A BLIND MAN

Am I to thank God for everything? Am I to thank him for bereavement, for pain, for poverty, for toil? \* \* \* Be still, my soul; thou hast misread the message. It is not to give thanks for everything, but to give thanks in everything.—George Matheson.

Truth conquers by itself, opinion of foreign aids. Epictetus.

If we do right God will be with us, and if he is with us we can not fail.—Lincoln.

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ROBERT G. HUGGINS, Editor.

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## MEDITATION

Mrs. Chas. H. Thomas

While I sit in meditation,  
Struggling, striving light to see  
On the Bible and its meaning  
On some points yet dark to me;

Could not God have planned it different,  
Made things plainer for us, too?  
Are we not almost unguided  
As to what we are to do?

As I doubted, struggled, wondered  
Why I could not know or see,  
Like a flash a beautiful message  
As a sunbeam came to me.

I beheld my little darling,  
With her toys not far away;  
And I thought of all the subjects  
She had asked about that day.

Half she did not understand—  
Did she doubt or wonder why?  
No. She answered, "Alright, mamma,  
I'll be bigger by and by."

Let us trust our heavenly Father,  
Even though we can't see why;  
For our minds are now like babies—  
They'll be bigger by and by.

## THE REDEMPTION PRICE

S. H. Thomas

By nature corrupt, stiffnecked and disobedient, possessed of sinful flesh and a carnal mind, the first man Adam quickly demonstrated his unfitness for an endless life, and God pronounced his sentence: "Dust thou art, and unto dust shalt thou return." Thou and thy posterity, who shall in harmony with nature's laws partake of thy sinful nature.

Oh, Lord, is there indeed then no hope for earth's teeming millions? Is this decree final? God looked in pity upon the children of men, and replied: "Yes, there is yet hope. The voluntary sacrifice of a sinless representative may redeem the race. But, Lord, there is none such; no, not one. Thou knowest that corruption can not beget incorruption. A stream can not rise above its fountainhead; sinful flesh and a carnal mind never have and never can beget a perfect and sinless being. Lord, it is impossible; we are yet without hope.

But God replied: "With man it is impossible, but with God all things are possible;" for "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel." The Holy Spirit shall come upon thee, and the power of the highest shall overshadow thee. Therefore,

also, that holy thing that shall be born of thee shall be called the Son of God." In this way only may the seed of a fallen, sinful carnal race produce a perfect and sinless representative, such as was necessary in order to pay the full price of redemption demanded by God.

The ovum or seed of a woman has no life of itself; it is dead. The fountainhead of life is in the father of the future being, formed, nourished and built up in the womb, and by the blood of the mother, the life principle from the father becomes bone of her bone and flesh of her flesh. In this way, by the wisdom and power of God, was a representative of the race produced from the seed of the woman, but having his life principle, or fountainhead, not in disobedient Adam, but in God himself. Thus rendering him capable of doing that which Adam could not do, endure trial and temptation without transgression, and thus make it possible for him to pay the redemption price required by God for the ransom of a race under sentence of death.

In these last days there is a general disposition to discredit the Bible and deny its truth and authenticity. Millions of so-called Christians reject it entirely as a mass of time-worn fables and folklore stories, legends which nobody of these modern enlightened times can afford to credit. Others reject certain books of both Old and New Testaments. And yet others certain chapters of Matthew and Luke, which plainly state the miraculous conception of Jesus. It is to these last that I would address this appeal. You who dare to brand as false the record that God has given concerning his Son in the first two chapters of Matthew and Luke and with reckless and impious hands cut out and throw away these precious scriptures as spurious and persistently and zealously teach others over whom you have influence to do likewise.

My dear friend, surely you do not realize the enormity of your sin. I tremble for you, and would gladly save you from the doom that surely awaits you and those unfortunates who so blindly follow you. If you are a scholar you must know that all ancient manuscripts now extant (except one) contain those chapters which you refuse, thus forming an unbroken chain of evidence, reaching from the present to apostolic days. The one exception noted above, being a vague copy of St. Matthew, said to have been made by an obscure sect known as "Ebonites," who are admitted, even by the very writers who claim the support of this authority to have mutilated the copy which they possess by removing the genealogy. With such an unbroken chain of evidence before you, how

Oregon Bible College  
Oregon, U.S.A.

can you presume to pronounce the record that God has given of his Son a lie. And by your example and influence teach others less strong to do likewise?

The infidel and atheist reject the whole Bible. They contend that there is not sufficient grounds to justify a belief in the authenticity of the book. You, my friend, reject a most essential and important portion of the Bible upon exactly the same ground that the infidel takes. Are you not proud of your allies? Can you not see that your teaching destroys faith in God's word and thus helps to swell the ranks of infidelity? When you succeed in persuading a Bible student that several chapters of the book which he loves and reveres as the word of the living God are spurious, just that moment your unfortunate pupil begins to doubt other portions also. The enemy points out to him that the Bible story of the creation is not nearly so reasonable or possible as these chapters which you reject. Also the story about Jonah and the big fish, Balaam and his ass, and a multitude of others came to his mind, and he reasons that if God has permitted his holy book to lie about the miraculous conception of Jesus, why not about these other stories also? And very soon this young man, who before he fell under the blight of your evil teaching was a devout and consistent believer in the Bible as the word of God, has now become a confirmed skeptic. You, Mr. Josephite, inserted the opening wedge of doubt. The enemy quickly found the opening and entered in, and the ruin is complete. I ask, in God's name, Are you proud of your work? Oh, turn I beg of you. Hasten It may not yet be too late! Go backward over the trail you have followed, and publicly renounce the error you have taught, and thus as far as possible repair the damage you have wrought, and the prayers of God's people will go with you.

And now I turn to you, dear friends, who have yielded to the influences of a blind leader. No doubt he was gentle, good and kind, earnest and sincere, and you loved him, and had confidence in his wisdom and judgment. His arguments seemed to you conclusive and sufficient, and so you followed him into this error. Oh, return, I beg of you, to the childlike faith and confidence in God, and the entire Bible as his word, which once was yours. Consider for one moment, dear ones, and you must see that the dear old book must stand or fall together. It must be true entirely or wholly false. Discredit one portion, and you discredit all. If you prove the first two chapters of Matthew and Luke false you destroy the whole book, for God himself hands it to you containing these chapters, and declaring it to be his word, and pronounces a curse upon him who dares to take from or add to. I beg of you, dear ones, retreat while time is still yours. Abandon such a perilous position. Oh, why should you occupy it? The risk is terrible; the advantages none. God offers you eternal life in the kingdom of that Son whose begetting, birth and divine nature is so clearly described by Matthew and Luke. Surely a son of Joseph can offer no more. Leave the poor old stranded wreck and pull for the shore.

And now, in conclusion, I turn to you, my dear brother and sister in Christ, with words of earnest and heartfelt warning. The enemy is abroad

among God's people. This Josephite error is seductive and fatal. He who holds it denies the Lord who bought him, and for such there is no hope. Its emissaries are industrious, zealous and persistent in presenting their hobby. Some of you, dear ones, may be just beginning to study the subject; some are perhaps attracted by it, and quite interested, while others are almost persuaded that there is something in it. Oh, I beg of you, beware! Do not, I beseech you, be tempted to exchange your precious birthright for such a mess of pottage. Do not, I beg of you, ever consent to charge the living God, who can not lie, with giving to his people and the world a book stamped and sealed as his holy word, and yet containing several chapters of infamous lies concerning himself and the nature of his Son. Oh, God in heaven, how can they who do this deed hope to escape the judgments written therein?

Dear ones, a penny saved is a penny earned. Likewise, one of God's little ones saved from this fatal error is a saint gained for the ages to come. I pray God that this simple, earnest warning may go straight from the writer's heart to many who are tempted, possibly almost persuaded, to believe this false doctrine, and draw them back to the safe and solid rock of faith in God and the integrity of his holy word, which he hands us, believing that it comes to us exactly as he in his wisdom intended it should. Any other conclusion, dear ones, is unthinkable. I launch this message of warning upon its errand of mercy. Will publishers of the one faith please copy, until every member of the household of faith in this broad land has considered the warning herein proclaimed. And may God add his blessing.

#### "AS WAS SUPPOSED"

Meaning of the Greek Word "Nomizo," Translated "Supposed"

Does the Greek word *nomizo*, translated "suppose" in Luke 3:23, mean that the Jews reckoned Jesus to be a son of Joseph when in fact he was not? We believe that such was the meaning of the word as here used, and call attention to the use of the word as to its meaning.

We will say, first, that the word is found fifteen times in the New Testament, and is rendered "suppose" nine times, "think" five times, and "wont" once.

In the narrative of the visit of Jesus at Jerusalem at the age of twelve we read: "And when they had fulfilled the days (of the Passover), as they returned, the child Jesus tarried behind in Jerusalem, and Joseph and his mother knew not of it. But they supposing (*nomizo*) him to have been in the company, went a day's journey, etc. (Luke 2:43, 44). It is evident from the narrative that the "kinfolk and acquaintance referred to in verse 44 did not go in the same company with Joseph and Mary; hence the "supposition" on the part of Joseph and Mary that Jesus was in the company, either preceding or following. But, instead of this, as they "supposed," or reckoned, he had "tarried behind in Jerusalem." The fact that they supposed Jesus to be in the company did not make the supposition true; it was merely a supposition.

In Acts 7:25 we read that after Moses had

killed an Egyptian "he supposed (nomizo) his brethren would have understood how that God by his hand would deliver them;" but in this he was mistaken. The supposition did not make a fact of that which Moses supposed to be so.

It is said that certain Jews at Lystra stoned Paul and drew him out of the city "supposing (nomizo) him to be dead" (Acts 14:19). There were several things which led those Jews to this conclusion. There was, first, the fact that they stoned Paul, which act, as we know, had the death of Paul for his object. Then as the stones were thrown at him, and he fell to the ground in a swoon, they believed they had accomplished the object of their wrath. Hence they supposed, or reckoned, that Paul was dead. Did this make their supposition true? Was Paul actually dead because they stoned him with this object in view, and because after the stoning they "supposed" him to be dead? It did not follow that because they supposed Paul was dead, therefore he was dead.

Again, it is said that certain Jews at Jerusalem "supposed" (nomizo) that Paul had brought an Ethiopian into the temple, and upon the strength of this supposition, which had some facts in its favor, they went about to kill the apostle (Acts 21:29). But it was merely a supposition, and not a fact, that Paul had brought Trophimus into the temple, as we see by reference to verses 21-24.

In 1 Tim. 6:5 we are told that "men of corrupt minds and destitute of the truth" were "supposing that gain is godliness," and the apostle cautioned Timothy, "from such withdraw thyself." Very likely those persons, whose minds had been corrupted from the simplicity of the truth, imagined that gain was an evidence of godliness. Are we therefore to conclude that such was really the case? Nay, but the truth in such cases must be established upon other grounds than mere gain, or worldly prosperity. There are those who are "poor in this world, rich in faith, and heirs of the kingdom which God hath promised to them that love him" (Jas. 2:5). The supposition that gain was godliness rested upon a false premise, viz., that all godly persons would be prosperous in this world.

Now let us apply this line of reasoning to the supposition, current among the Jews in apostolic times, that Jesus was the son of Joseph. Would this make Jesus what some "supposed" him to be? By no means! - As there were certain circumstances which led the Jews at Lystra to suppose that Paul was dead, so there were certain facts in the life of Jesus which led some of his contemporaries to suppose that he was the literal son of Joseph and Mary. We know that he was subject to them (Luke 2:51), and that he was a carpenter (Mark 6:3), the same as Joseph (Matt. 13:55). What would be more natural, in view of these circumstances, than for his contemporaries and others who were not informed as to the real facts in the case to "suppose" that Jesus was what he appeared to them to be, namely, the son of Joseph.

Who "supposed" Jesus to be the son of Joseph? Not Joseph and Mary, for they certainly knew the facts, which would, at least in their minds, put the case beyond the possibility of doubt. Not by those who knew whose Son Jesus was, and this included Luke. There was only one class who would "sup-

pose" that Jesus was the son of Joseph, viz., those who were not informed of the facts in the case. These, judging from the fact of Jesus being subject to Joseph and Mary, accompanying them to Jerusalem, etc., would infer, though this inference would not necessarily be correct, that Jesus was the son of Joseph. The fact that he was "supposed" to be the son of Joseph implies doubt, or at least uncertainty, upon the part of those who entertained this notion. But why does Luke refer to this current supposition? If it was a fact that Jesus was the son of Joseph, why not state that fact without casting a shadow upon it by referring to this supposition? It is not supposed that Isaac was the son of Abraham, Jacob or Isaac, etc. This is simply a matter of fact, which is questioned by no one; but the supposition that Jesus was the son of Joseph raises a doubt in the mind whether this really is the fact, or whether he may not be the Son of someone else. It is evident that Luke, the writer of "the things most surely believed among us," had definite information concerning the paternity of Jesus, and, taking into consideration the words of chapter 1:35, that the Son to be born of Mary was "THEREFORE" to be called "the Son of God, viz., because the Holy Spirit was to come upon Mary, and the power of the Highest was to overshadow her, we see why he referred to the supposition held by others, but which he did not share himself.

In this connection we must call the reader's attention to two cases in the scriptures where the genealogical line was continued through the female. The first is that of Jair, styled "the son of Manasseh" (Num. 32:41). Jair was in reality a descendant of Judah. In 1 Chron. 2:21, 22 it is stated that Hezron, who was the grandfather of Jair and the son of Judah, went in unto the daughter of Machir (who was a son of Manasseh—Num. 27:1), whom he married when he was four score years old, and she bare him Segub, "and Segub begat Jair," etc. Thus while Jair was in reality a great grandson of Judah, owing to his marriage to a woman descendant of Manasseh, he is styled "the son of Manasseh," and Jair's relation to the tribe of Manasseh is based upon the fact that his mother was of the tribe of that name.

The other case is that of Sheshan, whose genealogical line was continued through his daughter, who was married to her father's Egyptian servant Jahra (1 Chron. 2:31, 34). This daughter bare him Attai, and it is recorded that "Attai begat Nathan, and Nathan begat Zabad," etc. (vss. 35, 36). Thus the genealogy of Sheshan, instead of being continued through a son, was continued through his daughter and her husband.—The Advocate.

#### A FEW THOUGHTS

I rather like that article by Bro. D. C. Robinson entitled "Socialism Under Pure Democracy." It is a step in the right direction of reasonableness. Some of "our folks" at the very mention of the word "Socialism" get hysterical and denounce it as the "work of the devil," and that is the end of it. But what if it is? He that fears God need have no fear of the devil, for the Lord Omnipotent has got him well in hand. As a matter of fact,

though the blind, groping after a better "system" of things is not altogether evil, as some would have us suppose. It is better at least than the smirking self-complacency that "thinks itself rich and increased in goods," knowing not "that it is poor, and wretched, and blind, and naked." I know that some of these Socialists are fakes and frauds, and that they dupe their ignorant followers by all sorts of sensational and hysterical stuff that can not be called argument; but for all that the fact remains that they (the followers) are like children crying in the night, children crying for the light." And if we can't help them we can pity them. We who occupy a different standpoint are in a position to see over their heads, as it were, and can realize that the better things that they are driving at will be ultimately realized, far more abundantly than "they ask or think," when the Lord God will make our "officers peace, and our executors righteousness." And that same is the gist of the whole matter.

Even if some of the schemes that these Socialist orators and writers were ever attempted to be put in practice it would only be an exchange of bosses, not likely for the better; and as no two of them can frame up or stand on anything like the same "platform," we would have the same trouble with the squabbling. What we need is not so much governing as directing. And here I take issue with some of "our folks" again with their hyfaluting ideas of the princely strut of the "saints that possess the kingdom." When you consider the Christ of God as he appeared among us before you will notice that there was nothing of the bombastic commands being "issued." His control of men was entirely by the winsome attraction of his gentleness and kindness, so that his disciples were ready to give up their lives for his name.

Does anyone suppose he has changed in his disposition during his long absence? I hope not, because I know that the same methods of control that he practiced on his wavering followers, and that made heroes of them, are still all-powerful. This is the "rod of iron" that will break in pieces the nations when the "mailed fist" and the super-dreadnaught only hardens them up for the fight. It is "the soft tongue that breaks the bone," and it is "the tender mercy of the Lord" that will ultimately triumph.

At present we hear of nothing but violence and unspeakable ferocity, all of which will receive its check sudden and complete. But that is only an incident in the ultimate redemption. If our God loved the world, the abundant, the stupendous "victory through the blood of the Lamb" will be the new and better spirit of kindness and loving consideration, person for person, race for race, nation for nation. Such, in a vague way, even now is the dream of the "Socialist," and the "phil-anthropist," and many other different kinds of ists. Let's give them credit for the best that is in them, as it is written: "Finally, brethren, whatsoever things are true; whatsoever things are honest; whatsoever things are just; whatsoever things are pure; whatsoever things of good report; if there be any virtue, and if there be any praise, think of these things." J. F. GILLETLY.

## ROMANISM AND PROTESTANTISM

In the early ages of the Roman Empire the Christian religion made its appearance, and it has developed itself under various forms and "names." It has passed through some of the most trying ordeals, and has surmounted more obstacles than any other doctrine that has ever existed. It has been the means of enlightening and at the same time darkening and degrading mankind, and again shining forth with renewed splendor, prior to developing itself in the form of a "universal kingdom."

But let us view for a moment for what purpose the Romish and Protestant churches have adopted it. In the fourth century the Emperor Constantine embraced "Christianity," and under his reign that heinous monster of corruption developed itself which has spread through all names and denominations. Ever since Constantine's conversion the Romish church has gone from bad to worse, gradually fulfilling Thess. 2:2, until we now behold it—the wonder of the age. Papal Rome has always opposed the progress of science, and it has been her purpose to keep the inhabitants in dark and gross ignorance, so as to obtain their money and perpetuate the existence of popery, as a remarkable encyclical letter of his Holiness, the Pope, clearly proves. There are five principles upon which his Holiness commands the faithful to make war with all the spiritual weapons of the church. They are:

1. The non-recognition of the Catholic religion by the civil law.
2. Liberty of conscience and worship.
3. The doctrine of popular sovereignty.
4. The refusal of the clergy of the right to control the education of the young.
5. The denial that the church is entitled to the same obedience in respect to its edicts of a temporal and political character as is accorded to its authority in matters of faith and morals.

Yes, his Holiness would have us give over into his hands all our temporal possessions, and would inflict all the tortures of the Inquisition on all who refuse to comply to his imperial mandate. But, thank God, that day has passed, and those that have left the daughters of Catholicism, or the jurisdiction of creeds and priests, can claim in the full sense of the term freedom of conscience and speech, which the daughters never can as long as they are "held in chains of intense darkness" by the leaders of the blind, who for filthy lucre's sake are leading them on to the doom of that great day of God Almighty.

In the sixteenth century the bold and indomitable Luther broke the spell. We owe much to the Reformer. But the Protestant churches have only changed the form of Catholicism from physical to mental torture. And the boasted reformation (under whatever name or denomination it may be pleased to develop itself) will excommunicate the unhappy person who differs from their creed in the least iota, brand him with heretic and infidel, and inflict the tortures of the Inquisition mentally on their victim. Those he formerly associated with become his sworn enemies; and if he would worship God according to the dictates of his conscience he must seek retirement in some sequestered spot. And why all this? The answer is ob-



vicious. They must preach so as to please their hearers, and draw in large congregations, so as to keep the machinery working. For it is impossible to run it without money, which, if they would preach the gospel as "once delivered to the saints," they could not obtain. They therefore build large churches, sustain flowery orators, and in short they are acting the play of Papal Rome over again.

Alas, alas! for the twentieth century—this age of enlightenment! The morals of this world are so fast collapsing into bondage. But what more could we expect from the daughters of the "Mother of Harlots and abominations of earth?" If you would reign with Christ in the coming kingdom give heed to the command, "Come out of her, that ye be not partakers of her sins, and that ye receive not her plagues."

ALLEN D. STRICKLER.

### ANSWERED PRAYER

W. H. Houghtelin

That there are many unanswered prayers is a fact that is evident. A consideration of the subject may be profitable.

Our Lord tells us that they who pray to be heard of men receive that for which they pray. We have been told of "the most eloquent prayer ever offered to a Boston audience," and we may believe the prayer accomplishes the purpose intended. No doubt many public prayers please the taste or tickle the fancy of those who hear and thus do what is in the mind of the author.

The Master urged the praying in secret. In this we escape the temptations that naturally beset those who reach the public ear.

To those who claim that whatever they ask will be granted, we urge caution. If such be the case, then any evil may be removed and its existence may be charged to you. Ability to abolish an evil brings personal responsibility. Just here let us go slow.

In John 14:13 we have: "Whatsoever ye shall ask in my name, that will I do." That is plain and positive. Let us ask, Who constitutes the "ye?" Surely those who do not have their prayers answered are not in that class. The key to the situation is found in John 15:7: "If ye abide in me, and my words abide in you, ask whatsoever ye will and it shall be done unto you." Who are the "ye?"

We have here that pearl of parables—the vine and its branches. Here we are taught the vital union existing between the vine and the branch—Christ and his elect ones. He was here talking to his disciples, of whom he said: "Ye did not choose me, but I chose you" (verse 16). The branch being united to the vine is fed with the same vital power—sap; produces the same kind of wood, bark, foliage and fruit. The one who is of the "ye" class must have this vital union with Christ, be energized by the same spiritual power, and produce the same fruitage that was found in the master.

"If ye abide in me!" To "abide" in him you must first be in him; you must have that vital connection with him that the branch has to the vine. "My words abide in you." The same spirit of truth which permeates and animates me must fill

you. Here is indicated a wonderfully close relation as existing between the two. It is then you can claim the fulfillment of the promise. Why should it not be so? The relationship is so full and complete that there exists that oneness spoken of in John 17:20-23. Being in this condition, is not the believer prompted by the spirit emanating from our Lord to ask for just what he wants you to have. Can there be a failure under such conditions? Being a church member, being a preacher, being a holiness-professor, does not bring the desired result. It is being vitally united with Christ, being a branch of the ever-living vine.

What a wonderful privilege is here afforded his own. Could there be a higher favor vouchsafed a human being? What an Infinity of love is thus manifested. Well may we declare: Every manifestation of God toward man is—must be—an expression of love. It must be, if God is love. Anything that fails to harmonize with that thought must be erroneous.

### "DONT'S" FOR SUNDAY STAY-AT-HOMES

Don't stay away because it rains; that would not keep you from business.

Don't stay away because company came; bring them.

Don't let the Sunday paper keep you away; we have something better.

Don't stay at home from laziness; idle men tempt the devil.

Don't stay away because the church is imperfect; should you find and join the perfect church its perfection would cease.

Don't stay away because you won't be missed in the crowd; God misses you.

Don't stay away because you do not need the church; 'tisn't so. If you must look at the dirt six days, take one to examine the clouds.

Don't stay away because the church does not need you; never did the church need more and better men.

Don't stay because you know more than the preacher; God may have something to say to you worth hearing.

Don't stay away because you have an influence; the churchgoer preaches a sermon as long as the way thither.—Christian Age.

### FINE JEWISH QUALITIES

"The Jewish immigrants cherish a pure, close-knit family life, and the position of the woman in the home is one of dignity. More than any other immigrants, they are ready to assume the support of distant needy relatives. They care for their own poor, and the spirit of co-operation among them is very noticeable. Their temper is sensitive and humane; very rarely is a Jew charged with any form of brutality. There is among them a fine elite which responds to the appeal of the ideal and is found in every kind of ameliorative work." Prof. Edward Elsworth Ross, in "The Hebrews of Eastern Europe in America," in the September Century.

Three reasons for thanksgiving: Jehovah is God; he has made us and we are his; he cares for us always, and feeds us with the bread of life.

# THE RESTITUTION

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## EDITORIAL

Bro. J. J. Heckman writes that he is still preaching each first day. "The Restitution is fine of late; seems like it gets better," he says, for which kindly remark we thank him.

David says that God's word is "purified seven times" (Psa. 12:6); Unitarians say it is corrupted sixty thousand times. A slight discrepancy in the figures of these men—quite a discrepancy.

Bro. Richard R. Roberts writes of his experience in the truth, and of his pleasure in reading The Restitution, and make the following remarks about the birth of the spirit which are worthy a place in this column: "I understand that the birth of the spirit takes place at the resurrection. Before the birth takes place there is conception; after this comes the birth. Christ received the spirit at his baptism in the form of a dove, and was born of the spirit at his resurrection. He thus became the first fruits of them that sleep."

Bro. and Sister George Aldridge, of Auckland,

N. Z., write: "We are safely at home, and are getting into our ordinary work. At first there were so many things to attend to that we hardly knew where to begin to get them done, but now we are beginning to feel that the way is getting clearer, and we can attend to the things that are coming to hand each day. Amongst these we have the pleasant task of intimating to our friends afar that we are back at our own home, and that we have pleasant memories of those who showed us such kindness on our journeys. On Christmas day we had a family gathering, at which three of our sons, their wives and the families of two of them were present. Several photos were taken, and amongst these was one of ourselves. We are sending you a copy, not because of its excellence but that it may be an occasional reminder of the travelers to whom you so graciously afforded hospitality. As you will see, we are at home, literally under our own fig tree."

"All that will live godly in Christ Jesus shall suffer persecution. Evil men and seducers shall wax worse and worse, deceiving and being deceived." These are Paul's words in 2 Tim. 4:12, 13. The so-called "religious world" has labored for years under the delusion that Christendom is the kingdom of God, and that it was duty bound to spread the kingdom over the world by evangelizing it. Accordingly missionary enterprises of all kinds were urged as an adequate means to this end, and thousands of dollars annually have been begged from the pockets of the poor and destitute for this holy enterprise. Heathens were soon to become extinct, they said, and the world Christianized. Then war broke out among the "Christian nations" of Europe, and the total of the killed February 1st was six millions. The heathen nations are at peace, while the Christians are killing each other as fast as their self-invented instruments of destruction can kill them. Christians are consequently on the decrease, heathens are on the increase. The world now bids fair to become evangelized by heathens. Is it not about time sensible people were getting their eyes open to the facts in the case?

## DID JOSEPH BEGET JESUS?

Under the above caption in The Restitution of February 15, 1915, appeared an article commended as a "trumpet blast" against one Mr. Josephite, which was certainly fierce. An octave lower in the scale of sarcasm would have been more befitting a servant of the Lord taught to "be gentle towards all, apt to teach, forbearing." If not, as Augustine puts it, "in things essential, unity; in things doubtful, liberty; in all things, charity."

Now, Mr. Anti-Josephite, with your leave and the editor's permit, allow the writer hereby a few remarks by type or inference, or otherwise. Your slurring comments on the Mr. Josephite clan, who in your estimation have committed an unpardonable sin and are liable to ostracism from God and man in outer darkness, because said clan or class maintain you have not proved your rather delicate case, that the Virgin Mary had to husbands and that Jesus Christ was part God and part man.

In your fifth paragraph you quote Luke 3:23, with high-pressure emphasis on the words enclosed in brackets: "And Jesus himself, when he began to teach, was about thirty years of age, being the son of Joseph." The parenthesis "as was supposed" is of doubtful origin, allowed to stand by several translators, thus giving it the benefit of the doubt. (For a scriptural exposition of this text, see article on another page, "As Was Supposed."—Editor.)

Matt. 1:16: "And Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called Christs." No supposition here; both parents are named. The original writers were probably biased in favor of hero worship, tradition and superstition. But this is small cause for wonderment, seeing the New Testament was collated from at least sixty thousand manuscripts. Over thirty thousand of those manuscripts were rejected as non-canonical. Quite an undertaking to wade through without mistakes.

Accordingly, why rummage the scriptures through with scissors and mucilage bottle, cutting here and pasting there to help bolster up such a lame theory, despite the record of the contemporaries of Jesus the Christ, who say respectively, Matt. 13:55, "Is not this the carpenter's son?" Luke 4:22, "Is not this Joseph's son?" John 6:42, "And they said, Is not this Jesus, the son of Joseph, whose father and mother we know?" Public opinion is Jesus' time was much the same as it is now.

Mr. Anti-Josephite, don't you think it would certainly be an oddity in Jesus not to use the noun "father" in signifying or addressing the consort of his mother, Mary? During the unrecorded biography of eighteen years, when he worked with Joseph at the carpenter's bench? On one occasion Jesus exhorted his hearers (Matt. 23:9: "Call no man your father on the earth." Jesus reached the zenith of perfection in keeping with the will of the heavenly father by his own merit and volition; no position, situation or circumstance could retard him from being right with the Most High. The voice on the mount, and at the Jordan, and on other occasions, highly commended God's prospective Son, saying, "The Majesty in the heavens was well pleased" because Jesus was without sin. Wonderful thought to know that the human race can attain to the same high pinnacle of perfection. The Savior has blazed the trail.

Jesus was sorely tempted and severely tried, being born of a woman and found in fashion as a man. The apostle testifies: "For there is one God, one Mediator also between God and man, himself man, Christ Jesus" (1 Tim. 2:5). This man Christ Jesus had no two natures blended as one, as previously given out in The Restitution. "We behold him who hath been made a little lower than the angels, even Jesus" (Heb. 2:9). Wherefore it behooved him in all things to be made like unto his brethren, that he might become a merciful and faithful high priest in things pertaining unto God" (Heb. 2:17). Who were his brethren—Jews or Gentiles, or both? So, Mr. Josephite, I would commend the appeal of the sister who wrote the paper on "The Star." Read the scriptures aright.

IAN KATISON.

### Editor's Comments

We have often warned our brethren and sisters, both from the platform and in the press, that Josephism was Unitarianism, and that Unitarianism was stark infidelity. We publish above communication for the sole purpose of showing our readers that our repeated representations, extreme as they may have seemed to some, are accurate and moderate expressions of truth. To earnestly contend for the faith" (Jude 3), like Bro. Thomas and Sister Wood have done, is to become sarcastic and "fierce" in the extreme, in the estimation of Josephites. When believers become, like Paul, "bold in our God to speak the gospel with such contention" (1 Thess. 2:2) they become unbearable bigots and sarcastic scribes, according to Unitarians. If writers who merely imitate Paul in using "great plainness of speech" (2 Cor. 3:12) are uncharitable, according to the dictum of Augustine and Josephites, what is their opinion of Paul? If they can not stand the lightning flashes of Bro. Thomas and the gentle, womanly and sisterly rays from the sun of righteousness reflected by Sister Wood, what would they think of the thunderbolts of Paul were to "withstand them to the face," as he did Peter? (Gal. 2:11), or if he were to denounce them as he did Elymas, who innocently (?) tried to turn Paulus away from the faith: "O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness" (Acts 13:10). They would no doubt vote him out of decent society as a "pestilent fellow," an acrimonious crank, unfit to vile.

The writer has misrepresented The Restitution in several instances. As the misrepresentation will be apparent upon the mere mention of his statements, we enumerate them and pass on:

1. Mary had two husbands, and Christ was part God and part man. Bro. Thomas made no such declarations as this.

2. "Jesus had two natures blended in one." The Restitution disclaims having "given out" such a statement, or one anything like it.

3. God's voice from heaven commended "God's prospective Son." The word "prospective" is not in the record; it is presumptuously "added" to God's sacred declaration by Josephites (Deut. 4:2).

These misrepresentations of Bro. Thomas, The Restitution and God's word may have been made ignorantly, unintentionally or constructively; however that may be, they are of small importance compared with the studied derogatory statements that are made against the word of the Lord. If your nerve seem strong enough for the shock you may note the asseverations following:

1. "The original writers were probably biased in favor of hero worship, tradition and superstition." Can you find where vulgar-mouthed Ingersoll ever said anything worse about the writers of the Bible, or the Bible itself?

2. The Bible writers, being dominated by hero worship, tradition and superstition, is a "small cause for wonderment." Ingersoll, thou art eclipsed!

3. "The New Testament is collected from at least sixty thousand manuscripts thirty thousand of which have been rejected." This is another statement that has been dug up from the junk pile

of infidel lore.

4. "Quite an undertaking to wade through without mistakes." Of course. Granted; now, what about the results of this granted claim? Simply this, and we wish Josephites to mark it well: the Bible is full of "mistakes," and when they read the scriptures they are reading "mistakes." If any statement in it is true it merely happens to be true, with sixty thousand chances to one that it is false! Do you believe, can you believe, a book which is full of "mistakes?" Can you implicitly believe the statements of a book on any subject whatever when there are sixty thousand chances for "mistakes" to one of truth? Yet Josephites off and on, but mostly off, claim to believe the Bible!

5. Yes, even in the article now under review, believers in the Sonship of Christ are rebuked for using scissors and a mucilage bottle, "cutting here and pasting there, despite the record of the contemporaries of Jesus." We are rebuked by a "record," are we? Condemned by "the contemporaries of Jesus," are we? "Public opinion" is a right standard, is it? But to what "record" shall we go to find out what "public opinion" was in the days of Christ, what his "contemporaries" thought? Wonders never cease. Can you believe it, reader, we are sent to a "record" to find out these things, a record that was written by hero worshipers, "biased by tradition and superstition!" We wonder who is fool enough to believe a "record" written by such men! Yes, Jesus is the son of Joseph; anyone ought to see that, for it is proved by a record that sixty thousand times to one is wrong! Truly Unitarianism is the maelstrom of skepticism. Lord, we pray thee, save the unsuspecting from its vortices.

We can not conclude our remarks without pointing out the different estimate placed upon God's word by Christ and his disciples and Josephites. "Forever, O Lord, thy word is settled in heaven," is David's declaration in Psa. 119:89. Here God's prophet sublimely asserts the eternal stability of God's word. Luther wrote this scripture in charcoal on the walls of his chamber, and had it wrought in embroidery on the dress of his servants. Changes of earth reach not into the heavens where God's word is "settled." God's word seems very much unsettled on earth among Josephites, but in heaven, where God's word rules supremely among sinless inhabitants, it is "settled," and "forever" settled. Much vaunted "science" boasts of unsettling notions and beliefs gray with age, yet it has failed to prove God's word false in any particular. The reason is plain: "Thy word is true from the beginning;" that is, "from the first word" (Psa. 119:160). From the first word on, God's word is true. "I have seen an end of all perfection; but thy commandment is exceeding broad" (Psa. 119:96). Everything that is merely human is imperfect. If it is apparently perfect, trace it far enough and critically enough, and its deformities become visible. Whatever is mixed up with men is mixed up with error. "Beneath the stars nothing goes right;" even our watches have to be corrected by the chronometer, and the chronometer has to be regulated by the sun. But God's word is an "end of all perfection." "The words of the Lord are pure words; as silver

tried in a furnace of earth, purified seven times" (Psa. 12:6). If God's word is this "pure," how many "mistakes" are in it, and how much dross? Jesus, thou Son of God, what is your mind in this matter. Hear him. He found God's will "written in the volume of the book" (Heb. 10:7), and he remained loyal to this "volume" to the end of his life, declaring in the face of every temptation that he would live by "every word that proceeds out of the mouth of God" (Matt. 4:4). His disciples, following in the steps of their Master, have ever honored God's word as Christ did both by precept and example. John, "the beloved disciple," was banished to isle of Patmos, "for the word of God, and for the testimony of Jesus Christ" (Rev. 1:19). If God's "word" and Christ's "testimony" were written by hero worship, "biased with tradition and superstition," and are so full of "mistakes" that some thirty out of sixty thousand copies have been utterly rejected; if Josephites really believe these falsehoods, originated by infidels and borrowed from them, would they suffer banishment from home and country like John did, for the sake of an old antiquated "record" written by idolaters, every statement of which might be a "mistake?" Christ's followers have been slain by the thousands "for the word of God, and for the testimony which they held" (Rev. 6:9). Would a Josephite be "slain for the word of God?" Would he die for his "testimony" to that word? Pray, what "testimony" does he bear to the word of God, anyway? Does he "keep the commandments of God and the testimony of Jesus Christ?" (Rev. 12:17). Why, reader, he claims that God's "word" has been lost in sixty thousand manuscripts, and that Christ's "testimony" was written by hero worshipers, biased with tradition and superstition, and consequently the Bible is worth no more than a dime novel! Christ said heaven and earth might pass away, but his word should not pass away. Josephites virtually say that Christ lied in this affirmation; his words have either disappeared, or they were incorrectly written by men who worshiped heroes! The record is all spoiled by "mistakes" of men who wrote it, all of whom were "biased by hero worship, tradition and superstition." Not one flip do they care for God's fulgent word; they have no "testimony" to offer in its behalf. But of God's servants we read: "They overcame him by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto death" (Rev. 12:11). They loved God's word better than their life, and by the blood of the Lamb and their testimony they overcame the dragon, although he put many of them to death. Today the dragon may rage; Josephites may wreck The Restitution; enemies of God and his word may do their worst, but we now and here pledge our "testimony" for God's word to the sacrifice of our life, if necessary. We can only play a small part in this proceeding, but we can give our "testimony," and so can you. Brethren and sisters, withhold not your word of testimony in this hour of trial. The last day hurries on, and then we shall all be judged by the word (John 12:48). It would be better for you not to have been born than to face the Judge after having tried to discredit his law and word. May this never happen to thee, reader.



## COMMUNICATIONS

Dear Brethren and Sisters: We want to thank you for the good articles you have written for our much loved paper, The Restitution. Your writings have been such a pleasure and comfort to us. How anxious are we to read its pages each week, and feast upon the spiritual food you so richly give us. We are so glad we can hear from the loved ones through The Restitution, and can read articles which make plain many subjects of Bible teaching. We would like to meet our dear brethren scattered afar, and if we are faithful to the end we shall meet all the faithful, to part no more. This life is so full of cares. Like Paul, we long for "the change in a moment, in the twinkling of an eye." The war in the east indicates that time can not last much longer. Surely the times are such as to awaken all who understand God's plan, but for one reason or another have neglected to run on the all-saving name of Jesus Christ. Children of God, fill your lamps with oil; be ready to meet the Bridegroom when he comes; make haste and get ready. May we all be able to stand before him blameless when he comes. These last days are surely trying our faith. Almost every day brings something with it to put our faith to the test. We are continually tried. Let us look at our afflictions as Paul did and call them "light." They are not worthy to be compared with the glory that shall be revealed in us. In every hour of sadness may we go to the blessed record, the Bible, and submit to its guidance. Its great and precious promises, Oh they are so great! Everlasting life in a world without sin, sorrow, pain, or death! All will be joy and happiness. No more will be felt the tearful eye, no more sad farewells. With love and best wishes to all,

MRS. W. H. EIDMILLER.

## BIBLE LESSON V.

## Christ Will Sit on David's Throne

"But when the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory" (Matt. 25:31). "He shall be great, and he shall be called the Son of the Highest; and the Lord shall give unto him the throne of his father David" (Luke 1:32). "The Lord hath sworn in truth unto David; he will not turn from it; of the fruit of thy body will I sit upon thy throne" (Psa. 132:11; 2 Sam. 7:12-16). "Therefore, being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before, spake of the resurrection of Christ (Acts 2:30, 31). "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Rev. 3:21).

## Remarks

As the former lessons prove that, in fulfillment of the covenant with Abraham, the Son of God will obtain "all the land of Canaan," so this lesson teaches that, in fulfillment of the covenant with David, he will also possess a glorious throne upon that land called "the throne of his father, David," on which he will be seated "when he shall come in his glory." His coming from heaven to take his

seat on the throne is proof that the throne will be on earth. Hence we pray: "Thy kingdom come; thy will be done on earth as it is in heaven." Thus we read of two thrones—the Father's, on which the Savior is now seated, and his own, on which he will take his seat when he comes (Rev. 3:21).

## Christ Will Reign in Jerusalem

## LESSON VI.

"Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled (Luke 21:24). "I looked, and lo! a Lamb stood on the Mount Zion, and with him an hundred and forty and four thousand, having his Father's name written on their foreheads" (Rev. 14:1). "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion and in Jerusalem, and before his ancients gloriously" (Isaiah 24:23). "There the Lord commanded the blessing, even life for evermore" (Psa. 133:3). "At that time they shall call Jerusalem the throne of the Lord, and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem; neither shall they walk any more after the imagination of their evil heart" (Jer. 3:17; Gen. 22:18; Gal. 3:8). "And the name of the city from that day shall be The Lord is There" (Eze. 48:35). "Swear not by Jerusalem, for it is the city of the Great King" (Matt. 5:35; Psa. 87:3).

## Remarks

Here we perceive that the particular place on that land, or the capital city in which his throne will be located, is Jerusalem, which will not be always "trodden down by the Gentiles," but only "until the times of the Gentiles be fulfilled." Thus we see that when Christ comes and takes "everlasting possession" of the land of Canaan he will do so as a mighty King and Conqueror. And the kingdom which he will establish there will be divine—it will be "The Kingdom of God," even that very kingdom which was the great subject of discourse during all the ministry of the Lord Jesus and his apostles.

## BEREAN DEPARTMENT

Dear Bereans:

We are living in a time when strife and turmoil seem to be ruling in every imaginable way. Nations have been at variance with each other for a long time. See what they are doing now. They are planning to destroy both life and property, on land and at sea, and at the same time talking about peace! They are not ready for peace, for their minds are full of murderous work. In 1 Thess. 5:3 Paul says a time of trouble is coming. He says: "For when they shall say, Peace and safety, then sudden destruction cometh upon them." In the second verse Paul gives a warning: "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." We who are followers of Jesus should take heed to this warning, and try to live peaceably with each other, lest he should come and find us not watching.

Paul said in Heb. 12:14: "Follow peace with all men, and holiness, without which no man shall see the Lord." This shows the great importance of living peaceably with one another. It is not

always an easy thing to do, but the effort must be made, for without peace no man shall see the Lord. "The work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever" (Isa. 32:12). "And the fruit of righteousness is sown in peace of them that make peace" (Jas. 3:18). "Blessed are the peacemakers, for they shall be called the children of God" (Matt. 5:9).

Notice the beautiful harmony in the words of Isaiah, James and Jesus. O how sweet and comforting it is to know that our God is the God of peace! Paul said in 1 Cor. 14: "For God is not the author of confusion, but of peace." He has shown us how we may have peace—by working for it every day. We can not have it without working for it. To those who do not make the effort there is a great warning. Without peace no man shall see the Lord. To those who strive there is a reward. The fruit of righteousness is sown in peace of them that make peace. Then comes the blessing of the peacemakers, "They shall be called the children of God."

"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfection in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever" (Heb. 13:20, 21). Let us sing praises to God for the resurrection of Jesus from the dead. He is the Prince of Peace. It was prophesied many years before his birth. It is through him that we may obtain our future life. How blessed it will be to reign with him in the kingdom of God.

Paul said, "For the kingdom is not meat and drink, but righteousness and peace, and joy in the Holy Spirit. For he that in these things serveth Christ is acceptable to God, and approved of men" (Rom. 14:17, 18). Jesus said: "Peace I leave with you, my peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid" (Jno. 14:27). "Thou will keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee" (Isa. 26:3). "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

Finally, brethren, 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 those things" (Phil. 4:7-9).

Your sister in Christ,

JESSIE M. WILSON.

### THE SECRET PLACE OF THE MOST HIGH

According to David, in the 91st Psalm, there is absolutely nothing to fear if a person is dwelling in the secret place of the Most High; he need not be afraid of famine, pestilence, war or any other terror that afflicts mankind in this present evil world.

The condition of that person is a safe one; he need not worry about anything. Why? Because God is his refuge and fortress, and God will care for him and protect him, as a hen protects her

chickens under her wings.

God cares for him through his truth. It is a shield and a buckler to that person who has set his love upon God, and who has known his name. That man is indeed happy who makes the Lord his habitation; he shall abide under the shadow of the Almighty.

What peace and joy he can feel in knowing he has God's protection from all evil, and from whatever can in any way harm. God will even give his angels charge over him to keep him in all his ways. Every child of God can claim this tender solicitude and watchful care by living up to God's requirements and trusting him utterly.

This whole chapter is full of comfort in the present and hope for the future to all who are dwelling in the secret place of the Most High; for, to crown all, God promises to show them his salvation.

ANNA L. ADAMS.

### WHY?

A Quaker traveling in a coach said to a fellow-passenger: "Sir, thee seems well dressed, and would not demean thyself to any ungentlemanly action, would thee?" The young man replied with spirit: "Certainly not." The Quaker continued: "Suppose thee invited me to thy house, thee would not think of offering me thy glass to drink out of after thee had drunk out of it thyself, would thee?" "Abominable! No. Such an offer would be most insulting." "Still less would thee think of offering me thy knife and fork to eat with, after putting them into thy mouth, would thee?" "To do that would be an outrage on all decency, and show such a wretch as out of the pale of civilized society." "Then why should thee wish me to take into my mouth and nostrils the smoke from that cigar, which thou art sending out of thine own mouth?" —Illustrator, Selected by Norris Rupp.

Would you like to do something extremely honorable? In what does honor lie? Is it not in doing something good yet very difficult to do? What is better to do and more difficult to accomplish than to overcome one's self in the way that Christ requires? If we can do this God and Christ and the angels and the very noblest of the human race will honor us grandly and eternally.

Truth is as vast as the universe, as infinite as God. Learning but prepares us the better to learn. —Selected.

Be not afraid of life. Believe that life is worth living, and your belief will create the fact.—Wm. James.

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ROBT. G. HUGGINS,

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ROBERT G. HUGGINS, Editor.

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## CHRIST'S COMING

Mrs. Chas. H. Thomas

They say, "Be good, and when you die  
You shall have a home beyond the sky;"  
None but the Son hath ascended to heaven,  
To the children of men the earth was given.

At least that's what the Word doth say,  
Dare we believe some other way?  
"As I go, I'll come again."  
Listen to the sweet refrain;

He is coming now to stay,  
To usher in a glorious day.  
When he speaks of mansions fair,  
Which the saints with him shall share,  
Does he say in heaven we'll reign?  
No, but when he comes again.

Out of Jerusalem the law shall go,  
Not in heaven, but here below;  
For David's throne shall be  
Set up by the Christ of Galilee.

Let us talk and pray and sing,  
And prepare to meet our King;  
Let us work and patient be,  
For our Lord we soon shall see.

## THE DAY OF THE CRUCIFIXION

In a small tract sent me by its author, Mr. A. D. Rust, I read: "It is through tradition alone that Christendom has been led to believe that Jesus was crucified on Friday and rose on Sunday, but the Bible, the book of God, and the words of Christ, clearly tell us that there is not a word of truth in the position, hence Jesus says: 'You make void the Word of God by your tradition.' (Mk. 7:5-9, 13.)"

This writer seems to think that if he can prove Jesus rose on Saturday, he has proven that Sunday should not be kept as a Sabbath. While we lay no claim to keeping Sunday as a Sabbath, we do believe this author is mistaken about the day of crucifixion.

Our first reason for believing Jesus was crucified on Friday is the fact that the Scriptures plainly state that His crucifixion took place on the day before the Sabbath. Proof: "The Jews, therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day (for that Sabbath was an high day), besought Pilate that their legs might be broken, and that they might be taken away." (Jno. 19:31.) "And now when the even was come, because it was the preparation, that is the day before the Sabbath." (Mk. 15:42.) "And that day was the preparation, and the Sabbath drew on." (Luke 23:54.)

If, "in the mouth of two or three witnesses

every word shall be established," our proposition is a settled one, and, therefore, Jesus was crucified on Friday.

Our second proof that Jesus was crucified on Friday is the fact that he was buried the day before the Sabbath, and also on the day he was crucified. Proof: "Now when even was come, there came a rich man of Aramathea, named Joseph, who also himself was Jesus' disciple; he went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in clean linen cloth, and laid it in his own new tomb." (Matt. 27:57-60.) "And the woman also which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested on the Sabbath day according to the commandment." (Luke 23:55, 56.)

Here it is clearly stated that Jesus was buried on the day before the Sabbath, and also the day of his crucifixion. The woman returned and prepared the spices, etc., before the Sabbath began. It began about sunset; hence Jesus was buried before that time.

Our third reason for believing Jesus was crucified on Friday is the fact that he rose on the first day of the week; also on the third day. Proof: "Now upon the first day of the week very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them." (Luke, 24:1-3.) The reader should turn back and read Luke's evidence again to get the connection. The women who were watching the burial of Jesus went home the day before the Sabbath and prepared spices, etc. They rested on the Sabbath day; now we see them visiting the tomb of Jesus early Sunday morning. Who were those women?

"And Mary Magdalene, and Mary the mother of Jesus, beheld where he was laid." (Mk. 15:47.) "The first day of the week cometh Mary Magdalene, early, where it was yet dark, unto the sepulchre, and seeth the stone rolled away." (Jno. 20:1.) This evidence proves positively that the two Marys went to the tomb early Sunday morning expecting to use their preparation of spices and ointments in the preservation of Jesus' body. Had they known he had risen Saturday they would not have done this. Hence, they had no evidence that Jesus rose any time on Saturday.

But our author quotes Matthew to the contrary: "At the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre" (Matt. 28:1). This, if our author rightly



applies it, makes the two Marys quite silly going to anoint or perfume a body which they had been told the day before, "He is not here, for he is risen, as he said, Come, see the place where he lay" (Matt. 28:6). Is there a way to reconcile those statements, or must we, like our author does in some of his other tracts, pass this evidence by as contradictory, and say someone else wrote it, not Matthew? We believe there are words in the text that will help us in finding its true meaning.

The word "dawn" means "to begin to grow light in the morning, begin to shine, break as the day, as the dawning light." "The first appearance of light in the morning, daybreak" (Standard Dictionary). Nowhere in the English language do we ever find the word applied to the evening, but always to approaching morning. The Greek word is only found in this verse, and is defined by Liddell & Scott as "to grow toward daylight."

Next we come to the word "opse," translated "in the end" in the common version, and defined by Liddell & Scott as meaning "after a long time, at length, late." Then it should be late, or a long while after the Sabbath, instead of its end, as the common version makes it. The Emphatic Diaglott translates: "Now after the Sabbath, as it was dawning to the first day of the week, Mary of Magdala and the other Mary went to the see the tomb." Then the shaking is told, and the resurrection of Jesus is mentioned as being found out in this visit.

Again we ask, If this is not the true translation of the text, why those women who had learned of the resurrection, took the spices, etc., Sunday morning, when they knew he had risen Saturday afternoon? Let our author explain if he can.

Jesus was to be raised on the third day (Matt. 16:21): "From this time forth Jesus began to show unto his disciples how that he must go into Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and raised again the third day" (Matt. 16:31). Jesus was killed on Friday, slept in the tomb Saturday, and was raised Sunday, the third day. Suppose he was killed Wednesday, buried that day, slept Thursday and Friday, and was raised on Saturday eve; we would have Wednesday first day, Thursday second day, Friday third day, Saturday fourth day. Hence Jesus was raised on the fourth day, if the Wednesday crucifixion theory is true.

But they contend that Jesus was to be three days and three nights in the grave, and quote Jesus' words in Matt. 12:40 as proof. Let us consider some other texts in this connection, and let God explain himself. In Gen. 42:17-20 we learn that Joseph put his brethren in prison three days; yet we are told he released them the third day. In 1 Kings 3-12 Rehoboam was asked to lighten the burdens of the people. He answered: "Depart ye for three days, then come again." The historian says: "So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day." He said, "Depart from me three days, and come again." Those people understood that they must come again the third day; that is, they stayed away one day and two nights, just as Jesus stayed in the tomb.

Esther told Mordecai, "Go gather together all the Jews that are present in Shushan, and fast for me, and neither eat nor drink three days, night nor day." Here is an order from the queen that the Jews must not eat nor drink for three days and three nights. But listen further: "I also and my maids will fast in like manner, and so will I go in unto the king." Now listen: "Now it came to pass on the third day that Esther put on her royal apparel, and stood in the inner court of the king's house." Esther began her fast the day she issued the command to the Jews, and ended it when she went in unto the king and feasted that day with him.

Cornelius saw his vision about the ninth hour (Acts 10:3). He started his servants for Peter after he had explained unto them his vision, and very soon after the angel had left him" (verse 8). The next day—the morrow—they reached Peter's lodging house about the sixth hour (verse 9). On the next morrow Peter went with those servants (verse 23). And the morrow after they reached Cornelius' house about the ninth hour, the ninth hour being about three o'clock, Cornelius' servants started for Peter. They landed in Jappa the next day at the sixth hour, twelve o'clock. They lodged there that night, the next day traveled all day, and the day after, and landed at Cornelius' house. Now let us count:

Day No. 1: Cornelius' servants started for Peter.

Day No. 2: They landed there and stayed till day 3.

Day No. 3: They traveled all day and reached Cornelius' house the ninth hour, day 4.

How many days had there actually been? We will say, counting from 3 p. m. first day to 3 p. m. second day would be one day; 3 p. m. third day would be two days, and to 3 p. m. the fourth day, the time they landed at Cornelius' house, would be exactly three days from the time the servants started. But what does Cornelius call it? "Four days ago I was fasting unto this hour." So you see pieces of days are counted as full days.

The Pharisees, after Jesus was buried, said to Pilate: "We remember that that deceiver said while he was yet with us, After three days I will rise again. Command, therefore, that the sepulchre be made sure until the third day." The Jews then understood "after three days" to only reach to the third day; and so with Jesus (Mark 8:31; 9:31; 10:34; Matt. 17:23; 20:19; Luke 9:22).

Then we reach the conclusion of the whole matter: the Jews only asked the sepulchre be guarded the third day. Jesus rose while it was guarded, hence rose on the third day. Jonah's case as an illustration does not contradict the plain statements made in other places. But if Jesus was resurrected after the third day, as our author states, then he rose after the guards were gone, and so the Bible would be contradictory. "Let God be true, and every man a liar."

When the Jews wished to be exactly accurate in the use of the cardinal numbers for years, months, days, etc., they used the qualifying term "full" (Lev. 25:29; 2 Sam. 13:23, 28; 2 Sam. 14:28; Jer. 28:3; Acts 7:23; 11:26; 28:30). So had the apostles or Jesus been teaching that Jesus was to remain in the tomb three exact days, they

would have said three "full" or whole days, instead of the common term "three days," "the third day," etc. Then as Jesus rose on Sunday, and as he rose on the third day, he was crucified on Friday, and our third reason is established. Let him who can overthrow our position. If it is only tradition the Bible is against it; but if the Bible is in harmony with the tradition, then our point is that much stronger. Let him not say that it is only tradition till he shows that one text states Jesus was crucified three days or two days before the Sabbath. Plain testimony is desired. Then let him explain why the Marys took their spices Sunday morning, if they had found out Jesus had been raised Saturday evening. Then let him tell us why the guards were at the sepulchre at the beginning of the fourth day, if they were only to stay until the third. Then after he has done all this let him explain why Jesus spoke of the crucifixion being on the day before the Sabbath, if it was on Wednesday. Is Thursday the Sabbath? If he contends that because this was Passover week Thursday was a Sabbath, I can contend that Wednesday also was, and one was as sacred as the other; and if Jesus could hang on the cross one Passover Sabbath day he could another. That the Friday on which Jesus was crucified was a paschal Sabbath, I verily believe: but to the Jew the regular seventh day was a double Sabbath during the Passover week, and hence was esteemed "an high day."

The Jews ceased from their occupations about noon on the first day of unleavened bread, which was the day of killing the paschal lamb. That day occurred the day before Jesus was crucified (Matt. 26:17-19; Mk. 14:12-16; Luke 22:7-13). Jesus ate the paschal supper that night, as did all Jews. But they ate unleavened bread and other things during the seven days of the paschal week, and that is why the Jews were afraid to go into Pilate's judgment hall: they feared they might become defiled and would be unfit to eat the paschal meals that would follow during the next six days. The word "Passover" sometimes applies to the first supper, and sometimes the whole week, and yet others to the lamb only.

(1) The meal (Matt. 26:18, 19; Luke 22:88, 13; Heb. 11:26).

(2) The festival comprising seven days of unleavened bread (Luke 22:1; 2:41, comp. 43; Matt. 26:2; Jno. 2:13; 6:14; 11:55).

(3) The lamb only (Mark 14:12; Luke 22:7; 1 Cor. 5:7).

Hence John 18:28 is in harmony with all the rest of the old book, and does not contradict the fact that Jesus ate the Passover supper on the proper night. All scripture is in harmony with truth, while error must dodge much that is plain and simple. When our dear author reads this article we believe he will be ready to withdraw his tract and burn it in the fire, and be ready, like Paul, to preach that which he once destroyed. May God help us all to cling to facts. Amen.

J. J. HECKMAN.

## THE GROSS MISCONCEPTION OF THE HOLY SCRIPTURES FROM MAL-PUNCTUATION

By Dr. N. L. Willard

Punctuation is a human device of comparatively recent date, designed to make written or printed matter more readily intelligible. This is easily done when one, knowing one's own thoughts or views, so punctuates as to leave no doubt in the mind of the reader as to the intent of the writer. But in everyday reading, even if faulty, it makes in reality but little difference, for what is read is quickly forgotten. But it is a totally different thing when one attempts to punctuate the original languages of the Holy Scriptures. These languages were written substantially without a break on the part of the scribe—that is, he copied what was before him regardless of divisions.

The imperative necessity of this device of punctuation became apparent when the original manuscripts were divided into chapters, and later into verses. They got along all right with the period, colon, semi-colon and interrogation point, but stumbled over the comma. But even this, with a few exceptions, is correctly used; yet there are in several instances violations of such a gross nature as to not only destroy the intent of the writer or speaker, but to totally reverse such intention! I will, if I may, give only three instances of this character, which will, I think, show the correctness of my contention.

### Instance No. 1

Christ, in reply to Peter's question (Matt. 19:28) as to what he and the other disciples should receive for forsaking and following him, said (and I shall give the passage exactly as it reads in our Bibles, and afterward as it should read): "Ye who have followed me in the regeneration, when (note this "when") the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones," etc. Now, on the fact of it, this reads all right. But it don't. Why? Because they never followed him in the "regeneration" and never will, for the simple reason that the regeneration does not take place until Jesus at a certain time sits upon the throne of his glory. There is where the "when" comes in, as will be seen when correctly punctuated as under. "Ye who have followed me, in the regeneration when the Son of Man shall sit," etc. Quite a difference. I take it! But to avoid any possible error, here is the way the Emphatic Diaglott puts it: "And Jesus said unto them, Indeed I say unto you, that in the renovation when (note the "when") the Son of Man shall sit on the throne of his glory, you my followers shall also sit upon twelve thrones, judging the twelve tribes of Israel!" Straight enough, isn't it. The comma in our Bibles should have been placed after "me," instead of after "regeneration," an error easily and probably unintentionally made.

### Instance No. 2

Speaking of the daily sacrifice of the blood of bulls and of goats (Heb. 10:12), Paul says it was but a figure of the great sacrifice, then he adds: "But this man (Christ), after he had offered one sacrifice for sins, forever sat down at the right hand of the Father," etc. Please note comma, for that comma, placed as it is, destroys every Chris-

tian hope, blasts every promise of eternal life, denies his second coming, destroys all hope of a resurrection, leaves the dead in their graves, and all promises unfulfilled regarding the future—in short, leaves us as we were before he gave up his life for us! A pretty big thing for a comma to do, isn't it? But it does it all the same, when placed after the word "sins," for this word is followed by the words "forever sat down," etc. Now if he has "forever sat down," as alleged, he is there for good, and, if so, he never can leave his seat to come again, and where are we then? Now put the comma where it belongs, as under: "But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God." No second sacrifice is necessary; one was sufficient. The Emphatic Diaglott puts it this way: "But he, having offered one enduring sacrifice in behalf of sins, sat down at the right hand of God (notice this now), henceforth waiting till his enemies may be placed under his feet." So he is coming again. Even so; come quickly, Lord Jesus!

#### Instance No. 3

I now come to the most atrocious and wilful mutilation of any passage, either sacred or profane, that I ever read. I call it wilful and deliberate, for it required no little ingenuity to so change a sentence as to make it convey a meaning totally different to the one intended, and that, too, without adding to or taking away a single word, and but one transposition of two words, "shalt thou" for "thou shalt," whereby a plain, positive declaration is changed into a question! The Emphatic Diaglott puts it "thou shalt," but here, too, the comma is misplaced. But a comma is not inspiration! As the text (Luke 23:42, 43) now reads, it makes the prayer of the thief of no avail, the promise of the Christ worthless, denies the resurrection, ignores the "coming again," takes the name of the thief out of the "book of remembrance," or rather prevents its ever being entered therein; in short, the story destroys itself. Now let no one take that thief for a fool; he was far from it. He had a lively faith and hope, born of a quickened conscience—a little late, perhaps, but not too late; he had no doubt frequently heard Jesus telling of his mission, his coming kingdom and reign, his predicted death and resurrection, his coming the second time, and kindred truths; and while he did not openly become one of the followers he believed in him sincerely and truly. It only required the sight of the "water and the blood," flowing from his blessed side, to make his faith and hope burst into full blossom into the glorious fruit for which he prayed.

At the risk of being a bit tedious, a brief analysis of the thief's prayer will show the "pure gold" that was in him, and why his petition was so quickly answered. The very first word was "Lord" (an acknowledgment of the divinity of Jesus), "remember" (an admitted belief in the resurrection, for he knew that Jesus was in the agonies of death and could "remember" nothing after that unless "made alive" again), "when (some time in the future, of which he did not know, but believed in) "thou comest" (not goest, a recognition of his second coming) "into thy kingdom" (a full and free belief not only of his

having a prospective kingdom, but of his coming into it in due time.

Is not all this as true as gospel? Now the august sufferer heard this prayer, as he always does all earnest petitions to him, and, turning his royal and blessed head toward the agonized supplicant who had addressed him, said instantly: "Verily, I say unto thee (although I am hanging on the cross in the throes of death, and, humanly speaking, have no prospect of a kingdom or of ever entering into it, yet) Verily I say unto thee (NOW) today thou shalt be with me in paradise" (or with me in my kingdom, when I come into it, even as thou hast asked. This is exactly what Jesus said, and exactly as Luke reported it; but Luke's translator fixed it up to read this way, and note where he puts the comma, and the big T he puts before "Today" as a sort of emphasis: "Verily I say unto thee, Today shalt thou be with me in paradise." Smooth as oil, isn't it? But see what an untruthful, wretched statement he makes of it.

First—Jesus "breathed out" (Emphatic Diaglott) before the thief did, because when they came to break the legs of the sufferers they say that Jesus was dead already." He had simply returned the "breath of life" to God who gave it, and it didn't take a lot of angels to carry it to "Abraham's bosom," either. As for Jesus himself, he was lying before sundown in Joseph's new tomb. The thief did not go with, before or after him in any sense, but was likely consigned to the valley of Hinnon, where the bodies of criminals, animals and refuse were destroyed by fire.

Second—The thief's prayer was not answered that day, because the Christ did not come into his kingdom that day, and nineteen hundred years later is still absent.

The transposition of "thou shalt" and "shalt thou" makes a most startling change; the one is a positive declaration that admits of no doubt or dispute; the other raises a doubt, gives no promise, and cruelly insults the dying petitioner. It is as if, put in plain language, Jesus had replied: "What! Today (of all days) shalt thou (a criminal worthy of death and soon to taste it) be in paradise with me?" Yet this, without emphasis, is the way it reads! Oh, the outrage of it all, the complete reversal of our tender love, affection and reverence toward the loving, forgiving Christ, who at that very hour was laying down his own precious life to save that of the thief. Could there be "greater love" than this? A greater proof of the sincerity and certainty of his last promise? Now I believe in that thief as much as I do in Mary Magdalene or Peter, for when they three shall arise from the dust I pray the Christ to "remember me" also, that I may meet them and greet them, for then will it indeed be "when thou comest into thy kingdom." Amen.

#### COMMON SENSE AND AMERICAN FOOLISHNESS

Human nature is a strange thing in the matter of inconsistency. There is said to be such a thing as "common sense," but it is not easily apparent, although it actually exists in a sort of embryonic and undeveloped condition.



In some former papers I have tried to call attention to the wonderful "common sense" of the lower and especially the wild animals; how they not only are in complete sympathy and unison with their surrounding conditions and circumstances, but see eye to eye among themselves with a perfect understanding. The late Mayor Gaynor (a curious sort of a philosopher, by the way) said that you can learn a lot by looking over the barnyard fence, for there you can see a tittle pig a day old that knows as much as its mother. This may not be strictly true in every sense; but, allowing for artistic emphasis in the way of exaggeration, it is so near the truth that it isn't worth while questioning about the difference. If the lower animals came into this world as stupid as we come, and continued to remain so for so long, their species would be extinct in very few generations. It is only by the good providence of God and careful nursing that we manage to emerge ultimately into even physical existence. As to mental, moral and spiritual—well, that depends! In regard to such matters we come as empty sacks, and they stuff us with any kind of old material that comes handy—hay, straw, stubble, or even a portion of the east wind—anything to make us stand up straight or puff us out. And so we develop out as Puritans or Episcopalians, or Catholics, as Britishers or Frenchmen, or German, or Heathen, or Mohammedan. So little a part does the inheritance of common humanity play in our makeup that we are told in history that the Turks made an annual demand on their "Christian" subjects for so many babies. These were trained and educated especially with a view to become soldiers in the regiment called the Janissaries, and which regiment was in turn used especially against the people of its own parentage. And it comes about, as Burns remarked, "Human bodie sae sic fools, for a' their colleges and schools."

These rather pessimistic ruminations have been suggested, not only by a world of fire, as it is in the present awful desolation now going on in Europe that is called "war" by way of courtesy, but which we really have been expecting and watching for for the last forty years, but more directly by the spiritual condition of things on this side of the Atlantic; the wierd and insane mixture of ideas, truth stirred up with error, the real and unreal in conglomeration, advanced twentieth century Bible reasoning combined with the furies and fires of medieval fanaticism.

Have you heard of Billy Sunday? "Billy" preaches the second coming of Christ, but his ravings about the devil and his redhot hell so verge on the ridiculous that even the Methodist preachers gag at it, yet they stand behind him all the same, and the multitudes that hurt themselves daily crowding in to listen to that kind of vaporizing, and the columns of free advertising he gets in the secular press, is the most astounding thing. But the thing that puzzles me is where can the doctrine of the second coming come in at in such raving? If heaven and hell are the ultimate destiny of all the human family, where is the sense

of the King of kings coming here again to lord it over an empty desert, everybody gone?

Then we have "Pastor" Russell, advertised in all our Baltimore papers weekly at great expense. The pastor takes his fling at "Billy" and his hell in right good style, and deserves credit for it; but the curious part of it is he has the same kind of a devil, with a capital D and a quality of divinity, but, unlike "Billy," has no place to put him! I wonder what these sort of people think of this European rumpus. Can they actually believe that it has been superhumanly instigated? Why, we who are grizzled around the face a little have been watching this thing coming for the last forty years. The submarine, the superdreadnaught, the automobile, the flying machine, even the Zeppelin, are all works of man's ingenuity for which human beings and not demons deserve great credit, and which, if turned to use for humanity's benefit, would have been a lasting good, but the common course turkey strut of human military pride in a few men who by dint of continued and well directed effort got control of the spiritual and intellectual nourishment on which the nations feed, has led to all this trouble. For my part, I am rather proud of my human connection. It is rather a good thing to be a man or a woman, and I would hate to see use lose all credit for our inventions at least. That is what is left of the original divine image; we are little creators on a small scale, and our neighbor the devil, nor any supernatural imps, have ever lent a helping hand.

Another point I wonder about is what these hell and devil preachers think of the part the Creator is taking in running this affair. Has he lost his grip to some foreign antagonist? Why, we who are readers of the prophets have been looking for something like this kind of trouble, because we read of it in their writings. I can remember my father speaking to me often when I was a little boy of just such awful conditions that would come. Although none of us ever had an idea then of the fearful perfection of the iniquity at its fullness. So after all this is the Lord's doings, and it is wonderful in our eyes. This is the picture show of the Almighty One; he is unrolling the film that he himself has prepared, and the scriptures of the prophets are the announcements between the scenes. Watch ye, therefore.

J. F. GELLETLY.

#### OBITUARY

##### Henry Carrigan

Henry Carrigan was born in Donegal County, Ireland, in 1832, and died at his home near Cambridge, Neb., February 19, 1915, aged 83 years and five months.

Bro. Carrigan came with his parents to America in 1866. He came to Nebraska twelve years ago, where he learned the truth that he loved to the end, and which was his stay in his declining years. After a discourse on the only hope of the dead, the resurrection, we laid him to rest in the Cambridge Cemetery to await the summons to life, which will not be long. He leaves a sister, Sister James Gamble, of Cambridge, to mourn. Let us not sorrow as others which have no hope.

ALMUS ADAMS.

# THE RESTITUTION

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## EDITORIAL

We regret the loss of Bro. and Sister Thompson, who have moved to Buffalo, N. Y., for business reasons.

Sister Birdie Krogh writes commending Sister Boice's work in the truth, and speaks highly of her publication, called "The Visitor."

Recent visitors among us have been Bro. Juergensen, Sister Ella Knowles, Sister Chas. Moore and Sister Maud Darrah. We hope these believers will call on us again soon.

March 21st Mr. Baker, one of our young students in the truth, confessed the faith, and was inducted into Christ by baptism. May the rest of his life be spent in loving and joyful service of his Lord.

Read "Communications" this week. This department of The Restitution this issue is just as edifying and helpful as any meeting could be. Will brethren and sisters write, and write often, so we

can keep this feature of the paper prominent and useful as it is this week?

## COMMUNICATIONS

Dear Bro. Huggins:

I am Secretary of the Isolated Organization, and not Treasurer, and am very anxious to serve the purpose for which we were organized, and trust the isolated members will write me so we can aid them in the manner we should.

Your sister, **LEOTA B. HANSON.**  
 3401 Magnolia Ave., St. Louis, Mo.

Greeting to All Concerned:

Having had in course of preparation the booklet, "The Last Message," and knowing that some were awaiting its publication, I hereby announce the cause of the delay. March 6th my dear wife by a fall broke the right arm above the wrist, and the right leg near the hip joint. A skilled physician, assisted by a trained nurse, are doing all for her that human skill and aid can do, and this, supplemented by the tender sympathies of many friends, we are making a brave fight for a human life. May God bless our efforts. Age and a weakened system, with possible complications, may defeat us, but let us not abandon hope, for he doeth all things well.

As ever in the blessed hope,  
**J. F. WAGONER.**

Dear Restitution:

I am a very happy man when The Restitution makes its appearance, for it is always loaded with good things. Its contributors are to be congratulated. I do not believe there is a paper today that is the equal to The Restitution. I have had sample copies of other papers sent me, but there is not one of them to be compared with our Restitution. Long may it live and prosper and carry on the good work which it has done for so many years. God bless us all.

Your brother in the only saving faith,  
**SAMUEL PITTS.**

Dear Bro. Huggins:

As my time is out for The Restitution I will enclose one dollar and fifty cents, for which please send us the paper for another year. I can't think of doing without the paper, as we have no preaching here of the faith, and it is a great pleasure to me to read the many good pieces that appear in the paper from time to time. I see in The Restitution that most of our writers think that 1 Tim. 6:13-16 has reference to God. I have always thought it had reference to Jesus, so I will try and explain it the way I see it. I may be wrong, but it won't do any harm. I hope to tell the way I see it.

The 13th verse reads like this: "I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession." It is plain to see that Christ Jesus was the one that witnessed a good confession before Pontius Pilate. Then verse 14 reads: "That thou keep this commandment without spot, unrebekable, until the appearing of our Lord Jesus Christ." So that verse refers to Jesus Christ, too. The 15th verse reads as follows: "Which in his times he shall

show who is the blessed and only Potentate, the King of kings and Lord of lords." In Rev. 17:14 it tells us after Jesus comes he is Lord of lords and King of kings. Then the 16th verse reads: "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." This is the verse that most people say refers to God. Well, if he is the only one that has immortality, then what kind of a nature has Jesus. He surely is not mortal. Jesus is the only mortal man that has been changed to immortality. He is now dwelling in the light which no mortal man can approach unto. Not that no man can see Jesus, nor has seen him, but the light that he is dwelling in is what man can not see. I will give the rendering of the 16th verse the way it is in the Emphatic Diaglott, which I think makes it very plain that it means Jesus Christ: "The only one possessing immortality, inhabiting light inaccessible, whom no one of men has seen, nor is able to see, to whom be honor and might, aionian, Amen."

I hope to see some more able writer take this up in case they think I am wrong.

Your sister in the faith,

MRS. LUCY LAPP.

To the Brethren Scattered Abroad:

"Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord and that thought upon his name. And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him."

I wish to extend thanks to the editor and the contributors of The Restitution. I want to say "Amen and Amen" to the articles by Bros. S. H. Thomas and Pitts, of February 16th. I know there are gentle, sweet, peace-loving creatures who would shrink from such disturbances; but, dear ones, we dare not say "Peace, peace, when there is no peace." At our Lord's first coming he said: "I come not to bring peace, but a sword." Therefore we dare not lay down the sword (of the spirit) until the powers of darkness have been chased away by the brightness of the coming Prince of Peace. Then, and not till then, will the inhabitants of earth enter into the glorious peace and rest from both the spiritual and carnal swords. How sweet the peace to him who can say with Paul, "I have fought a good fight, I have finished my course, henceforth the crown."

And Sister Flora Wood's article in the paper of same date seems to carry one over beyond the struggle and strife of both the carnal and the spiritual welfare to the everlasting peace which thrills one's very being with praises to the Lord our God and makes the heart sing "Glory to God in the highest."

And I would also say Amen to our dear Sister Roxana Wince, whose timely exhortation warns the hesitating, lingering believer not to neglect so great a salvation. We can not hope to escape the wrath or wear the crown unless we accept God's will as our own.

Though many of the soldiers of this long battle

line may never meet face to face during this conflict, if we stand firm or move forward at the command of our Captain, even unto death if need be, we shall receive a crown of life. Then when the smoke of battle gives place to the glory of God, and the joy of immortality takes the place of tears, we shall meet and know each other there. God is the strength of his people.

Yours in hope,

SADIE SKEELS.

#### A NEW KINGDOM OF ISRAEL

The re-establishment of the ancient glories of Zion, as a result of the present war, is very much more than a possibility. The change in the status of Egypt renders it desirable to England that Palestine be in the hands of some power whose interests should not clash with those of its Egyptian neighbor. This is made very clear from an editorial in one of the Arabic papers of Cairo, Al Watam, which thinks:

"From geographical considerations Palestine is to Egypt what Albania is to Italy or the Netherlands to Great Britain. Current events have proved that Egypt can be one day or another threatened from that quarter. Therefore it is absolutely indispensable for Great Britain that this country should become a neutral state, or be annexed. But the objection to a British occupation of Palestine is that if the province opens a door on Egypt it also holds the relation to this country of an exit, and the presence of a British garrison in Palestine would keep the inhabitants of Syria awake. So it is better to solve the problem by neutrality."

How this neutrality can best be assured is discussed by the English papers, and the general opinion seems to be that the problem can be most satisfactorily solved by recreating in Palestine a Jewish state under the protection of one or other of the great powers. The London Globe considers that such a step would be acceptable to all concerned, and goes on to say:

"The Jews, after two thousand years of a life of a wandering nation, still cling most fervently to the hope of some day being restored to their ancient patrimony. The most satisfactory solution of the problem, therefore, would be the installation of the Jews as the rulers of Palestine, which will then become an independent state and cease to menace English interests in Egypt.

"Russia also will agree to such an outcome of the present difficulties. In its promise to the Poles to make Poland an autonomous government, Russia will have to face many difficult and perplexing problems. The most difficult of these is the presence of a large Jewish population in Poland, to whom the Poles are not sympathetic. This element may cause much trouble and disturbance in the formation of a new state, and it will be to the interests of Russia to remove this disturbance as early as possible. The Polish Jews are especially anxious for a return to Palestine. They constitute the more orthodox element of the Jewish community, who pray and hope most fervently for such a result. By facilitating their transference to Palestine, which shall be a land of their own, Russia will be able to secure peace and harmony in its own territory and carry out its sacred promise

to the Poles in a most natural manner and without much friction."—Literary Digest, January 30, 1915.

### THE LAW OF CHRIST

W. L. Crowe

"Bear ye one another's burdens, and so fulfill the law of Christ" (Gal. 6:2). See Christ's easy yoke and rest or true Sabbath to restless, sin-sick souls (Matt. 11:28-30). Read and trace out seven Sabbaths in Hebrews 3rd and 4th chapters, and you will see how these Israelitish slaves of sin, though keeping this shadowy Sabbath for forty years as no Adventist today can observe it, yet never entered God's true seventh day eternal rest "because of unbelief."

Then, like the wise man who hears Jesus' sayings, and doeth them, look at these fragments of his law, and do them, and see how all distinctions in days will vanish:

**First Commandment:** "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

**Second Commandment:** "Thou shalt love thy neighbor as thyself" (Matt. 22:36-41).

**Third Commandment:** "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you" (Matt. 5:44).

**Fourth Commandment:** "Come unto me all ye that labor and are heavy laden (with worldly work and sin) and I will give you (Sabbath) rest. Take my yoke upon you, and learn of me; for I am meek and lowly of heart, and ye shall find rest (Sabbath) to your souls. For my yoke is easy and my burden is light" (Matt. 11:28-30). "If you put your neck in this yoke you can do no worldly labor on six days, nor on any day" (Heb. 4). No "evening or morning" to God's Sabbath (Gen. 2).

**Fifth Commandment:** "Except ye become as little children" and "labor not for the meat that perishes," and "lay not up treasures on earth," and "take no thought for food, clothing or home more than I, or a little child, or the grass, the lily, or a sparrow, ye can not be my disciple, for I am calling out kings and priests like Melchizadek and the Levites—not soil tillers and city builders, and usury takers, and profit mongers, like Cain, Nimrod, Ishmael, Ham, Esau, Judas and other flesh-born, natural men, whose god is their belly, and who mind earthly things" (Phil. 3:18, 19; Matt. 5th, 6th and 7th chapters; Isa. 61:5, 6).

**Sixth Commandment:** "Except a man forsake all that he hath he can not be my disciple." "He that loveth father, mother, wife, children, houses, lands, money, fishing outfit, planting, profits or barn building more than me is not worthy of me." He must hate all worldly and carnal things, and even his own life, or "he can not be my disciple." Reader, do you wonder men prefer to go back to Moses for law?

**Seventh Commandment:** "You can not look on a woman with lustful thoughts, or hate a brother, or have any evil in your heart, or you are a sinner, condemned of God."

**Eighth Commandment:** "Ye can not serve two masters, God and Mammon." "No man that warreth entageth himself with the affairs of this

world if he would please him who hath called him to be a soldier." "Ye are bought with a price; be ye not the servants of men."

**Ninth Commandment:** "If any man be in Christ he is a new creature." "If any man have not the spirit of Christ he is none of his." "Who-soever abideth in him sinneth not," for in him is no sin or transgression of "the law of Christ." "He that committeth sin is of the devil. In this the children of God are manifest, and the children of the devil"—as measured by the above commandments of God by his Son.

**Tenth Commandment:** "Covetousness is idolatry." "Woe unto the rich." "Where the treasure is; the heart is also." "Blessed are ye poor." "Blessed are the pure in heart, the humble, the persecuted, and hated of the world." Add to your faith the Christian graces (2 Pet. 1:1-12) the fruit of the spirit (Gal. 5:22-26), and the gifts of the spirit will be yours (1 Cor. 12; Mk. 16:15-20). and ye shall have the seal of God, his Holy Spirit, and shall never fall, but shall have abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ. These are the "commandments of God" and the "perfect law" for the sons and daughters of God" (Rev. 14:12; Ps. 19:4-9).

### THE GLORY OF LIFE

S. Roxana Wince

Someone said to me, referring to a little child afflicted with an incurable disease, "It had better be dead." Thinking of the expression in connection with the glorious gospel as revealed in the scriptures of truth, I said: "No, a thousand times no." Better far to live, even though it be through years of suffering, if in that life a knowledge be gained of God's plan of redemption, and by the influence of that knowledge a character be formed that shall make the sufferer an heir of glory.

The riches that God offers to the children of men are of incomparable worth. The lost dominion of an Edenic estate, the crowns and thrones of a world-wide empire, the inheritance of the heathen, the honor and glory of the nations, a city with golden streets and gem-built walls, palaces with gates of pearl. "Heir of glory that shall be for thee and me."

And this incalculable wealth, this superlative honor, can be held for endless ages; for he who attains unto that world, through a resurrection from the dead, can die no more. It is so wonderful when we realize what it all means that our tongues are loosed and we break forth in glad praises to him who gave his only begotten Son, that whosoever believeth might not perish, but have everlasting life. A poor, sinful worm of the dust, such as I am, homeless, friendless, utterly powerless to save himself, with no law that can give him life—such an one can come to Jesus, and by believing and obeying God have all these things!

"O the depth of the riches, both of the wisdom and knowledge of God!" I would not have missed living for worlds, knowing what I do of God's abounding love and mercy. There is such joy in knowing that with the knowledge of God and the obedience of faith come the everlasting fullness and the life forevermore. There is a halo of glory over the life that is lived for God. What of the pain, the suffering of the present time? "I can



bear it! I can bear it!" as the little girl said. It may handicap somewhat my usefulness, but it can not spoil my peace, nor dim my hope—that blessed hope of sharing in the joy of my Savior when he comes.

And how can I keep from urging others to come to Jesus when I know that to serve him is the glory of life? I am so grieved that they do not come. My heart aches almost to breaking because the people of my country are turning away from the living and true God to serve the vanities of the heathen. Alas for them! An idol is nothing in the world; stocks and stones can not wash away guilt. There is only one being in the universe through whose blood atonement can come.

Hide, poor sinner, hide yourself in him; then, having been baptized into that saving name, you can cry with confidence, "Abba, Father, hear me," and can claim as a legal child all that he has conveyed by the deed of promise to the Abrahamic heirs. Such is the confidence of God's children. Then come to Christ and find what joy, what peace, what glory there is in life, when, rightly grasped, and its days are numbered according to wisdom and its hours made to let in blessing on all around.

You may conform to the wisdom of the world, and be molded into the image of the corruptible and earthly and perish, or be molded by God's word into the likeness of his Son and live forever. Which will you follow? Which will you be like? What end shall be yours? Decide quickly. Time is flying. Jesus is coming. Life can not be lived over again; no act can be undone, no wicked words be recalled, no evil influences over other lives be ever wholly counteracted.

Think on these things, and make not of yourself a deadly upas tree, but rather a tree full of the fruits of health and healing and endless progression.

### ASSURANCE

Mrs. Alice Meerman

The definition of assurance is self-reliance and positive declaration. It explains to us that we must have something that has positive facts to form this assurance; this is absolutely brought forth in the Gospel according to God's word. The first thing to be assured of is the authenticity and inspiration of the Bible, which is found in 2 Tim 3:16: "All scripture is given by inspiration of God, and is profitable for doctrine, reproof, conviction, instruction in righteousness." Being fully assured of all this is the beginning of our faith, as Isaiah states in 32:17: "And the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance forever."

Peace means tranquility of mind, and is obtainable by obeying God's commands and retaining a clear conscience. If, then, we are possessed with perfect confidence in God and the truth, we shall commit ourselves and all our affairs to God's providence.

Times come to us when it is difficult to know how to manage, and we become discouraged. These are the times our faith and assurance come to aid us and make life brighter. In Prov. 11:13 Solomon states: "To him that soweth righteousness shall be a sure reward." So if we are endeavoring

to put forth our best effort in doing whatever we can to further the cause of God in any form, whether it be in showing a kindness to one in need or by letting our light shine before men who are without our blessed assurance; we shall be rewarded and glorified by our heavenly Father. This surely ought to keep us peaceful and full of anticipation. In Matthew we are also told to be peacemakers, for such are called the children of God. Then, if we can be instrumental in subduing strife which may arise in any form we shall be rewarded. In fact, we shall be rewarded for all we do for God's cause, because of our full assurance.

When Paul was writing to the Philippians he exhorted them to approve things that were excellent, to be sincere without offense, till the day of Christ, and prayed that their love might abound more and more in knowledge and judgment, being filled with the fruits of righteousness unto the glory and praise of God.

These instructions are also intended for the children of God at the present day. Let us stand fast in one spirit, striving together for the faith of the Gospel. Heb. 12:11 tells us no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto those who are exercised thereby. The happy success of those who believe and have full assurance is that God says his word spoken shall not return unto him void, but it shall accomplish that for which pleases him, and it shall prosper in the thing whereto he sent it. So let us fear God and keep his commands, for this is the whole duty of man. God's promises for guidance are unmistakable. Deut. 32:8: "I will instruct and teach thee in the way thou shalt go." This is God's distinct assurance to those whose transgressions are forgiven. Live in obedience to every known command. This is the secret—to search the word to ascertain if we are keeping all his laws.

### THE INFIDEL AND THE MINISTER

It was on the steamer from New York to Amboy, in the crowded cabin. The infidel was dressed like a New England minister. His appearance and conversation would give the impression, to those at a distance, that he was doing a good work, and speaking good things to his fellow-passengers. The minister saw those labors and reproached himself that he had not as much zeal. The infidel spoke to companies of about a dozen at once, passing around the cabin.

But when he drew near enough to the minister to be heard by him, behold, he was speaking against Christianity, as if it restrained men from some useful and proper indulgences. Man wanted larger liberties and fewer rules of living. The Bible stood in the way of man's greater enjoyments and higher development. The infidel looked for approval toward the minister. He shook his head in dissent.

At once the infidel marched up to him, and the crowd closed around to witness the polemic war. There had been no spice of adverse criticism so far: Now there was to be a duel.

The infidel opened his battery at once in the questions: "Do you call David a man after God's own heart? Was he not an adulterer? Did he not

connive at the slaying of Uriah?"

The missionary calmly answered: "David was a good man, yet he fell into sin and wrote a very penitent confession of his sin. Have you, my friend, ever been moved to write a confession of your sin?"

Confessing he had not, but trying to parry the blow, he again demanded: "But do you mean to justify David's cruelty in putting enemies under saws and harrows?"

The minister answered: "David was a king, a warrior and a conqueror. As such he punished rebels and criminals. But when his personal enemies were in affliction David put on sackcloth and fasted and prayed for them. Have you, my friend, ever done so toward your foes?"

He owned he never had.

Then the minister, summing up, had but to say: "Thus, you see, David was actuated by a spirit you have never felt. He repented bitterly, and wrote a confession for all men to read. While for reasons of state or war he punished enemies, yet when his private foes were in affliction he put on mourning for them and fasted and prayed. David then had a spirit to which you are a stranger. He had feelings into which you have never risen; he had a life you have not experienced. Before you say more against David you had better pray for that spirit that enabled him to be so penitent, so sympathizing, so forgiving."

The infidel dropped his head in shame. He was not seen talking to another group on that steamboat. Repenting, sorrowing David was not the man for him. So this Goliath fell by the smooth stone from the brook of Living Truth.—The Christian.

Putting men "under saws and harrows" is rendered by some critics as putting them among them, or to them: that is, reducing captives to bondage, as was the custom of those times, and requiring them to work with saws, harrows, axes, and in brick kilns. Dr. Adam Clarke, Benjamin Boothroyd and others endorse this translation of 1 Sam. 12:21, and existing manuscripts give the same reading for 1 Chron. 20:3.

### THE WATCHFUL USE OF OPPORTUNITY

"Redeeming the time" (Eph. v. 16)

The disciple of Christ is to be an expert merchant in the commodity of the time. He is to be always engaged in "buying up opportunity." He is to allow no one to be the peer of the Master's servant. His vigilance must never sleep, and he must never be away from the market. Every moment must be bought up for the King, and used in the service of his kingdom.

And therefore the disciple will be busy buying in seasons both grave and gay. He will not allow the evil one to buy any of the brighter seasons for his own infernal purpose. Seasons of merriment will be purchased for the Lord; bright moments of wit and humor will be gained for him. This will never mean that merriment will lose its sparkle; it will really mean that sunlight will be added to common daylight, because the merriment will shine with the very lustre and purity of the love of Christ. All wit will be perfectly clean and there-

fore translucent, containing nothing which darkens or defiles. Gaiety will become the most intimate friend of sanctity, and will be the possession of the Lord.

And the watchful merchant will also buy up all the darker seasons for his Lord. He will not allow his moments of disappointment, or sickness, or adversity, to be owned and used by the devil. He will rather claim that the black seasons may be used for the home of Christ, and he will accordingly bring them and offer them to his service. A dark house, with the Lord in it, becomes a temple of ineffable fellowship.

But in all these purchasings everything goes to the early buyer. To be first in the market must be our constant aim. Let us regard every moment as precious treasure, and before the enemy of our souls can lay his hand upon it let us be up and buy it for the Lord.—J. H. J.

### FEBRUARY REPORT

#### Sermons

Blair, 19th .....	1
Cambridge, 21st .....	1
Schoolhouse near Cambridge.....	4
Total.....	6

#### Expense

Omaha to Cambridge.....	\$5.16
Cambridge to Arapahoe.....	.27
Arapahoe to Cambridge.....	.27
Meal .....	.25
Total.....	\$5.95

#### Money Received

Cambridge .....	\$18.50
Salary .....	\$70.00
Expense .....	5.95
Due.....	\$75.95
To credit on order.....	\$18.50

#### Remarks

During February we have been greatly handicapped on account of the weather. The greater part of the month the snow has been so deep and the roads so bad that it was impossible for people to get out.

We are now engaged in a meeting in Sister Phelps' neighborhood, near Cambridge. We have tried to respond to Sister Phelps' call to "come over and help us" for some time, but something always heretofore intervened. We are having a large attendance, and the attention and interest are the most marked I have seen for some time. Pray for results.

ALMUS ADAMS,  
Evangelist.

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ROBERT G. HUGGINS, Editor.

VOLUME 87.

AKRON, O., MARCH 10, 1915

NUMBER 13

## IN MEMORIAM

My husband dear is sleeping now, Within his narrow grave. In which he knows not anything Nor speaks his Maker's praise.	Lk. 8:52 Eccl. 9:10 Eccl. 9:5 Psa. 115:17
His children may to honor come, And from that honor fall; Unconscious is he of them all, For all his thoughts are gone.	Job 14:21 Job 14:21 Eccl. 9:10 Psa. 146:4
Until the heavens be no more, He'll not awake from sleep; The grave will be his only house, And in it he will wait.	Job 14:21 Dan. 12:2 Job 17:3 Job 14:4
But some glad day he'll hear Christ's voice, And from his grave will come; Will dwell in Paradise restored, Bright shining as the sun.	Jno. 5:28 Jno. 5:29 Rev. 2:7 Matt. 13:43
There none will ever say "I'm sick," Nor suffer death nor pain; But with a life that never ends Upon the earth he'll reign.	Isa. 33:24 Rev. 21:4 Mk 10:30 Rev. 5:10
His body fashioned like his Lord's, He'll over nations reign, Joint heirs with Christ and all his saints, O'er land and sea they'll reign.	Phil. 3:21 Rev. 2:26, 27 Rom. 8:17 Zech. 9:10
O Lord, give ear unto my word, And let thy kingdom come; Restore to life thy sleeping saints, And change the living ones.	Psa. 5:1 Matt. 6:10 Dan. 12:2 1 Cor. 15:51

To the memory of Bro. Edward M. Gates, who was born in Indiana December 12, 1856, and died near Quinlan, Okla., January 22, 1915, aged 57 years, two months and ten days. To his bereaved wife, Ella W. Gates, these lines are dedicated.

H. M. WILLIAMS.

## SIMON PETER

The Sinner, the Disciple, the Apostle and the  
"Rock" Upon Which the Christ Built  
His Church

Dr. N. L. Willard

As no woman on earth can show a record equal to that of Mary Magdalene, so no man on earth can show a record from start to finish that will equal that of Simon Peter. He was a peculiar man, was Simon, a very peculiar man. He was an "ignorant" man compared with the lawyers and scribes and high dignitaries of the synagogue; a man who was a hale fellow, but one who could defend his rights; a man who could swear or pray, according to circumstances; and yet a man tender, loving, kind and absolutely trustworthy. His language had no doubt at times a sulphurous taint,

and quite likely in his conversation with his fellows words were used not wholly fit for ears polite. But then they were only common Galileean billingsgate fishermen whose chief object was to catch a big supply of fish, for this was their food and support.

Now it seems that Simon, and Andrew his brother, were busily engaged one day in mending their nets, not far from the shore, if indeed not actually on shore, when a distinguished looking stranger stopped for a moment as if to watch their work. He, however, was not looking so much at that as at them. Seemingly satisfied, he said to them in a voice so authoritative and yet so winning as to instantly arrest their attention, and they looked up at him. Said he: "Follow me, and I will make you fishers of men." Now, the record says, "They arose and followed him," but it does not say they did it then. To me it is hardly reasonable to suppose that these two men, men of the world, would deliberately drop their work and leave all behind that they owned, to follow a stranger who had simply said: "Follow me, and I will make you fishers of men." Still, whether they followed him then or later is of no moment. The fact is, they really did follow him, and that is all they had or we have to do in order to find him.

Now there is one beauty about Simon, as there was about Mary: there was not a dishonest hair in their heads. Neither pretended to be other than what each was at the time. Mary was an immoral woman before she met Jesus, and she didn't deny it, nor try to. But we know what she became afterward—after she had met Jesus. Simon, the eccentric, impulsive, mercurial and impetuous common fisherman, frankly admitted all that he was, and no doubt wondered why or what that "stranger" saw in him to make him a "fisher of men." But Jesus knew. He saw in these very characteristics a big streak of pure virgin gold, an incrustation of clear white water diamonds which only needed a master hand to make him the premier of his earthly cabinet.

Now satan also knew all this, and he went after Simon as after Job. He used all of his devilish devices to recapture Simon, and Simon had so much worthless matter clinging to him during the purifying process that he was not free from human weakness. While the Sacred Record does not at this particular time give any details of Simon's wavering in his new allegiance, the fact is that matters got so threatening that Jesus went out of his way, as it were, to head off satan's efforts. It was the very day of his arrest, but some hours before it—a fact which Simon did not real-

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ize. Jesus and Simon were evidently talking together in a general way, when Jesus in an impassioned voice said: "Simon, Simon, behold satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee that thy faith fail not. And when thou hast turned (Emphatic Diaglott), strengthen thy brethren" (Luke 22:31, 32).

Did ever a man before or since have a better advocate than this? But see how Simon swelled up as he replied to Jesus. He would show satan what kind of a man he was, so he would! So he dramatically exclaimed: "Lord, I am ready to go with thee, both into prison and to death!" Big words, those, Simon! but for the moment he honestly believed them. But Simon didn't know what that day had in store for him, but the Master did. And notice that Jesus called him by his surname, "Peter," not "Simon." "I tell thee, Peter, the cock shall not crow this night before thou shalt thrice deny that thou (even) knowest me!" Simon could scarcely believe his ears, and he was troubled. But the opening events leading to earth's greatest tragedy had set in, and for the moment Simon forgot the ominous prediction. He was present, however, when the actual arrest took place. Instantly the human instinct of defense and revenge burst forth in Simon's breast, and either taking one of the two swords the disciples had, or snatching one from one of the soldiers, he made a murderous stroke at the first man he saw, who happened to be Malchus, servant of the High Priest. In his rage he struck wildly, and instead of splitting the man's head open he simply clipped off an ear. Jesus saw this and quickly said to Simon: "Put up thy sword, for they who take the sword will perish by the sword." In this case it was a fact, for the armed men could easily have killed every man of the little band with Jesus and completely defeated the divinely arranged plan.

So, with Simon and likely others following, the guard, with its royal prisoner, and satan keeping an eye on Simon, took up the fatal march to the court of death. It was a cold night, but a fire was burning brightly on the hearth as they entered. Simon took a seat somewhat apart, and seemingly was but a curious spectator. This was the first indication that satan had gotten a hook on Simon and that he was showing signs of weakening. Poor Simon. He was in the toils, but as yet scarcely aware of it. A second and stronger hook was prepared for him as he sat by the fire warming himself, and it came in the shape of a woman, of course! (Curious how satan almost always selects a woman to get us into trouble, especially if "us" is a man.) She was only a maid servant, to be sure, but yet a fit tool to do the work. She came simpering up to Simon and writhingly said: "So thou also wast with Jesus of Galilee!" (instead of "Nazareth," showing how little she knew of him or about him). Simon was deeply offended by this unsought interview, and he resented it by haughtily replying: "I know not the man, nor do I know what thou sayest!" What a prevarication, and that too, right on top of the other one!

But then what is a lie or two, more or less, at such a time as this? A little later, an hour perhaps, a second maid servant, a brazen one, came

in with a lot of congenial friends, and, seeing Simon, she pointed him out to them with: "This fellow was also with Jesus of Nazareth!" Simon's anger burst forth in an oath (an oath is an appeal to God as a witness to the truth of a solemn declaration): "I tell thee, I do not know the man!" Satan smiled a sardonic grin, for he knew now that he had Simon on the run, and he threw out another hook.

The trial of Jesus was about over. He was convicted and sentenced to death, and the crowd came out with him in their midst. Simon was undoubtedly talking loudly, for some of the men came up to him and said: "Surely thou art one of them (his disciples), for thy speech betrayeth thee." Losing all control of himself, Simon began to "curse and to swear," declaring with all the emphasis he could command: "I know not the man!" Jesus was near enough to hear this last positive denial, but he spoke no word. He simply "turned and looked at Simon;" and the hideous spell was broken, for at that moment the cock crew! The shrill notes of Chantecler, ringing out in the still hours of the early morning, rang in trumpet tones in Simon's ears, while the last, inexpressively sad, pitying and loving eyes of the blessed Master went like a red hot iron into the deepest recesses of his guilty soul. Remembering the words of Jesus to him in the earlier part of the day, and realizing that he had literally fulfilled every word, the wretched man, with his face buried in his hands, rushed wildly out to weep the bitterest tears of his life. Then satan knew he had lost his prey, for he can not withstand the tears of true repentance, as was Simon's, and that was exactly how he came to lose Mary. But as the fountain of tears with which Mary washed the feet of the blessed Christ, and also washed away every vestige of the former life, so did the bitter tears of Simon wash away from his guilty soul every taint of his perfidy and treachery. The lesson was indeed a bitter one, but it was absolutely necessary to make him the bold and fearless apostle he afterwards became. That he, in his agony and remorse, prayed as he never prayed before, goes without saying. He prayed for forgiveness and reconciliation with the Master, and that his prayer, preceded by the prayer of Jesus himself but a few hours before, was heard and answered by the Eternal Father, is abundantly proven by his after life and death. The first name that passed the holy lips of the newly risen Lord was that of "Mary," and the next was that of "Peter;" for, said he, "Go and tell Peter and my brethren that I have risen and go before them into Galilee." This is conclusive evidence that Mary knew Peter personally, as well as the other disciples. She knew where to find them, and knew them when she found them, and they knew her.

But, poor child, she was so exhausted from her walking and running, and so excited and elated over the amazing news she had to impart that she could scarcely speak. But, with hands and arms extended, she managed to cry out: "He has risen! The Lord has risen! I have seen him; yes, seen him, and he has spoken to me. Indeed he has, and Peter, he told me to come and tell thee personally that he had risen!" That settled it with Peter

and John. While to the rest Mary's words seemed like "idle tales," these two men, without waiting another minutes, started off as fast as their legs could carry them to the sepulchre, John in the lead and Peter a close second, because John "did outrun Peter." While they saw no angels, nor did they meet Jesus, they saw that the sepulchre was tenantless and that was enough. They quickly confirmed Mary's words, and before many hours they saw Jesus himself standing in their midst.

As to Peter as a man, it was as real a resurrection from his former state to the lofty office of an apostle, and that too as the premier of the then "eleven," as was (and I say it most reverently) that of the Christ from temporary mortality to immortality. The dross in Peter's nature was all burned out, and the pure gold shone out brightly. And when he preached that wonderful sermon on the Day of Pentecost, a sermon which has comforted and "strengthened" millions of hearts, and will continue to do so until the end, a sermon so acceptable to the Father that the Holy Ghost manifested itself in "cloven tongues of fire," three thousand souls accepted Jesus and eternal life. Peter preached the truth, while "Billy" Sunday preaches about twenty-five per cent. truth and seventy-five per cent. diabolism and slang. It might pay Mr. Sunday to read that sermon of Peter's, especially what he says about "going to heaven." But "Billy" took away with him over fifty thousand dollars in cash, and a third as much more in presents and the like, for his work, while Peter didn't get fifty cents, or even a denarius (less than fifteen cents) for his.

But then "Billy's" reward has come, maybe, while Peter is simply awaiting the return of the Master, who has "Peter's reward with him!" Now that Peter did not get a silver piece, much less a gold piece, witness his reply to the beggar lame from his birth when he asked for alms: "Silver and gold have I none, but such as I have," said he, "I give unto thee." Taking the cripple by the hand, he commanded, in the name of Jesus Christ of Nazareth, "Arise and walk!" And the beggar obeyed and was healed! It looks to me, to use baseball talk, as if in this "inning" the umpire had declared "Billy" out before he had gotten three yards from the "home plate" towards the "first base," while, on the other hand, Peter made a "home run," and had time to spare.

Another thing: There can be no greater possible contrast between the teachings of the Master and the preaching of Peter, and the rantings of Mr. Sunday. The latter copyrighted most of his alleged "sermons" lest somebody in a moment of mental aberration might use some of them again. Baseless fear! They will be forgotten as quickly as the razed place in which they were utter. But I never heard of the "Sermon on the Mount," or Peter's grand discourse, being copyrighted; but then they are different from Mr. Sunday's, which accounts for it, perhaps.

But returning to Peter. He later on retracted his three denials of the Christ by three of the most solemn declarations of his love and loyalty, and he proved his sincerity by the spotless purity of his after life. He devoted every energy he possessed to aid in "strengthening" his brethren, until

at last he was taken to Rome to die for his faithfulness. He asked one favor; he said he was not worthy to die as his Master had died, and he begged to be crucified head downward—a request which, it is said, was granted. Brave Peter! But Peter, when in the "regeneration," when he that was dead but now "is alive forever more," shall hand to thee thy great "reward," we pray that we may meet thee and see thee ascend the golden steps of thy tribal throne under Jesus with an effulgence of glory that shall have no ending. Amen!

## DOCTRINES OF THE CATHOLIC CHURCH: DO THEY AGREE WITH THE TEACHINGS OF THE CATHOLIC VERSION OF THE SCRIPTURES?

### Article 2

It is a remarkable fact that all denominations and religious are founded upon the writings and teachings of some particular man or woman. We admit many claim that the scriptures of the Old and New Testaments are the word of God, the only rule of faith and obedience. The Presbyterian church teaches that "The authority of the Holy Scriptures, for which it ought to be believed and obeyed, dependent not upon the testimony of any man or church, but wholly upon God (who is truth itself), the author thereof; and therefore it is to be received because it is the word of God." To this we agree and endeavor to practice. But all (the Presbyterians included) make void the word of God by the teachings of their catechisms, confessions of faith, etc. The Christian Scientist studies the writings of Mrs. Eddy; the Russellites the writings of Mr. Russell, etc.; so these are no better than the Roman Catholics, who blindly follow the teachings and instructions laid down in their "Catechism of Christian Doctrine," and the traditions of the church which the priests teach is the "unwritten word of God." They claim, as a scriptural authority for this, the words found in 2 Thess. 2:14: "Therefore, brethren, stand fast and hold fast the traditions which you have learned, whether by word or by our epistle."

A careful study of the epistle will reveal that the apostle Paul exhorted his beloved brethren, "by the mercies of God," to stand fast in the belief of those truths which they had heard from him, not only admits the rage of persecution, but against the artifices of deceivers maintaining the instructions which he had given them, whether by word of mouth when with them, or by any verbal message, or by his former epistle (1 Thess. 3:6-13; 4:1-8). Of course the apostle Paul's oral "traditions" were worthy of credence and obedience, but how should we, at this day, know anything of them, excepting as they were written for our benefit? It is therefore a singular instance of the "deceivableness of unrighteousness" in "the man of sin," the pope of Rome, to attempt the support of this corrupt system by a single word in that very chapter which most fully exposes his devices. Read verses 1-12. For oral traditions, of equal authority to the written word, being the rule of its interpretation and committed to the keeping of the church (that is, to the Romish priests) has

been the grand support of popery for centuries; and of this fundamental principle they have no better scriptural proof than this single word, and one or two more of similar import. See Matt. 15:1-20. Notice especially verses 9 and 12. Read Rom. 6:17 and Jude 3. No room to add to that already delivered to the saints.

Because of this presumption on the part of the priests, this question in the catechism is asked: "How shall we know the things which we are to believe?" Now note the answer: "We shall find the chief truths which the church teaches in the Apostle's Creed."

Brethren, permit me to repeat this creed; it was drummed into me when I was a boy, for all the Protestants repeat it every Sunday! Little do they realize their relationship to the corrupt system. She is their mother, they are her daughters! God's church, the church of the First Born, whose names are written in the Lamb's Book of Life, are virgins.

Now for the creed: "I believe in God the Father Almighty, Creator of heaven and earth, and in Jesus Christ, his only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried. He descended into hell; the third day he arose again from the dead. He ascended into heaven and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the living and the dead. I believe in the Holy Ghost, the holy Catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen."

Dear Catholic friends, here is your creed. It contains a great deal that is true, but I fail to find any mention of purgatory, eternal torment, heaven the home of departed souls, confession, the sacraments, and all the awful blasphemous teachings about Mary being the mother of God, the worshiping of saints and their images, the sacrifice of the mass, keeping of holy days, drinking of holy water, blessing of relics, and addressing priests by names nowhere found or authorized in the scriptures, your own Bible in particular. Why do you address your priest as "Father?" Your own Bible expressly forbids this. Matt. 23:9 reads: "And call none your father upon earth; for one is your Father, who is in heaven." Our dear Lord addressed himself to the disciples and the multitude in the presence of the "scribes and pharisees." The writer has often been impressed by the similarity of the "scribes and the pharisees who sat in Moses' seat." and the hierarchy of the Roman Catholic church today. Read the 23rd chapter of Matthew, and in the place of scribes and pharisees read popes, cardinals, bishops and priests; see how closely they fit into the description our Lord gives. Read verse 6: "And they love the first places at feasts, and the first chairs in the synagogues; and salutations in the market place, and to be called by men rabbi."

It is not so long ago that our attention was directed to a reception given by the President to the foreign ambassadors, among these the newly elected candidates (Farley and O'Connor), claimed to be princes, hence of royal blood and entitled to a place at the head of the list. When President

Taft attended as the President of our country a dinner given in the city of Boston, Cardinal O'Connor occupied a seat higher in place of honor than the Governor of the great State of Massachusetts! Everywhere this spirit prevails. In the Catholic church the pope, even by educated men and even those profession to be Christians, is addressed a "Your Holiness." This is awful. Notice the attitude of our Lord when he was thus addressed, and his answer: "And when he was gone forth into the way a certain man, running up and kneeling before him, asked him: "Good Master, what shall I do that I may receive life everlasting? And Jesus said to him, Why callest me good? None is good but one, that is God" (Mark 10:17).

This is another of the titles the rabbis effected. Christ knew, as no other man ever knew, the depravity of the human heart. He knew that God only was the fountain of goodness; that no human being, not even himself as a man, could accept this title. God is the fountain of perfection, goodness and excellence. He is the Father of lights; every good and perfect gift comes down from him. Hence what a terrible thing it must be in God's sight to see men worshiping their fellowmen, and calling them holy. How this desire to have a title attached as a prefix to our name takes hold of every walk in life. Women will sell their honor for the honor of a title; ministers of the various (I was about to say "gospel," but they know nothing of the gospel) churches love to be called reverend, doctor, pastor, etc. It is all so much of Rome, contrary to the spirit of the Bible. Even the followers of Russell, the so-called "pilgrim brethren," follow in the same rut, and will even though they may be illiterate tack some high-sounding title to their names. Mr. Russell himself, while on a preaching tour through Great Britain, wore a gown in the pulpit, amidst those he so much criticizes. It is only as we keep close to the teachings of the scriptures can we rise above all this foolishness.

Will our Catholic friends kindly give us their scriptural authority for the strange habilaments of their nuns, friars of the Franciscans, Augustinian, Dominican and Carmelite orders; their monks, living in retirement in the various monasteries throughout the land; the authority for the vestments worn by the priests, choristers, bishops, cardinals and the popes. Our Lord said: "Beware of the scribes, who love to walk in long robes" (Mark 12:38).

By what authority are your priests and nuns forbidden to marry? Surely not by the scriptures, for your own Bible condemns you. Listen to 1 Tim. 4:1-3: "Now the spirit manifestly saith that in the last times some shall depart from the faith, giving heed to spirits of error and doctrines of devils. Speaking lies in hypocrisy, and having their conscience seared, forbidding to marry, to abstain from meats, which God hath created to be received with thanksgiving by the faithful, and by them that have known the truth." Gibbon, in a masterful way, has pointed out the influence of the Judaizing teachers and the Gnostics, and other influence upon the minds of the early church. But it was reserved for the church of Rome fully to prove the truth of the scriptures by accomplishing these predictions in their most detesta-



ble enormities. We have learned from history in what manner the errors of the Judaizing teachers and the tradition of the pharisees, on the one hand, and the speculations of the heathen philosophers on the other, corrupted the pure doctrine of Christianity in the primitive times. But, it should not be forgotten that in subsequent ages, especially in the Roman Catholic church, the mythology of the pagans and the writings of the poets helped to introduce still further corruptions. For what are the nuns of popery by the vestal virgins of the Romans ingrafted on Christianity? The monks indeed are an unprecedented addition. Saints and angels, as mediators, answer to the demigods and heroes of the pagans; and the numerous processions and festivals of the papists, and the method of observing them, answer with surprising exactness to those descriptions in Homer and Virgil, especially in the latter. Indeed, it appears to me that a learned man who may have leisure to compare all the pompous and fascinating outward service of the church of Rome especially, though not there exclusively, with the Greek and Latin poets, might form a rubric and ritual from the latter.

How thankful we should be that our eyes are opened to see all this; that we have been taught and have obeyed the truth in the simplicity of the gospel; and now our hearts yearn with a deep longing to bring others out of bondage into the glorious liberty of the sons of God.

GEORGE B. ALLDRIDGE.

## CONTEND FOR THE FAITH

### No. 2

The editor says he contemplates losing several subscribers on account of Bro. Thomas' and Sister Woods' articles. If any are contemplating such a move let me ask them in all candor, Why? Those articles were unanswerable—is that the reason? Do you say, because you have no chance to reply? Brother, let us reason together. The prophets wrote the truth and told of the errors of their times. Jesus and the apostles did likewise. But did they give the pharisees and others a hearing and a place in God's book? A church paper is for the sole purpose of teaching the doctrines of the church, and everything printed in it should be to fasten doctrines and ethics more firmly upon the minds of the members of the body of Christ. Jesus said, "Beware of the doctrines of the sadducees." The same doctrine is in the world yet, and it is just as imperative that we shun it now as then.

Brothers, take up those two articles and read them again. For I think the first time you only saw some harsh reference to what you believe, and I am quite sure you did not on account of this see the sound argument. You perhaps thought Bro. Thomas ought not have said "Josephite," and that word grated on you a little. But I have thought many times when I have heard you talk-

ing about the orthodox that it would be just as well if you did not say "These go-to-heaven people," or "Those sky-kingdom fellows." So if you are equally guilty waive that, and study the real points made by these writers. They were contending for the faith and trying to rescue you from certain ruin. The whole plan of God is based on this fact, that Jesus Christ is the Son of God. You have been listening to men; now listen to God. Listen to a voice from heaven at the baptism of Jesus: "This is my beloved Son, in whom I am well pleased" (Matt. 3:17).

But I hear you say, "Baptism made him the Son of God." But that is not in the text. If that is a fact, and Jesus is and was the Son of God only in the same sense that we are, why not say that of Peter, or any others of the apostles? How did it come that God just said that of just one obedient believer, if that was all there was to it. But baptism did not make him the Son of God (only); Adam was the Son of God (Luke 3:28). When he was created he was good, but when put on trial, or when God gave him a work to do, he failed, and became a disobedient son. So God was not "well pleased" with him. In the case of Jesus he obeyed, and God said he was "well pleased" with his Son; just as you would say of your son who was obedient and good; you would be well pleased with him. But the obedience would not make him your son.

That Jesus was the Son of God before his baptism is evident from Luke 1:35. This is the language of an angel, not of men: "That holy thing which should be born of thee shall be called the Son of God." But you say he called himself the Son of Man. True, he did. But you say when he is called the Son of God it is in another sense than his begettal. Now, brother, you must allow me the privilege of saying when he is called the Son of Man it is in another sense, and has no reference to his begettal. Which of these two positions does the Bible support? You admit the Bible teaches that Jesus was the Son of God by begettal. But to get around that admitted fact you say all such scriptures are spurious, because they contradict other scriptures which refer to Jesus as the Son of Man. Now, brother, that is a little weak, is it not? We never call those scriptures spurious; we just deny that they refer to the begettal of Jesus. That won't work in the other case; so you are forced to say they are spurious—a very serious statement.

Let us now be candid and test the matter. If I can prove to you that he called himself the Son of Man in another sense, not in the remotest way referring to his begettal, will you be willing to accept it? When God created man he created him out of the dust of the ground (Gen. 2:7). But the woman was not so created; yet she is just as much of the dust of the ground as is the man. Both return to the ground at death. The man came directly from the ground, the woman indirectly. So the woman traces herself back to the ground through the man, and was called "woman" because she came out of man." So Jesus was called the Son of Man because the woman came out of man. He traces himself to man through the woman, just as woman traces herself to the ground through the man. ALMUS ADAMS.

# THE RESTITUTION

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## NOTICE

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## EDITORIAL

Sister Elizabeth Reed writes that her husband, Bro. H. V. Reed, is now preaching to pioneer audiences in southern Alabama.

Bro. Tucker adds: "I am ready to go anywhere in the State of California and preach for the brethren, provided they can not get a more experienced man. I have not been preaching very long. I want to get in contact with the brethren on the coast. I am willing to do all I can, and go when no one better can be had."

Bro. Joe Tucker writes: "A letter from my sister, Mrs. Geo. Smith, R.R. 1, Box 163, St. Mary in the Woods, Ind., says she is interested in the truth, but has no one to instruct her. Are there not brethren near her who can go and hold meetings? I am not financially able or I would go myself. I hope to hear of someone going there. The place is near Terre Haute."

Under "Communications" in this issue is a letter from a brother who quits The Restitution be-

cause it is "too one-sided;" but he commends and retains in his home another paper which he says is "fairest of all." Because The Restitution tells the truth, and nothing but the truth, it is not fit for his home. The other paper, which he retains, to our knowledge has advocated Josephism for years, and the editor has been a rabid Sababth-keeper for—well, as long as we have known him. Within the last few months he has changed his mind, and now is advocating an opposite doctrine concerning the Sabbath. In the last issue of the paper commended by our erstwhile friend is an article advocating that we are baptized into three names; that is, the trinity follows in rapid succession on Josephism! It seems from this that our mistaken brother wants a paper to advocate one doctrine a few years, then change to another, and thus continue to change; for if it were to quit changing it would get "one-sided;" and that is a terrible crime. A man who changes with the moon gets on all sides of a question, and in this way only can we keep from being "one-sided." How much love of the truth does a pretended brother have who takes papers that advocate for truth what is not truth, and publish to the world what he says he does not believe—takes those kind of papers, mind you—and ejects The Restitution from his home because it advocates what is truth, and also what he believes is the truth, for the trumpeted us reason that it is "one-sided?" "Brethren, pray for us, that the word of the Lord may run and be glorified, even as it is with you; and that we may be delivered from absurd and wicked men; for all have not faith" (2 Thess. 3:2).

Christian Science denies practically every fundamental principle of the Bible, as may be proved from their text book, "Science and Health."

1. They deny a personal God. God is mind. He is divine principle, not person.

2. They deny a personal Christ. "Our church is built on Christ, not a person, but the principle that Christ said is the way, the truth and the life. Christian Science is the way, and its foundations are eternal."

3. They deny a personal man. "An illusion." "There is no matter."

4. They deny the fact of sin. "All is good; there is no evil."

5. They deny the forgiveness of sins. "God, which is life, truth and love, never forgives sins."

6. They deny that Jesus Christ came in the flesh. "An error of personal belief; an illusion; a belief that what is termed matter has sensation." This last is a distinct form of the Anti-Christ (Read 1 John 4:3; 2 John 7.; R. V.).

## COMMUNICATIONS

I enclose some newspaper clippings. If you think they are worthy of space you can publish them. They report a notable fulfillment of Rev. 17:2-5—the woman arrayed in purple and decked with gold and precious stones. The gifts enumerated are from the kings of the earth who have committed fornication (verse 2). Who can doubt but that this refers to the Roman Catholic church?

In The Restitution of March 1st Bro. E. W.

Knapp has three births—the natural, the birth of water, and the birth of spirit. Jesus, speaking to Nicodemus (John 3:5) only speaks of two births; after the natural birth, another birth. "Must be born of water and of the spirit;" water and spirit both act in harmony to produce the spirit birth. Bro. Knapp can do no better than read Dr. J. H. Thomas' tract advertised in The Restitution, "The New Birth: or How One is Born of Water and of the Spirit." He makes it very plain. I wish everyone interested in the subject could read it. Yours in the faith,

MRS. BELLE KEITH.

Dear Bro. Huggins:

I thought the readers of The Restitution might be interested in the meeting that the little band of believers in the vicinity of Bourbon, Ind., have had. Bro. J. H. Anderson, of Troy, Ohio, came to us on Tuesday evening, March 16th, and remained until Saturday, March 27th. He began the meeting Wednesday evening, speaking each week night, and twice on Sunday. The meetings closed Friday evening, March 26th, he having preached eleven sermons in all. Although Bro. Anderson came to us a stranger, we soon found him to be "a workman that needeth not to be ashamed," earnestly declaring the truth without fear or favor.

As a result of his work here three were baptized into the all-saving name—Mrs. Chas. Senff, Miss Willo Roose and Dale Rouch. We feel very much strengthened as a result of our meeting together, and ask God's blessing upon our brother in his work. Now, may these young people, as well as us older ones, walk faithfully in the narrow way that leads to the kingdom of God, is my prayer.

MINNIE B. ROUCH.

Editor Restitution:

The writer has just returned from Bourbon, Ind., where he held a meeting from March 17th to 26th. We are glad to report that the meeting was a success. We found that the brethren at this place are sound in the one faith. We had the pleasure of baptizing Miss Willo Roose, daughter of Bro. and Sister Andrew Roose; Mrs. Alice Senff, daughter-in-law of Bro. Philip Senff, and Dale E. Rouch, Sr., Minnie Rouch's son. The Lord willing, we hope to preach there again April 21-23.

J. H. ANDERSON.

Editor Restitution:

Enclosed you will find money order to pay my subscription to April 1st. Please drop me from your mailing list at that date. No, I am not a Josephite, or a Sabbath-Keeper either, nor am I a believer in sect, but I am a believer in freedom of thought and Christian fellowship. I am truly sorry to part company with the dear old Restitution, as I have taken it for forty years. But, brother, it is becoming too one-sided for me. The \_\_\_\_\_, published at \_\_\_\_\_, is the fairest paper published by our people, and I shall not allow it to leave my home. I write this that you may know I ignore all organizations, factions and

creeds, for organization means factions and creeds. Yours for righteousness,

N. H. HORNADAY.

Editor's Comments

This letter contains a curious mixture of positives and negatives. The positives are:

1. "I am a believer in freedom of thought." When Ingersoll was making war on God and the Bible precisely these words were reiterated in his lectures till they were worn out. God says to man: "Let the wicked forsake his way, and the unrighteous man his thoughts" (Isa. 55:7). If God requires us to "forsake" our thoughts, where does "freedom of thought" come in? And Paul, the peerless thinker, says we must bring into captivity (prison) "every thought to the obedience of Christ" (2 Cor. 10:5). Our thoughts, instead of roaming around in "freedom," should be locked up in prison!

2. "I am a believer in Christian fellowship." The word "fellowship" means "contribution," as may be seen by the Greek in Acts 2:42, where the primitive believers are said to have "continued steadfastly in contributions." While our brother writes that he believes in Christian fellowship, in the same letter he avows his intention to "steadfastly" refuse to contribute to The Restitution. It would be refreshing if he would show us his faith by his works (Jas. 2:18).

3. Finally, he is "for righteousness." About this he is a little "one-sided" himself!

Then, on the other hand, his negatives are:

1. I am not a Josephite.
2. I am not a Sabbath-Keeper.
3. I am not a believer in sect.
4. I am against "all organizations."
5. I am against all factions.
5. I am against all creeds (beliefs).
7. I am against The Restitution, for it is too "one-sided."

From this formidable list of positives and negatives one point is gained, and that is, if the reader goes wild in guessing what the writer is he can not mistake what he is not. Because he is against all organizations explains the trouble with this brother. The family is an organization; so is the city, the human body; and the church of God is "the body of Christ," and therefore an organization; and as our writer is against "all organizations," he stands opposed to the family, the city, himself, and the church of God itself! Nothing "one-sided" about him. He is against everything, and for nothing. True, he says he is "for righteousness," but if so, then he must be against unrighteousness, which makes him as "one-sided" in morals as The Restitution is in theology. Will readers of The Restitution who can endure sound doctrine, and who are so "one-sided" they want nothing else, busy themselves in getting new subscribers to take the place of those who are leaving us "for freedom of thought?" Your hearty co-operation just now will be heartily appreciated. Let us keep The Restitution alive, that its light may shine into the darkness that now covers the earth, and thus preserve to God's truth a witness in the closing days of this gloomy age. If the Lord is willing, Amen.

## HOW?

Flora A. Wood

The question has been asked me: "How were Mary and Elizabeth cousins if the Levites were to marry only in the tribe of Levi?"

Surely the one asking this question has read carelessly the history of Israel under the guidance of Jehovah. See Deut. 7:3. Here is a command from God: did Israel obey it? We know how prone they were to disobedience, and how times without number the men of Israel took to themselves strange women. It is recorded of their wisest king that he took wives of the heathen roundabout, and that they caused him to depart from the God of Israel and to serve strange gods. Now I believe Mary and Elizabeth were cousins because the Bible says so; I believe God on his own authority, without other evidence. But in all God's dealings with the human race he has not left himself without a witness. The heavens declare the glory of God (Psa. 19:1). "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse" (Romans 1:20).

And without excuse are they who stumble at the statement that Mary and Elizabeth were cousins, with the fact stated that the men of Israel repeatedly disobeyed God's commands as to marriage, as they did many others of his law. I am not writing this article for those who do not believe God's word alone, because it is the word of God, but for those who are honestly seeking the truth.

Bro. L. C. Thomas sleeps in Jesus, the Son of God, but his words are left with us. He says: "Intermarriages between the tribes of Judah and Levi were common. Mary's father and mother may have both been of the tribe of Judah; and yet if Mary's father's sister was the wife of Elizabeth's father, who was of the tribe of Levi, then Elizabeth would have been of the tribe of Levi, and cousin to Mary, and yet Mary, of the tribe of Judah by both father and mother. Or, if Mary's mother and Elizabeth's mother were sisters, then Mary and Elizabeth would have been cousins, and Mary yet of the tribe of Judah."

Then Bro. L. C. Thomas asks this question: "What shall we think of people who, knowing these facts, still continue to say that Mary was of the tribe of Levi and that those scriptures can not be genuine?" If I was to answer this question of Dr. L. C. Thomas I should say perhaps that what is spoken of in 2 Thess. 2:10, 11 has happened to them.

Again the question is asked: "How do you know Mary was descended from David?" Well, my friend, turn to Matthew 1:16; you will find it reads like this: "And Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called Christ." This is plain: "Jacob begat Joseph." No other man could be the natural father of Joseph but he who begat him—Jacob. Now turn to Luke 3:23; note with care this statement: "And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli." Could Joseph be the natural son of two men? Matthew says Jacob begat Jo-

seph; Luke says Joseph was the son of Heli. Both Matthew and Luke spoke under inspiration by the Holy Spirit of God, therefore both are speaking the truth. Did you notice Matthew uses the word "begat" throughout his genealogical record? Luke does not use this word, and why? Because Matthew is giving us the natural son, begotten son, while Luke is speaking of putative as well as natural sons. It is easy to see the meaning of the statement, "which was the son of Heli," that he was the legal (not the natural) son of Heli. Son-in-law of Heli by marrying a daughter of Heli. To us who believe the word of God there is no other possible conclusion. And whom did Joseph marry? Answer: Mary, the mother of Jesus, the Son of God. Heli was descended, the record tells us, from Abraham and David, and, being the father of Mary, she necessarily was of the lineage of Abraham and of David. Luke traces the David line through Nathan, Matthew through Solomon. Those lines were merged in one by the marriage of Salathiel with a daughter of Neri, thus making Mary a descendant of David through the royal or Solomon line. As in the case of Joseph, there is no other conclusion possible if we accept these scriptures or the word of God. And we have every reason to believe them genuine.

But enough has been said to show to the honest seeker after truth that both Mathew and Luke wrote truly and in perfect accord. There are many ways in which Jesus is presented to us as having no human parentage. He is the stone cut out without hands; he is the antitypical altar, which was not to be fashioned out of any stone which man has known (Ex. 20:25). God tells us plainly that no (mere) man can by any means give a ransom for his brother; no man can redeem his own soul; but, thanks be to God, he has provided a ransom; he laid help on one mighty to save. He sent his own Son, made of a woman (not a man), that whosoever believeth in him might not perish, but have everlasting life. That some count the blood of the covenant an unholy thing does not make the promise of God of none effect, for the blood of Jesus Christ (not the blood of Joseph) cleanses us from all sin. Thanks be unto God for his unspeakable gift.

## TRUTH

S. Roxana Wince

(Suggested by reading an address made by Bishop Foster several years ago to the Northern Indiana M. E. Conference.)

There is among men the notion that what is generally believed must be true; that what the multitudes hold as truth must have its foundation in the unimpeachable and immutable word of God. No thought has taken stronger hold on the human mind, nor is there any other so well fitted to mislead; yet that what the masses receive as truth is often the reverse, which will need but little demonstration. A very brief survey of history will soon show that from the beginning of the ages down to the present time unadulterated truth has made her abode with the few. Abraham was called out from a family of idolaters to become



the father of them who should after him believe and have their faith counted to them for righteousness. Of all the nations of the earth during a long period only the Israelites were entrusted with the oracles of God, and of these in Elijah's day, in the ten-tribed kingdom of Samaria, but seven thousand were found who had not bowed the knee to Baal.

At Christ's first advent into the world but few were holding the truth in relation to that event, among whom can be counted the Magi, the shepherds, Simeon, Anna, Zacharius and Elizabeth.

In the dark era preceding the Reformation the multitudes were believing almost anything but the gospel. The gods, the doctrines, the rites, the superstitions of heathenism, with all their attendant immoralities, had captured and were holding the fickle masses. So easy does it seem to apostatize, so hard to cling to truth.

It has ever been the tendency among men to make for themselves systems of faith; to hold fast the traditions of their fathers as to the Molochs, Asheras and Baals; to accept as true any dogma that has clinging to it an air of mystery and of years, especially if it has a semblance of the true, while at the same time giving license to sin.

Truth has only lived by continual protest against error and despotism. Forces that have seemed weak and feeble in the eyes of men have been used of God to shake and to overthrow the fortresses of falsehood.

Luther and Melancthon fought battles against "the mystery of iniquity" enthroned at Rome, beside which Marathon and Marengo pale. They let go of tradition, and proclaimed as their teacher the word of God. Nerved and armed by that word they faced the world, and triumphed.

But not many are willing to "suffer on behalf of Christ." They would rather deny him by denying his words than to be denied and ignored by men. It takes a brave man to step up boldly on the platform of truth, and bear the resultant shame and contumely, and fiery persecution. Yet, as Bishop Foster said in his long time ago address, "No statements are valuable to man which are not true." How I wish that every living being could find that out and act upon it. They would certainly not be so easily carried away as they are by Eddyism, Russellism, spiritualism, etc.

Jesus Christ came into the world to save sinners. This statement is proven to be truth by incontrovertible testimony. How many millions have been washed and made white by his blood! But take him who is "the resurrection and the life" out of the world and there would be no hope; no one could be cleansed, no one be rescued from death. Yet how few like Bishop Foster rest upon Jesus as "the resurrection and the life" in the hour of their sorrow. How few believe that the graves are to be opened and "the sea to give up its dead." The resurrection is denied and the faith of man overthrown. It is said to be impossible that God should bring from the dust the sleeping myriads of earth; yet why impossible? You can tear a watch all to pieces; you can even grind its separate parts to powder, and its maker can reconstruct it. Why not God reconstruct his watches when he knows just how to do it? He has done it in the past, and he can do it in the future. He

proved the doctrine of the resurrection to be true by the literal upstanding from the death state of our Lord and Savior, and by the resurrection of many others who "came out of the graves after his resurrection and went into the holy city and appeared unto many," and who, being the anti-typical first fruits, were of course immortalized and are filling some place in his plan. And because Jesus lives, and they live, we too shall live. There is that in every human being which in some mysterious way makes that being have such ownership of all that makes him a distinct personality, that it can not enter any other human being or become part of any other organism, much as people have argued as to who ate Roger Williams. God watches and keeps apart the dust of those whom he has set apart for himself. They shall come forth to a resurrection of life. There the trusting heart can rest and take comfort. How good it is to have the truth!

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#### OBITUARY

Melvina Catherine Himmelright, eldest daughter of George and Lucinda Himmelright, was born January 8, 1898, on a farm in Jordan township, Warren County, Ind. At the age of six weeks her parents moved to a farm near Attica, Ind., on which they lived one year, after which they returned to Jordan Township, where they have since resided. Melvina finished her common school and received her diploma last year. On September 8, 1919, she, with her sister Verna entered the High School in South Bend, Ind., making their home with their aunt and uncle, Mr. and Mrs. R. C. Railsbach. She enjoyed her school work and studied hard to prepare her lessons. She regretted much to miss school, and worried because Verna was out of school on her account.

Although Melvina has never been a strong girl, she gained in weight from the time she entered High School until Christmas, after which she seemed to gradually be on the decline until three weeks before her death, when she temporarily gave up her school work, which to our sorrow proved to be the final giving up of all work. Her severe illness, however, lasted one week and two days. She died March 25, 1915, at Epworth Hospital, South Bend, Ind., after a week of intense suffering with blood poison in the head. She had suffered much all her life and was very sympathetic for others who were afflicted in any way.

Melvina was baptized October 19, 1914, at South Bend, Ind., by Bro. S. J. Lindsay. She now sleeps in Jesus. She leaves her parents and one sister to mourn her loss. Though we miss her now, we hope to meet again in that glorious resurrection when Jesus comes.—Written by Lydia Railsbach.

Brief funeral services were held by Elder R. C. Railsbach at his home in South Bend, and Sister Himmelright was taken to her parents' home in Warren County on Friday morning. Her funeral services were held on Sunday, at 2 o'clock p. m., March 28, 1915, conducted by Elder D. E. Van Vactor, speaking from the text Rev. 1:18. A choir of neighbors and a soloist from West Lebanon furnished appropriate and well rendered music. The floral offerings of sympathy were profuse and beautiful. A large assemblage of rela-

tives and friends were in attendance and accompanied the grief-stricken parents to Pence Cemetery, where they laid their loved daughter to rest.

Melvina's book of life we close, and lay her there in sweet repose. D. E. VAN VACTOR.

### AN OPEN LETTER

#### No. 1

#### Explanations of Scripture Submitted By One in Error

You say we are called mortal because we have corruptible bodies (1 Cor. 15:54). This text lacks the proof. In the 51st verse Paul states that we shall not all sleep; in other words, not all die. In John 11:11 Jesus said: "Lazarus sleepeth." His disciples misunderstood him; and in verse 13 he spoke of his death, and in verse 14 spake plainly and said: "Lazarus is dead."

Question—Was one Lazarus dead, and one living? If so, find us the account of the one that did not die.

Here we learn that "death" and "sleep" are synonymous terms. Then when Paul says "We shall not all sleep" he means that we shall not all die, but must undergo a change, however, and then states in plain terms when that change is to take place at the sound of the last trump. The dead are raised incorruptible, and we, those who do not have to die or sleep, are changed from corruption to incorruption.

In verse 53 we are told that this corruptible must put on incorruption, and this mortal must put on immortality. This is the change we undergo. So in your verse 54 we get the proof of this change to the immortal, and by that, "death is swallowed up in victory." And in verse 55, because of this change, we sing the victory over death and the grave. In verse 57 we learn that this victory comes through Jesus Christ. If your position be true, people are in life singing the victory independent of this change, but in the absence of the proof I can not accept of it.

In Gen. 2:7 we read that God formed man—not the body for a man—of the dust of the ground. This form he called man, "and breathed into his nostrils"—that is, man's nostrils—"the breath of life," "and the man," formed of the dust, "became a living soul."

God did not breathe some living thing into the man, but something that caused the man to live. So what you call the "body" is what God calls the "man," and also "mortal man" (Job 4:17). Then you can see that Paul is correct in saying that "this mortal must put on immortality" before it can live forever. No place in the scriptures do we find immortality referred to any other than this mortal man, and always in the sense of a conditional gift.

ALMUS ADAMS.

If the purposes of life are to be givers of joy they must be noble purposes. Low aims and purely selfish projects, while they may incite to temporary industry, carry with them the seeds of failure and disappointment; for, when pleasure alone is sought for as an end and aim it always eludes the grasp. When we think we have secured it, it turns to ashes.

### BEATING THE CLOCK

Our British cousins show an aptitude in scenting American fakery that might well be emulated by some of our reputable publishers on this side of the water.

On January 20th, under the caption, "Pastor Russell's Lambs," London Truth devotes a very interesting expose to the activities of the benevolent Brooklyn divine whose "sermons" have long graced the columns of our press as paid advertisements. Just a month later the Chicago Tribune finds that it can no longer accept such advertising as "Pastor" Russell puts out under the auspices of the "International Bible Students Association," and it will be interesting to note how many Sundays will elapse before other newspapers follow suit.

In the New York Herald, February 22nd, "Pastor" Russell's sermon starts off as follows:

"Duluth, Minn., February 21.—Pastor Russell preached here twice today. The large auditorium was filled to overflowing, and hundreds were turned away."

The edition carrying the advertisement went to press on or about midnight of February 21st, the very day "Pastor" Russell was hanging the S. R. O. sign on the Duluth tabernacle, fifteen hundred miles away. It was Sunday, and the chances are that "Pastor" Russell's two-column advertisement was delivered to the Herald some time Saturday, the day before the mad throng stormed his Duluth "services." It is customary for the Monday advertising forms to be made up and virtually closed Saturday afternoon. Now, unless "Pastor" Russell's press agent telegraphed this introduction to the Herald the statement at the beginning of the sermon is obvious twaddle, and the rest of it may be appraised accordingly. The "International Bible Students Association" states that "Pastor" Russell's sermons appear weekly "in approximately fifteen hundred newspapers in the United States, Canada, Great Britain, South Africa, Australia and Scandinavia, in four languages." Was this interesting message from Duluth ticked off by telegraph and cable in four languages to fifteen hundred newspapers all around the globe, or is it on a par with "Pastor" Russell's world-famous prediction, made in 1889: "The final end of the kingdoms of this world and the full establishment of the kingdom of God will be accomplished by the end of A.D. 1914."

Patent medicine advertising isn't the only quackery that seeks to crawl in under the tent of respectability via the newspaper advertising columns.—Puck.

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ROBERT G. HUGGINS, Editor.

VOLUME 67.

AKRON, O., APRIL 30, 1916

NUMBER 14

## THE PILGRIM SONG

A. K. Bond

A pilgrim to the Holy Land,  
With sandaled feet, with staff in hand,  
I journey through the world below,  
Singing, singing, as I go.

I have blithe songs of joy and praise,  
I have brave songs for sadder days;  
But, come there weal or come there woe,  
I still can sing as on I go.

I sing of earth, so wondrous made;  
I sing of stars that shine o'erhead;  
Of sweeter joys than mortals know  
In that bright home to which I go.

And when beyond the grave I stand  
I'll learn new songs of Fatherland;  
Is it their echo—who can know?—  
That keeps me singing as I go.

—Selected by L. G. Bartlett.

## A HAPPY EASTER

By Auntie Wince

I have had a happy Easter, made happy by happy thoughts of Jesus and the resurrection, for the day to me, notwithstanding its unfortunate name, has nothing connecting it with ancient gods and goddesses of paganism, but has, instead, everything that speaks of life—blessed, endless life. How much it means to me, how much it means to "a whole world lost in the darkness of sin."

Resurrection! How did it come about that Jesus was raised? We read his story over again as told in the New Testament, remembering that all the offerings made by Israel in ancient times were to be without blemish, and we find that Jesus was sinless. No deceitful words had fallen from his lips; no wrong acts had stained his character. He had broken no law of his heavenly Father, and to such a being only was resurrection possible. His trial had been illegal; the testimony of the witnesses did not agree; and even the wicked Pilate said, "I find no fault in this man." No judge would have condemned such a man to death. Why, then, did he die? Why did he not call for "the twelve legions of angels?" Because the Father had given the cup and he must drink it. It was "expedient that one man should die for the people, that the whole nation perish not." "And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad;" the other tribes of twelve tribed Israel.

He "laid down his life for his friends;" he "gave his life a ransom for many." "While we were yet sinners, Christ died for us;" he was

"made an offering for sin;" "there must of necessity be the death of the testator;" "make me free from the law of sin and death;" "delivered by the determinate counsel and foreknowledge of God;" "destroy death and him that hath the power of death;" "without shedding of blood there is no remission." These texts explain why the power was given him to "lay down his life and take it again."

He had made supplication with strong crying and tears to him who was able to save him from death; he had sweat, as it were, great drops of blood; he had prayed that if it were possible the cup might pass from him, but it could not be. Someone who could not be held in the prison house of death because of guilt must die, that all who were bound therein might be released and come forth; they who had done good, to the resurrection of life, and they who had done evil to the resurrection of condemnation. Someone had to die who was sinless, that the rest of us, by coming under his name, having it named upon us in baptism, might be covered with the robe of his righteousness, and all our sins being blotted out for his dear sake, we too might be accounted sinless, and a way be made, not only for our escape from the grave, but also for the putting on at the very moment of awakening of that blessed indestructible life, whereby we shall find ourselves in the likeness of Jesus.

Our Savior died that he might accomplish all this for his friends, and more, O so much more! He died, being the testator, that we who are the heirs of the promise, might come into the rightful possession of the kingdom of God, and of the crowns and the thrones thereof, with all the things that eye hath not seen, nor ear hear, that have been prepared for those who love God.

But what if Jesus had never risen? Not the least shadow of hope would there have been for man. Our life is hid with Christ in God. In no other way can we get it. Christ is our life, made so because of his resurrection. The bar for release from death to immortal life is sin. Jesus has broken that bar for all his obedient followers.

But if Christ had not risen our faith in him would be vain, for there being no released, sinless one who had been made an offering for us, we would be still in our sins, and held in death by inexorable law. No other conclusion is possible. We are mortal by nature, and though we come out of the grave, if found unpardoned it is only to sink back into death again as the rightful prey of broken law.

How thankful we are that God has shown us the path of life! How happy we are that Jesus



lives, and that because he lives we too shall live. We grieve to part with the dear saints of God; we do not like to stand by their dying beds, as I stood by dear Bro. Musselman's the other day, and feel that we shall enjoy their sweet fellowship no more in this present state. But even in the hour of parting, when our hearts seem ready to break with the agony that such parting brings, there is a calm undercurrent of joy that nothing can disturb; a sense of triumphing through Christ that death can not override.

"I shall see you again, Uncle John!" said one dear friend, as she took my dying husband's hand and bade him good bye. That is our joy. God has given us this assurance, "in that he hath raised Jesus from the dead." "Christ the first fruits, afterward they that are Christ's at his coming."

Having such blessed hope, let us purify ourselves even as he is pure, "that we may be gathered in, when the angels come rejoicing," "bringing in the sheaves."

### THE BUDDING OF THE FIG TREE

"Now learn a parable of the fig tree; when his branches are yet tender and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye see all these things (spoken of in verses 29 and 30), know that it is near, even at the doors" (Matt. 24:32, 33).

The above is a part of the answer Jesus gave his disciples when they asked him, saying: "When shall these things be, and what shall be the sign of thy coming?" (presence), etc. After telling them what signs should follow he said unto them: "Now learn a parable of the fig tree." Parables are of frequent occurrence in the New Testament. They always indicate something that our Lord wishes to make known to his disciples, or to the multitude. For example, "A sower went out to sow." The seed sown was the word of the kingdom, proclaimed to the people. "The kingdom" is likened unto good seed sown in a field. "The kingdom" is likened to a grain of mustard seed, etc. All these parables had a parabolic meaning. Why not the parable of the fig tree? Suppose that the fig tree should represent the Jewish nation. At a certain time Jesus saw a fig tree bearing no fruit (Matt. 21:18-29). So with the Jewish nation; they did not bear fruit unto righteousness. And presently it withered away. So with the nation of Israel; about the year 70 their city was taken by the Romans, and they were led away captive into all nations; their city trodden down by the Gentiles; this is their condition at present. Hear another parable; a certain householder owned a vineyard, and let it out to husbandmen. The owner sent unto them his servants to receive the portion of fruit due him; but the husbandmen were displeased, and beat one, killed another, and stoned another. He sent other servants and they did unto them likewise. The Lord having one beloved son, he sent him unto them, saying: They will reverence my son. But they said, This is the heir to the estate; come, let us kill him, and the inheritance shall be ours? And they cast him out and slew him.

When the chief priests and pharisees had heard his parables "they perceived that he spake of them." Seeing that they had done all these things

to his servants, the Lord said unto them: "The kingdom shall be taken from you and given unto a nation bringing forth the fruits thereof in their proper season (Matt. 20:33-46).

Again, in chapter 23, the Lord said unto the Scribes and Pharisees: "Behold, I send unto you prophets, and wise men, and scribes; and some of them ye will kill, crucify, scourge and persecute from city to city. That upon you may come all the righteous blood shed upon the earth, from Abel to Zecharias, whom ye slew between the temple and the altar." All these things shall come upon this generation, the generation then living. What could better represent them than a "barren fig tree," plucked up by the roots? We can see nothing so appropriate. Hence, says Jesus, "Your house is left unto you desolate." But shall it be left forever desolate? Let Jesus answer: "Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." This implies that Jesus would depart from them, and during his absence they would see the error of their way and come to repentance. Then they will be prepared to say: "Blessed is he that cometh in the name of the Lord." This is plainly set forth in Zechariah, when the Lord shall pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication; and they shall look upon me (Jesus), whom they have pierced, and they shall mourn for him as one mourneth for his first born (Matt. 12:10).

The reader will perceive from this that they must be restored to Palestine before this prophecy can be fulfilled. But we are told that they will never be restored! Let the prophet Ezekiel answer (chapter 37:21-28): "Thus saith the Lord God: Behold, I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side and bring them into their own land. (What land? The land promised to Abraham and his seed, Christ) (Gen. 12:1-4; 13:14-17; 15:18; 26:3-5; 2 Sam. 7:12, 13, 24-26; Psa. 105:6-11; Gal. 3 and Roma. 4). And I will make them one nation in the land upon the mountains of Israel, and one king shall be king to them all. And they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. Neither shall they defile themselves any more with their idols, nor with detestable things, nor with any of their transgressions; but I will save them out of their dwelling places; so shall they be my people, and I will be their God."

From the above prophecy we learn four things:

1. That Israel shall be restored to the land of their fathers;
2. That they shall become "one kingdom," and one king shall rule over them all—the twelve tribes.
3. That in consequence of their becoming united to David, their Prince, they will not defile themselves with idols nor detestable things;
4. That they shall move no more forever out of the land.

Does the reader suppose that they will be restored to their land in one day of twenty-four hours? No, by no means! But by a slow and gradual process, like the budding of a fig tree, the

Lord shall save the tents of Judah (the royal tribe) first (Zech. 12:7). The other tribes will be forty years in going to their land (Micah 7:15, 16).  
A. C. G.

### CONTEND FOR THE FAITH

#### Concluded

Paul in Gal. 4:4 says: "When the fullness of time was come God sent forth his Son, made of a woman, made under the law." Why is it Paul mentions the woman here, and says nothing of the man? If Jesus was begotten just as all other men there is no reason in Paul's statement in Gal. 4:4. This statement of Paul's is in direct harmony with Matthew and Luke. If they are wrong, Paul is. But Paul is making a statement here that shows plainly that he does not concur in the belief that those scriptures are spurious. You notice that Paul does not say Jesus was made the Son by baptism, or by being raised from the dead; but "God sent forth his Son, made of a woman." It seems to me there is no room for contention here. We say God made man of the dust, and there is no contention when he says he made the woman out of the man. There is no difference of opinion so far. But when he says in just as plain English that his Son was "made of a woman" we must differ as to its meaning. Why? Because theory forces its adherents to that very thing. But is it not dangerous?

One of the strange things to me has been the persistence with which people who believe in the human paternity of Jesus will quote Rom. 1:4 to prove Jesus became the Son of God in fact by the resurrection from the dead. There is nothing of the kind in the text. Paul says Jesus was "declared to be the Son of God with power by the spirit of holiness by the resurrection from the dead." The resurrection had nothing to do with his Sonship. Jesus said during his ministry he had no power of his own. He said: "I can do nothing of myself." He said, "Hitherto ye have asked nothing in my name." But after his resurrection he said: "All power is given to me in heaven and in earth." That is all that Paul says in Rom. 1:4. Before his resurrection he was the Son without power; after his resurrection he was the Son with power. A change in authority, that is all, except that his nature was changed.

We read in John 19:12 that the Jews used this argument to convince Pilate: "Whosoever maketh himself a king speaketh against Caesar." Now, brother, you have no doubt many times referred to this scripture in arguing with your neighbors on the kingdom question, and thought it strange they could not see how plainly it taught the establishment of the kingdom on Caesar's territory; yet you fail to see the same plain truth, taught in exactly the same words. Notice John 19:7, the Jews

answered him: "We have a law, and by our law he ought to die, because he made himself the Son of God." He made himself king, they say, and he made himself the Son of God; they say the same thing in both cases. How can anyone feel clear in conscience and allow themselves to think for a moment that Jesus referred to anything else than his origin? To make it doubly sure in the next verse it says: "When Pilate therefore heard that saying he was the more afraid." Did Jesus make a false claim, and was Pilate frightened because he stood before a baptized believer? To prove just how Pilate understood this claim Pilate went back to the judgment hall and asked Jesus: "Whence art thou?" No room for doubt here as to what was referred to; and I myself would consider my chances for approval of God very slim should I try to argue against this plain truth.

But now let us see about Joseph for a moment. Do you not think that if you had a son that had become famous, and who was never known to have committed an evil deed, and he was to be put to death, you would be there to stand by him to the last? Was that the case with Joseph? Let us examine John 19:25, 27: "Now there stood by the cross of Jesus his mother and his mother's sister, Mary the wife of Joseph, and Mary Magdalene. When Jesus therefore saw his mother and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! "And from that hour that disciple took her unto his own home." Where was Joseph all this time? It is plain that Joseph was not there to take his place beside his wife to comfort her in her anguish of heart. While he had taken Mary to wife, there is no doubt the story of his begetting that created in him at the first the doubt of her chastity, had never lost anything, but grew and finally ripened into a complete desertion at the last. If he had been a believer at the last of Jesus' claim he would have been right there to comfort Mary and to take her to their own home and give her loving care and consolation. If he had actually been his own son he would have been right there, like any other father. But all those years of opposition, along with the disbelief of the rest of his children, had had its effect. His brothers and sisters were not there; they disbelieved in him. Mary alone knew the absolute truth and knew of his innocence so far as his family were concerned. Jesus also knowing the truth, and also knowing of Joseph's desertion of his mother at the last when she needed him more than at any other time, turned her over to a disciple whom he loved. You can plainly see by this circumstance that you are claiming something for Joseph he did not claim for himself. If he knew Jesus was his own Son he showed himself a heartless father. Joseph had joined the enemy. If not, why the going to live with Cleophas? This is sufficient to prove that your claim of the fatherhood of Joseph is untrue. Let us contend for the truth, and lay aside these false claims and dangerous positions. If you won't believe the claims of Jesus and the plain accusations of his enemies, then believe Joseph. Why multiply proof? The Lord lead us into the belief of the sacrifice of his Son, not Joseph's.

ALMUS ADAMS.

**"HE SAVED OTHERS; HIMSELF HE CAN NOT SAVE"**

R. H. Judd

This was the jeering taunt of an eager, blood-thirsty crowd; the cry of men who knew they had done an awful deed, and in order to smother the self-reproach which would arise in their breasts they thought thus to raise the burden of responsibility from their shoulders to his. They had forgotten that before the awful deed was done they themselves had said: "His blood be upon us, and upon our children." How little they thought, too, that in uttering these words they were stating facts which would forever heighten the awfulness of that awful deed. "He saved others;" it was their own confession, not from hearsay, but as eye-witnesses of the gracious deeds he had done. They knew he went about doing good, and yet they slew him.

"He saved others; himself he can not save." Three out of the four gospels relate this terrible incident and bear record of these taunting words. God surely meant it so. That ample record, unbiased record, and even the record of those that hated him, should forever testify to the fact that he saved others.

Reader, doubtless you have been asked the question many times. "Are you saved?" So, coming to the question, I venture to state that very few of those who ask it, and of those who are asked, have ever taken the pains to inquire its meaning. I would go further, and would most emphatically state that the question as usually asked today does not carry with it the meaning of the words as recorded in our text.

No Bible lover will deny that we have in the first three words of this wonderful confession from the lips of wicked men a most marvelous expression of gospel truth. All will readily admit that "he saved others," and many will agree that had he saved himself there would have been no salvation for the world. In what sense, then, had he saved others? And in what sense could he have saved himself? It will be worth our while to inquire, for much depends on the answer. The statement of the text demands both the inquiry and the answer. As a preliminary to such inquiry it would be found profitable to read the gospel narratives through, taking particular notice as to the connections and usages of the word "saved." It will be noticed in the majority of cases to refer to saving the life of, or saving from death (immediate or remote), the person in danger of dying in the natural, ordinary sense of the term.

"He saved others." How? When? Where? These questions immediately present themselves to the thoughtful mind desirous of getting to the root of a most important fact. For answer we have not far to go. Luke, the physician, a man used by his calling to the hard facts of life and death, is inspired of God to place the statement on record: "The Son of Man came not to destroy men's lives, but to save them." The incident leading up to the statement was that of James and John, who desired to consume with fire the people who refused to receive their Master, and shows

most clearly that it was no phantom life in question, but the actual physical life of men and women. In this remarkable utterance we have Christ's own definition of the object of his mission to earth. He came not to destroy men's lives, but to save them; and when again and again Christ gave healing to weary men and women from maladies that would soon have brought them to an early grave, we read the gracious words: "Thy faith hath saved thee." Knowing, as he did, that "sin, when it is finished, brought forth death," he on more than on occasion gave the instruction, "Go and sin no more." These things were not done in a corner. All Israel knew he saved others. When he rased the widow of Nain's son, and saved him from the jaws of death, the whole city knew it. The daughter of Jairus was raised to life in spite of a hostile crowd; Lazarus of Bethany, after being dead four days, was again brought to life by his mighty power in the presence of many witnesses. Christ, taking advantage of the opportunity to proclaim the fact that there was a time coming, as the result of his mission, when those that had died should live again, and when those who believed on him should never die. It is unnatural, nay it is impossible, to suppose that in these instances given Christ used the terms "life" and "death" in two different ways. He did not.

The last half of our text is worth consideration also: "Himself he can not save." In what sense he had saved others we have already observed. Let us apply the same question here: In what sense could he not save himself? Surely the answer can only be one, and that the one given by his wicked accusers; he could only save himself by "coming down from the cross." No Bible instance can be given of "saved souls" in the current orthodox sense. Where the Bible speaks at all of "souls saved," as in 1 Pet. 3:20, there is no question but that the souls there referred to are men and women of flesh and blood who are saved from literally perishing.

Thank God, the Lord Jesus did not save himself (and note the "himself" here can only mean his physical being), but he suffered death for (not instead of) us, trusting God to raise him from the dead. And we have the blessed assurance that he is yet coming again apart from sin unto salvation. We can therefore rejoice in the fact that now is our salvation nearer than when we first believed, for at the resurrection this mortal shall put on immortality. There shall be no more sin, for sin, "when it is finished, bringeth forth death." We shall live in newness of life, holy, happy and eternal. Thank God for the promise: "There shall be no more death, neither sorrow, nor crying, nor shall there be any more pain," for we shall be saved in the Lord with an everlasting life.

**A SNARL PICKED OUT**

Skeptical criticism often strikes its head against something hard. Especially is this the case since the spade of the explorer and the researches of the archaeologist have recovered the long lost literature of Egypt, Babylon and Assyria.

The excavations at Nineveh have opened a new world to the student; and the stone inscriptions and brick tablets in the library of Assurbanipal



found in the ruins of Nineveh have shed light on many obscure and difficult points.

Dr. Howard Grosby, in an article on "The New Criticism," cites the following instance:

At one time the skeptical critics of the day "found that the inspired writer or compiler of the Chronicles had a very big and ugly hole in his inspiration. He had (2 Chron. 33:11) recorded that the king of Assyria carried Manasseh to Babylon, when of course no king of Assyria would have done such a thing. He would have carried him to Nineveh, his capital. But the ignorant writer, writing in a late age, perhaps in the Maccabean period, had a dim notion of a Babylonish captivity to Babylon! The weak-backed Christians rushed at once into their favorite retreat in time of danger: "Oh, the scriptures were not given to teach us geography or history." These scriptures may make all sorts of mistakes in every science, and tell us the moon is made of green cheese, and yet be God's holy word of truth! Infidels chuckle when they find Christians ready to acknowledge that the word of God, so reverently quoted and exalted by our Lord, is brimful of crude errors and ridiculous mistakes. However, as to Babylon, when the Assyrian discoveries showed that Esarhaddon, the conqueror of Manasseh, lived not at Nineveh, but at Babylon, we did not hear any 'beg your pardon' from the learned critics, but they went zealously to work to find another ugly hole in the inspiration of the Bible. In the Stone Library there is a full history of Esarhaddon. He married a Babylonian wife, built a palace at Babylon, and dwelt there, in order by his presence to unite more firmly the two kingdoms of Babylon and Nineveh. We believe that there are untold evidences in favor of Christianity and the Bible, buried in Oriental lands. We believe that these arguments will be resurrected in the discoveries which explorers and others shall yet make in God's own time. We even indulge the dream that the old Tables of Stone will astonish the world some day by coming forth from their hiding place.—Ar in the past, and therefore naturally sent Manasseh mory.

#### ST. VINCENT'S PURGATORIAL SOCIETY FOR THE LIVING AND THE DEAD

5508 Masses Offered Each Year For its Members  
—Please Read Carefully

There is no better way to remember our departed friends and relations than by enrolling them in this Purgatorial Society. "It is a holy and wholesome thought to pray for the dead, that they may be loosed from their sins." We should not forget the dead; in life they were good and true to us; let us remember them, now the hand of God has touched them. We should not turn a deaf ear to their cry. Christian charity obliges us to hear and help them. They are indeed separated from us by the dark river of death, but they have never ceased to be our brethren, members of that mystical body to which we all belong, and whose head is Jesus Christ himself. Is it possible for one limb or member of our bodies to suffer and the others to remain indifferent? The apostle says: "If one member suffers, do not the others too?" Consequently it is the very essence of

Christianity to help the departed. Should we not be moved to help those who proved themselves our benefactors, instructing us, leading us into the way of salvation, and keeping us from temptations?

Would we not be guilty of the greatest indifference and deepest ingratitude were we to forget them now in their sorest need, or refuse them our aid? Would we not deserve to have hurled at us the terrible prophecy and reproach of the Book of Ecclesiasticus: "A hard heart shall fare evil at the last?"

We can not say that because our friends or relatives have been dead a long time they do not need our assistance. Nothing definite is known as to the longer or shorter duration of purgatorial pains. We do know this, that they are proportioned to the purity of heart wherewith the deceased appears before the judgment seat of God—proportioned to the amount of penance done while on earth; proportioned to the help given after death by those still left behind. But when we reflect that on the other side of the grave justice, not mercy, holds the balance; when we recall St. Peter's thrilling question: "If the just shall hardly be saved, how shall it be with sinners?" and when we consider that even the saints, after long and severe penances for slight faults, trembled before and feared the severity of God's judgments, we may justly conclude that the pains of purgatory are of longer duration than is sometimes imagined. Therefore we should hasten generously to the help of the poor souls and continue our prayers for them until death bids us depart hence.

Again, even in life and health there is no better way of providing for the members of this Purgatorial Society. Do not depend upon those whom you may leave after you. Be sure that you will not be forgotten after death by becoming a Perpetual Member of the society at once. Five thousand five hundred and eight Masses will be read each year for its members. Moreover, at the death of each living member of this society a High Mass will be offered in the chapel of St. Vincent's Home for the eternal and happy repose of the soul of the departed.

Perpetual membership fee in this society is ten dollars for each person enrolled. All thus becoming members, whether living or dead, will have read for them each year five thousand five hundred and eight Masses.

Those not in a position to pay the amount of ten dollars in cash may make weekly or monthly payments to suit their own convenience.

Address all communications to REV. WM. L. BLAKE, St. Vincent's Home for Boys, Brooklyn, N. Y. Boerum Place and State Street. P. O. Box 174.

(EDITOR'S NOTE—Above advertisement appeared in St. Vincent's Visitor, published in Brooklyn, N. Y., and dated January, 1915. In public Catholics say that Masses and indulgences are not sold, but once in a while, when they are napping, we catch them with the goods. St. Vincent's Visitor, the paper from which above advertisement is taken, is published under the approbation of Chas. E. McDonnell, Bishop of Brooklyn, and Pius X.

# THE RESTITUTION

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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 exercises 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

Even some impossibilities are possible.

It is easy for a good man to make a bad break.

A man who can not discuss his religion has none; a man who is afraid to discuss it has none.—W. B. Heyburn, in a speech in the U. S. Senate, May 26, 1911.

An American minister some time since received a letter from a young man who recommended himself very highly as being honest and closed with the request: "Get me an easy situation, that honesty may be rewarded." To which the minister replied: "Don't be an editor if you would be 'easy.' Do not try the law. Avoid school-keeping. Keep out of the pulpit. Let alone all ships, stores, shops and merchandise. Abhor potherness springing up divide us. How glad we will itics. Keep away from lawyers. Don't practice medicine. Be not a farmer or a mechanics, neither a soldier nor a sailor. Don't study. Don't think. Don't work. None of them are easy. Oh, my honest friend, you are in a very hard world! I know

of but one real 'esay' place in it, and that is the grave!"

## WHAT TIME IS IT?

What time is it?

Time to do well.

Time to live better.

Give up that grudge.

Answer that letter.

Speak a kind word to sweeten a sorrow.

Do that good deed you would leave till tomorrow.—Selected.

## A WISE ANSWER

"The late Bishop Bowman," said a New York Methodist, "dined one evening at a fashionable millionaire's in Fifth Avenue.

"Beside the bishop sat one of those dyed, decollette elderly women who are always trying to be brilliant.

"This woman rattled off a lot of silly epigrams about Buddha and Mahomet and so forth, then she turned to the bishop and said:

"What do you really think, bishop, of God?"

"The bishop answered, with his calm smile:

"I think, madam, that all that matters is what God thinks of me."

## NEVER LOST HIS 'LIGION

An old negro in a neighborhood town arose in prayer meeting to give his testimony and experience:

"Bredderin' and sisterin,' I been a mighty mean nigger in my time. I had a heap er ups and downs, 'specially downs, since I jined de church. I stole chickens and watermillins. I cussed. I got drunk. I shot craps. I slashed udder coons wid my razor, and I done er sight er udder things; but I thank the good Lawd, bredderin and sisterin', dat through it all I never lost my 'ligion."

## COMMUNICATIONS

A correspondent who does not write for publication, and whose name for this reason is withheld, sends one dollar to help The Restitution, and says:

I have just finished reading article on "Did Joseph Beget Jesus?" by Ian Katison, and your comments upon same. After reading the article, and before reading your reply, I thought to myself, "Why did Bro. Huggins allow such a thing to appear upon the pages of the dear old Restitution?" And I wish to heartily commend you for your reply. How can anyone reject the plain, literal statements of God's word, such as Matt. 3:17; 1:18 to end; 16:16, and many, many others, is more than I can understand. Oh, these last days are perilous ones, and we must stay closely by God's word in our living and in our teaching. And I, too, wish to say that I believe God's whole word, not just a part of it. I hope, Bro. Hpggins, that your fears for The Restitution will prove unfounded. Surely there will be enough loyal supporters of the old paper left to keep it in the work. May it go on sounding out notes of warning against the error that is in the world.

Dear Restitution:

I know we are back on our subscription, but

have been unable to meet it as yet, but hope to do so before long. I have spoken at different times about writing to you about it, even if we didn't have the money, but my husband and would say, "I will write," but kept putting it off, so now you will hear from my humble self.

The Restitution has stood by us all these years, and I hope I may be able to help support it while I live, for I look forward to it with pleasure every week. It keeps us in touch with the Bible and with coming events. I have never had any intention or desire to drop the old standby and sign for any other paper, as some wanted I should. Those articles by Sister Flora Woods and S. H. Thomas were just what we wanted; they were just to the point, no going about the bush. I have often asked the question, What is the sin against the Holy Ghost, and I never could get a satisfactory answer. I have suggested that denying the sonship of Christ looked as the greatest sin against the Holy Ghost, if not the only one. I was so glad to have Sister Wood's explanation. And now I would like to hear from someone as to what the mark of the beast is.

Your sister in the faith,

MRS. E. W. MEAD.

Dear Bro. Huggins:

This being Good Friday, I have a little free time to write and say how grateful I was to see those splendid articles in The Restitution by Sister Wood and Bro. Thomas, also your editorial. The Restitution has been especially good lately, so much food for thought. About the middle of February I had attended a Teacher Training Class, and what I heard there made me heartsick. We were told that Jessu was not the Son of God, as many taught, but a very good man. Then the speaker went on to say that the Bible was not inspired, only as each one found it so for himself. He said: "To me John 3:16 is inspired," and then quoted it: "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." It all sounded so foolish that I felt sure the people must see his blindness, but I was surprised to hear after that others agreed with him.

How true are the Master's words in Matt. 13:15: "This people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed." When I saw Sister Wood's article on "Faith" I felt as if God had just sent it for me. He is good to us, praise his name!

In Matt. 16:13-20 we read of Peter's confession of Christ: "Thou art the Christ, the Son of the living God." And Jesus answers: "Blessed art thou, Simon, for flesh and blood hast not revealed it unto thee, but my Father which is in heaven. And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." Is Peter's reply not the "rock" upon which Christ's church is built? For Jesus only is the foundation of our faith and hope. 1 Cor. 3:11: "For other foundation can no man lay that that is laid, which is Jesus Christ."

Am enclosing \$5.00 as a little gift of gratitude for real help. Use it as you think best in spread-

ing the word of God. I do want to be true to my Master, and pray daily that God grant strength and wisdom to his ministers, that they may with power speak forth the word of life. We have a glorious hope in Jesus, and his promise in Rev. 2:7 is: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Waiting for this blessed hope,

LILLIAN S. MASON.

Dear Restitution:

Please find enclosed one dollar for the Helping Fund. We would not know how to get along without the dear old Restitution. It seems to grow better each week. We thank Bro. Huggins and all the contributors for the great amount of spiritual food it contains, and our prayer is that God will bless every effort that is put forth for the advancement of his cause.

MRS. A. E. SHAW.

### OBITUARY

Ruth A. Snoke

Mrs. Ruth A. Snoke died at 5 o'clock a. m. on March 31, 1915. She was born March 15, 1915, at Woodland, Ind. She was married to the late John W. Snoke March 24, 1841. She has been a Christian from her early life, and with her husband worshiped with the church at South Bend for years before his death, about four years ago.

She leaves five children: Schuyler, Portland, Oregon; Anna Elizabeth McEndafer, Cirmaron, New Mexico; Marie Farlow, Chicago; Arthur, Orange, Fla.; John Harold, St. Louis, Mo.

Private funeral services were held from the residence, 219 Kearsy Street, South Bend, Ind., April 2, 1915, at 10:30 o'clock a. m., conducted by the writer. The home was filled with relatives and near friends and neighbors, to whom we spoke from 1 Thess. 4:13-18. Burial was made in the City Cemetery. Tired and weary of the monotony of life's trials, she had often expressed the wish that she might thus be laid to rest till her Savior and Life-Giver comes.

D. E. VAN VACTOR.

Cora E. Flint

At her home near Sholes, Ore., of cancer, Sister Cora E. Flint, aged 37 years, three months and twelve days.

Sister Flint has known the truth for a number of years, but, like many others, failed to accept Jesus as her personal Savior until near the close of her life. Christ and the Bible became her comfort in her affliction, and, like the Master himself, she "was made perfect through suffering." Sister Flint was held in the highest esteem by all who knew her, so much so that the stores and business houses closed during the funeral service, and thus a beautiful tribute was paid to her memory. At her request the writer officiated at the services, which were held from the Church of God in Sholes, Ore.

J. S. LUCAS.

A. H. Rogers

Alfred H. Rogers, son of Clayton and Malinda Rogers, was born December 11, 1846, and fell

asleep March 13, 1915, at the age of 68 years, 3 months and 2 days.

He was married to Keturah Stanley on the 19th day of November, 1878, and to this union were born ten children, four sons and six daughters, all of whom survive him. Eight were at his bedside during his last moments, the other two arriving in time to see him laid to rest.

He was reared in the Methodist Church, and remained in that belief until September 29, 1888, when he and wife were baptized by Bro. S. T. Hook into the Church of God, near Ingraham, Ill. He lived to see nine of his children obey the gospel by being buried with Christ in baptism. He was firm in the faith and lived a consistent Christian life, being ever ready to give an answer for the reason of the hope within him, and fell asleep with the full assurance that Jesus will soon come and wake him from his slumber. "Then the sin and sorrow, pain and death of this dark world shall cease, in a glorious reign with Jesus of a thousand years of peacc."

There being none of the faith other than the immediate family, no service was held. He was laid quietly to rest in the Fairdealing Cemetery, to await the call of the Master.

KETURH ROGERS.

#### N. K. Barnhill

Nancy Kirkpatrick Barnhill was born at Knightstown, Ind., June 6, 1837, and died at her home, 301 Alexander Street, Plymouth, at 7:30 Sunday morning, April 4, 1915.

She was the daughter of William and Elizabeth Kirkpatrick, and is the last one of a family of eight children. Much of her early life was spent in Indianapolis. On October 1, 1868, she was married to Ezra K. Barnhill, and for a time they lived in Medaryville, then moved to Argos, and in March of 1872 they moved to Plymouth, where their home has been ever since.

Two children were born to them, a son, Madison, who died July 22, 1891, just as he was entering young manhood. The daughter, Stella, survives, having been the support of her parents for years and their nurse and care-taker through much severe illness. For some years before his death, April 30, 1913, Bro. Barnhill was a helpless invalid, and the care of her husband and the loss of her son were elements that tended to break the health of Sister Barnhill, and she has required and received the constant and loving care of the daughter, who is now left alone of the family.

Early in life Sister Barnhill was a member of the Methodist Church, but later united with the Church of God, remaining faithful in the belief of its doctrines till death. She had been bedfast for some weeks before her death, but retained consciousness up to a few moments before the end came.

Funeral services were held at the residence at 2:30 p. m. April 6, 1915, conducted by the writer. The services were largely attended by relatives, old friends and neighbors, who followed to Oak Hill Cemetery, where our beloved Sister Barnhill was laid to rest to await the coming King and the resurrection.

D. E. VAN VACTOR.

#### ANNUAL MEETING IN CANADA

The tenth annual May Meeting of the Church of God, at Fonthill, Ont., will be held on the 28th, 29th and 30th of May, beginning on Friday evening and extending over Sunday evening, three meetings to be held on Sunday. Our pastor, Bro. F. L. Austin, will be assisted by Elder H. V. Reed, of Chicago. A full house is expected, and all are invited to attend who can. No pains are being spared to make this tenth annual event one of the best yet. All meetings will be held in our church in Fonthill.

HORACE HAINES, Secretary.

#### THAT EVANGELIST QUESTION

Flora A. Wood

Dear Brethren: I am sensible of the fact that I am "calling often;" but bear with me this once more. My only excuse for writing again is that this work is much in my mind, and you know out of the abundance of the heart the mouth speaketh.

The little church at Chico has received several letters bearing on the subject, letters from Washington, from Oregon, from Texas and from members elsewhere in California. Now I wish to make a suggestion. Would it not be a good idea for each pastor of a congregation, each leader of a Bible Class, each isolated gathering, to bring this matter before those gathered together and take pledges of each company as to what they will give to this cause? Remember, brothers and sisters, if each one of you give one dollar a year the Church of God could put two evangelists in the field, giving them sufficient salary to support their families and pay all traveling and other expenses. I am reckoning this in the belief that there are about four thousand members of the Church of God in the United States. The ecclesia in Chico pledges one dollar each member and more. As the pledges come in the amount could be published in *The Restitution*. Brethren, if we do this let us not tarry, for the harvest is ripe, and the time of reaping at hand. When a sufficient sum is pledged let a treasurer and secretary be named in some way (this I leave to wiser ones than I am), and also in some way an evangelist be selected and the work is begun.

The church here has received several letters speaking a great deal of the evangelist. To those we would say: Brethren, let us not be troubled about that. If this work is of God be assured he will raise up a servant of our Lord to fill the place. Our Lord said a wise man, before entering upon a work, first counted the cost. Let us see to that first of all, then the rest is easy. Brethren, we are all members one of another. We are all children of one family. We are all of one household. Why should one say, "I am of Paul, I of Apollos, I of Cephas?" Let us work together to build one another up in the most holy faith, and let our light shine forth, that those wandering in darkness may find the truth that is shining from the word of God. We are the light of the world. Let us not hide our light through any division, but work together in brotherly love and union. United, we will succeed; divided, we must fail.

Brethren and sisters, you who are sitting under the counsels, the exhortations, the many helps



in the way which you receive from your pastor and teachers, can not know how the isolated ones are crying for bread. We are weak and needy. The cares of this world press heavily upon us. We long with inexpressible yearning for someone stronger than are we upon whom we can lean—someone to speak to us of our Father's mercy, of our Lord's great love, someone to correct us in righteousness, to reprove, to exhort. We know the doctrine, but we need building up in love, in hope, and in brotherly kindness.

Just before our blessed Lord was to be cut off out of the land of the living he said: "Father, I come to thee; I am no longer in the world. The work thou gavest me to do I give unto my brethren." His last command to each one of his brethren was: "Let him that heareth say, Come." Did you ever think if the Church of God fails to carry on this work that it must stop? The only provision our risen Lord made to send forth the gospel was through the church, the combined work of the individual member. We can not all go forth from our homes, as does our dear Bro. Adams and others who are almost constantly holding forth the word of God to others; we can not all labor, as does our esteemed Bro. Huggins and the Manager and Directors of our beloved paper, but we can all hold up their hands by our love and prayers. And I am persuaded there is not one among us but can, and I believe will be glad to give the little sum necessary to begin this work. Oh, let us be up and doing, for the time is short. The Lord looks for perfect fruit; let us not bring him "withered leaves." One thing bear in mind: we must be bound together with the cords of love. Let no root of bitterness when we see our Savior if we can say: "Lord, I did the work thou gavest me to do." May he who loved us, and gave himself for us, help us to be united as he prayed the Father we might be.

### CHRIST WILL REIGN OVER ISRAEL

#### Lesson VII.

"Blindness in part is happened to Israel, until the fullness of the Gentiles be come in" (Rom. 11:25). "Nevertheless, when it shall turn to the Lord the vail shall be taken away" (2 Cor. 3:16). "There shall come out of Zion the Deliverer, and turn away ungodliness from Jacob. \* \* \* As concerning the gospel, they are enemies for your sakes; but as touching the election, they are beloved for the fathers' sakes" (Rom. 11:26-28). "A new heart also will I give you. \* \* \* And I will put my spirit within you. \* \* \* And ye shall dwell in the land that I gave to your fathers" (Ezek. 36:26-28; 37:14; 20:33-44; Zec. 12:10, 11; Isa. 11:11; Jer. 31:10). "Like as I have watched over them, to pluck up, and to break down, and to destroy, and to afflict; so will I watch over them to build, and to plant, saith the Lord" (Jer. 31:28). "And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God" (Amos 9:15). "And the Lord shall reign over them in Mount Zion from henceforth even forever" (Mic. 4:6, 7). "He shall reign over the house of Jacob forever" (Luke 32:33). "When the Son of Man shall come in his glory, and all the holy angels with him, then shall

he sit upon the throne of his glory" (Matt. 25:31). "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; Luke 22:29, 30).

#### Remarks

Paul in Rom. 10:11 evidently speaks of the literal Israel—his "kinsmen according to the flesh"—for he describes them as "enemies" concerning the gospel, veiled in "blindness," "broken off because of unbelief," "a disobedient and gainsaying people, \* \* \* ignorant of God's righteousness" (Rom. 10:3, 21; 11:20, 31). What church, calling itself Christian, would apply these descriptions to itself, or claim to be such an Israel? And how could the Roman converts from Paganism, whose fathers were abominable idolaters, be called beloved for their "fathers' sakes?" Jer. 31:28 shows that "like as," or just as truly as the literal Israel have been plucked up from their land, "so," or just as literally shall they be planted there again. And this is a future and permanent planting, for "they shall no more be plucked up" as they were when last uprooted by the Romans in A. D. 70. At the second time Joseph was made known to his brethren, at the second time Moses was submitted to by the nation; so, when Messiah shall appear the second time the now blind and unbelieving Israel will welcome and submit to him, saying: "Blessed is he that cometh in the name of the Lord" (Act 7:13-35; Matt. 23:39; Zec. 12:10, 11). It is "the remnant of Jacob" that will be thus restored, for the Lord, when he returns to reign over them, "will purge out from among them the rebels" (Jer. 46:28; Eze. 20:38; Mic. 5:7, 8). The Savior's prophetic title, "King of the Jews," or "King of Israel," will thus be fulfilled by his reign on the throne of David, in Jerusalem, over the restored "twelve tribes of Israel" (Matt. 2:2-6; Jno. 1:49; 12:15; 19:19).

### Christ Will Reign Over the "Left" of All Nations

#### Lessons VIII.

"And he shall speak peace unto the nations; and his dominion shall be from sea to sea, and from the river to the ends of the earth" (Zec. 9:10, Revised Version). "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever" (Dan. 2:35, 44; Zeph. 2:11). "And the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (Dan. 7:27). "The seventh angel sounded, and there followed great voices in heaven, and they said, The kingdoms of the world are become the kingdom of our Lord and of his Christ" (Rev. 11:15). "All nations shall come and worship before thee" (Rev. 15:4). "Everyone that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles" (Zec. 14:16-19). "As truly as I live all the

earth shall be filled with the glory of the Lord" (Num. 14:21).

#### Remarks

By this lesson we learn that "the kingdom of God" to be established on earth at the coming of Christ will not be confined to the land of Canaan, and the twelve tribes of Israel restored, but with miraculous judgments it will "break in pieces and consume" all human governments; and in this way will so expand as to fill "the whole earth." And thus will be fulfilled the promise that Christ shall have "the world" or "the uttermost parts of the earth" for his possession (Rom. 4:13; Psa. 2:8). This increasing and expanding feature of the kingdom is described in the parables of the mustard seed and leaven (Matt. 13:31-33; Isa. 9:6, 7). Though the kingdom will be on earth, it will not be "of (ek) this world," as to its source or origin. The Greek preposition *ek* is often used in reference to the source or origin of a thing. So the apostles and the baptism that John preached were truly and literally on the earth, but were not "of (ek) men," nor "of (ek) the world" (Matt. 21:25; Jno. 17:14). "The kingdom of heaven is like unto a grain of mustard seed, which a man took and sowed in his field," and "the field is the world." The celestial germ will be implanted in terrestrial soil (Matt. 13:31, 38). In the awful judgments of the second advent "the slain of the Lord shall be many" (Isa. 65:15, 16). But as there will be a "remnant" of Jews, so there will be some "left" of the Gentiles, as shown from Mic. 5:7, 8; Zec. 14:16. These and their offspring will be the moral population over whom Christ and his immortalized redeemed will reign a thousand years. At the end of that millennial age the mortal nature will disappear, the kingdom will be delivered up to the Father, and "the Son also himself be subject unto him." "that God may be all in all" (1 Cor. 15:25-28). Sin and death being then no more, and mediatorship having perfected its glorious work of reconciliation, the kingdom will be brought into a more direct connection with the Father than before. The delivering up is therefore merely a change in the manner of administration and in the constitution of the kingdom, but not an end of the kingdom itself, for it shall have "no end," and "shall not pass away" (Luke 1:32, 33; Dan. 7:14; Psa. 89:29, 36, 37).

#### MEDITATIONS

Matt. 22:1-14

By comparing the kingdom to a royal marriage feast Jesus sets forth the thought that it is a place of festal joy (Luke 14:16), and also suggests that Christ's relation to his people is that of a husband to his wife (1 Cor. 11:12; Eph. 5:24-32; John 3:29). The Jews were the ones who were first invited to the marriage, but the invitation was spurned and treated with contempt (verses 3, 5). Nothing more clearly reveals the foolishness and wickedness of the human heart than the way in which men receive God's invitation of grace. These people were shut out of the feast, simply because they did not accept the invitation; the Jews did not find life and joy in Christ simply because they would not come to him (John 5:40). And if there are any today who do not find pardon

and peace and life in Jesus it is simply because they will not come to him. The king did not stop at the first invitation (21:36), and God does not stop with one invitation. Wonderful indeed is the forbearance of God; he not only repeats the neglected demand for his fruit, but even repeats the neglected invitation. The sin of rejection since the cross and resurrection of Christ is immeasurably greater than that of Christ's own contemporaries before the cross and resurrection. Some went even beyond treating the invitation with contempt; they abused and killed the servants that brought the invitation. This was historically true of the Jewish treatment of God's servants who came to invite them to his feasts. In verse 7 we have a clear prediction of the destruction of Jerusalem (Luke 19:42-44; 21:20-22). The rejection and crucifixion of Christ was the cause of the destruction of Jerusalem. This had been predicted in the Old Testament (Dan. 9:26; Micah 3:12). When Israel rejected God's invitation God sent it to the Gentiles. Israel lost the marriage feast because they were "not worthy;" when one rejects the invitation he judges himself unworthy of everlasting life (Acts 13:46). The servants were not merely to bid those in the highways to come, but to gather them in (verse 10; Luke 14:21, 23). This lays upon the church the duty of urgency and insistency in their inviting men to Christ. We are to invite both "bad and good." We should all ponder well the description and doo mof the unprepared guest. The king will come in, will scrutinize his guests, and woe to the one who has not on the wedding garment! The wedding garment is a figure for the robe of righteousness that God expects all to put on who accept his invitation (Isa. 61:10; Rev. 19:7, 8; Psa. 132:9; Eph. 4:24; Rom. 13:14). But it is not in our own righteousness in which we are to appear, but in his (Isa. 64:6; Zech. 3:3, 4; Phil. 3:9 R. V.). Wedding robes in the East were a free gift from the one who made the feast, and our robe is a free gift from the Father himself (Luke 15:22). We get it by simple faith in Jesus (Rom. 3:22). We put it on when we put on Christ himself and when he dwells in us (Rom. 13:12-14; 2 Cor. 13:5). The one who had not on the wedding garment had not really accepted the invitation to the wedding feast. If one really accepts God's invitation to his heavenly kingdom he will get ready for it by putting on Jesus Christ. The guest's neglect to make ready was an act of contempt for the king, and if we outwardly accept God's invitation and do not make ready we are despising both him and his invitation.—The King's Business.

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ROBERT G. HUGGINS, Editor.

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AKRON, O., APRIL 27, 1915

NUMBER 15

## SABBATH AND SUNDAY

Recently Mr. Albert D. Rust sent me some tracts on the Sabbath question, and in them I find some very broad and sweeping assertions.

He asserts that "the ten commands are all of God's commandments." (I quote from memory). Is this true? Let Jesus answer: "Thou shalt love the Lord thy God with all thy heart, and with all thy heart, and with all thy soul, and with all thy mind." This is the first and great commandment, and the second is like unto it: "Thou shalt love thy neighbor as thyself" (Matt. 22:37-39).

We find this first and great commandment recorded in Deut. 6:15, and the second in Deut. 19:18, both in the book of the law, neither on the tablets of stone. Jesus says they are "commandments." Shall we believe him?

Paul states: "And the times of ignorance God winked at; but now commandeth all men everywhere to repent (Acts 17:30). Shall we believe Paul when he says God "commands" men to repent? If yes, then the ten commands are not all of God's commandments. We are often told that "Abraham kept my (God's) commandments" (Gen. 26:5). And the idea usually brought forth with this text is that the ten are the only commandments. The conclusion is that Abraham kept the ten. But let us see if the Bible does not oppose the idea. The ten commandments are called "the covenant," and the tables of the stone "the tablets of the covenant" (Ex. 34:28; Deut. 4:13; 9:9). Now listen to Moses: "The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day. The Lord talked with you face to face in the mount out of the midst of the fire (I stood between the Lord and you at that time, to show you the word of the Lord, for ye were afraid by reason of the fire, and went not up into the mount), saying—" The ten commandments are then quoted in full, and following them Moses continues: "These words the Lord spake unto all your assembly in the mount out of the midst of the fire, and of the thick darkness, with a great voice; and he wrote them in two tablets of stone and delivered them unto me" (Deut. 5:21-22). Then we are sure of two things:

- (1) That the ten commands were not given unto the fathers of the Jewish nation; and
- (2) That they only were the people to whom they were given.

This covenant being "not made with their fathers," was not made with Abraham, Isaac nor Jacob, nor with those who died in Egypt. Hence

the commandments Abraham, Isaac and Jacob kept were not the ten. If God gave Abraham, Isaac and Jacob the same ten commands he here gave Israel, and they were a covenant to Israel, why were they not to them? The only conclusion is that Israel, and Israel only, were the recipients of the ten commandments.

But are not all nations to keep those commands? Hear God's word again: "For what nation is there so great, who hath God so nigh them, as the Lord our God is in all things that we call upon him for? 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? Only take heed to thyself, and keep thyself 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. 4:7-9). Two things are here definitely stated:

(1) This law was only given to Israel; no other nation had such righteous laws.

(2) They were commanded to teach those laws to their own children and their children's children, but not to the Gentiles, nor the children of the Gentiles.

Then as the Jews were the only recipients of God's law, and as they were only commanded to teach it to their own children, how could Gentiles be subject to said law? Jesus did not commission his apostles to go into the world and teach the law to the nations, but the gospel; hence he has not yet made it binding upon Gentiles. Then why teach Gentiles to keep the Sabbath? God commanded Israel many things that Gentiles are not now nor ever were expected to keep; and may not the Sabbath be one of these things? Jesus never told his apostles to go to Gentiles with the ten commandments, but taught all that if one did his commandments he was in a safe condition, and his commands were not his, but the Father's.

But Mr. Rust writes a forty-eight page book trying to prove that Sunday worship is Baal worship, and that Sunday is the work of the beast mentioned in the Apocalypse. We would ask Mr. Rust one question as a starter, and if he answers it rightly there will be no further controversy. The question is this: Is it a sin to worship the true God on Sunday? If it is, then is there not one day on which we are debarred from the worship of the great Jehovah? If it is not a sin to worship the true God on Sunday, then most of his forty-eight page book is time wasted, because that seems to be its only plea. Does he pray and rest on Sundays? Does he ever preach on that day? If he does he condemns himself out of his own

mouth. He may say, "I do not keep it as a Sabbath;" I say, I do not either. Then what advantage hath he over me? Sunday is not nor never was God's Sabbath, but that proves nothing. Israel worshiped many times on Sunday. One day of each Passover was Sunday; they never changed a single feast because it happened to be on Sunday. Seventh Day people now hold camp meetings over Sundays, and invite people to leave off earthly toil and come out and camp and rest a week or two weeks, as the case may be. Paul preached one first day night till midnight. Was he worshipping Baal? If not, can not we worship Sundays as well as he? It seems to me that one who would waste time writing and publishing a forty-eight page book trying to prove it wrong to worship on Sunday would never pray, or preach, or sing praise to God on that day, but would wish that day an accursed and dismal day, a day which would be the most dreadful of all days. Was it wrong for Peter and the Apostles to assemble on the memorable Pentecost after Jesus had ascended? Was not that day Sunday? Surely it was, and the spirit guided Peter and the apostles to preach on that day. Can not we do the same?

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Repentance and confession of sins on the part of the sinner is a showing forth or declaration of the righteousness of God. Every punishment which God inflicts for sin declares that he is righteous. Every punishment inflicted because of sin is a declaration that the one punished is unrighteous. God requires that man understands and believes this before he removes his wrath or displeasure from him in order that there may be peace.

God being the offended party is the one who has the right to dictate the terms of approach to himself. It has pleased God to give Jesus Christ crucified on the cross as an object lesson for faith in the above principles as the terms of approach to himself. Paul in Rom. 6:10 says: "For the death that he died, he died unto sin once for all." From this we learn that Christ died unto the demands of sin, "The wages of sin is death." That is, sin demands death, death as punishment. The scriptures speak of "the sufferings of Christ," meaning his sufferings in his death, when he died on the cross.

The death, then, which Christ died was not intended to represent natural death, which is not "the wages of sin," but death administered as punishment. Suffering such a death in order to represent the demands of God's righteousness, when that righteousness is offended, although Christ himself was not guilty and was subject to no penalty, as penalty due to himself. The apostle Paul, in Heb. 5:7, says: "Who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and having been heard for his godly fear, though he was a Son, yet learned he obedience by the things which he suffered." It was because he was about to die the kind of death that was the wages due to sin, when he himself was not deserving of such a death, that he made the prayers and supplications which are spoken of in Heb. 5:7, and not because of natural death, which indeed is no barrier to a resurrection to eternal life.

"God is not the God of the dead, but of the

living, for all life unto him." No, he is not the God of those who are "dead in trespass and sins," but of the living, for all live unto him. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:11). "Even so we also should walk in newness of life" (Rom. 6:4).

But Jesus said unto him, Follow me, and let the dead bury their dead" (Matt. 8:22). Abraham, Isaac and Jacob were "alive unto God;" and their faith was counted unto them for righteousness, and therefore in the purpose of God, qualified for eternal life: "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (Rom. 6:22).

God at the burning bush announced himself to Moses as the God of Abraham, the God of Isaac, and the God of Jacob (Ex. 3:6). In Heb. 11:8, 9 these persons are mentioned by name, along with other names, and when we come to verse 13 we are told that "these all died in faith."

Had the death which these worthies died, which was the ordinary natural death of all mankind, been the death referred to by Paul in Rom. 6:23 as "the wages of sin is death," then would this penalty, death, have such a hold upon those worthies that their resurrection will be impossible. Peter says in reference to the resurrection of Christ in Acts 2:24: "Whom God raised up, having loosed the pains of death; because it was not possible that should be holden of it." This shows clearly that Christ's death on the cross was not a penalty in any way, either due to others or himself. Had Christ's death been a moral or legal claim upon himself as a member of the human family, or upon himself because of such claim upon the posterity of Adam, his death would have securely held him fast in the grave.

To separate Christ into parts and to speak of "the body of his flesh" as one part, and the moral character as the other part, and then say that it was "the body of his flesh" that suffered the penalty of God's law, will not answer, because that body was not allowed to see corruption, but was raised from the dead; and the scriptures teach that the resurrection of that body was the resurrection of Christ.

The scriptures speak of the sufferings of Christ in the following places, viz.:

Acts 17:3 Paul "reasoned with them from the scriptures, opening and alleging that it behooved the Christ to suffer, and to rise again from the dead."

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Peter, in 1 Pet. 2 classes Christ's bearing "our sins in his own body upon the tree" among his sufferings; and also shows that he did not deserve to suffer for sins. "For what glory is it if when ye sin, and are buffeted for it, ye shall take it patiently; but if when ye do well, and suffer for it, ye take it patiently, this is acceptable with God."

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These sufferings of Christ spoken of in the New Testament scriptures here quoted were previously prophesied of in the covenant made to King David, recorded in 2 Samuel 7:14: "I will be his father, and he shall be my Son. Even in his sufferings for iniquity I will chasten him with the rod due to men, and with the stripes due to the children of Adam" (Dr. Clark's translation).

The reason for the sacrifice of Christ on the cross as a sin bearer is found in this condensed statement of the spirit of God through the prophet Nathan. It occurs in a most opportune place—that is, in the covenant of David, securing to David his throne forever before him, occupied by his Son Jesus Christ. This Davidic covenant would have been valueless without the sacrificial sin offering therein referred to.

The same is also true in regard to the Abrahamic covenant. The same sin offering is included in the covenant made with Abraham, and is found in the typical sacrifices (all of which found their substance in Christ) mentioned in Gen. 15:9-11, 17.

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Was any punishment or penalty due to Christ? Where in all the Bible or in any human law can it be found that there is punishment due because of a helpless condition? If the above doctrine is true, then every babe born of woman, Jesus included, was at the time of birth the object of God's wrath, and justly entitled to be killed at the time it breathed its first breath.

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A. D. STRICKLER.

## THE DEVIL: IS HE A PERSONAL BEING?

## Article 6

Paul, writing to the Thessalonians, says: "For this is the will of God, your sanctification." The Greek word *hagiasmos* translated "sanctification" means the state of being pure, holiness; and the Greek word *hagiazo*, rendered in our common version "sanctify," refers to a condition of mind, that is, to venerate, to hallow, to be continually in the attitude of consecration, or set apart for a special purpose.

Our dear Lord prayed to his Father that he (God) would "sanctify them through thy truth; thy word is truth" (John 17:17). Almost the last words Joshua uttered to Israel before he died were: "Now, therefore, fear the Lord, and serve him in sincerity and in truth; and put away the gods which your fathers served on the other side of the flood and in Egypt; and serve ye the Lord" (Joshua 24:14).

Notice their service to the Lord was to be in sincerity and in truth; nothing short of this will please God. David says: "For the word of the Lord is right; and all his works are done in truth" (Psa. 33:4). Our dear Lord agrees with these statements, for to the woman of Samaria at the well he said: "But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him" (John 4:23).

Then it is not a question of "living up to what light I have," or living a moral life, or enthusiastically devoting my life to the building up in numbers of some sect, or doing works of philanthropy in the slums of our large cities, etc. I may do all these things, and then, as Paul says, "I am nothing" (1 Cor. 13:1, 2). The question is—and, beloved brethren, it is the only question that should occupy our minds day and night—Am I worshiping or serving God in truth? Do I know and do I understand God? Dear old Jeremiah, who knew, loved and understood God, wrote this for our admonition: "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 exercises loving kindness, judgment and unrighteousness in the earth; for in these things delight, saith the Lord" (Jer. 9:23, 24). James, speaking of this glorious being whom we delight to address as "Abba Father," says: "Do not err, my beloved brethren. Every good gift, and every perfect gift, is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (James 1:16, 17).

Stop just a moment while these words are ringing in our ears, and ask this question: Is this wonderful being the creator of satan, whom I have believed in from childhood? Where did I gather the information from that has led me to believe him to be the person represented by Christian people in general today? What do I know about God? Who is he? What do I know about angels? Who are they? Let us go into a corner of our room, put out the lights, draw down the shades, and commune with our own hearts. We talk to

other people; how often do we talk to our own heart? "Man, know thyself," is a good maxim to remember.

Let us take an inventory of our mind. How much information is stored in the archives of our memory that we can label with our own name, resulting from our own study? How much belongs to other people? We are all guilty of plagiarism unconsciously; we steal each other's thoughts and pass them off as our own. How we loved to be thought and spoken of as "original thinkers;" yet how many of us think out these deep questions for ourselves? How many of us follow Paul's exhortation to Timothy: "Till I come, give attendance to reading, to exhortation, to doctrine. Meditate upon these things; give thyself wholly to them, that thy profiting may appear to all. Take heed unto thyself and unto the doctrine; continue in them, for in doing this thou shalt both save thyself and them that hear thee" (1 Tim. 4:13, 15, 16).

Instead of this, beloved, are we not rather giving heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith (1 Tim. 1:4)? I do not know which Psalm David wrote first, but I am so glad to find it recorded in the first Psalm that the man who does not walk in the counsel of the ungodly, or standeth in the way of sinnery, nor is found sitting in the seat of the scornful. But his delight is in the law (God's word) of the Lord; and in his law doth he meditate day and night. Again he says in Psalm 119:148: "Mine eyes prevent the night watches, that I might meditate in thy word." This is the source of David's information and the basis upon which his knowledge of God rested.

It is the same story told of the prophets, and beloved, even our Lord himself learned his mission and the Father's will concerning himself from the word of God. The Old Testament scriptures, Psa. 40:7, 8, especially read verse 10: "I have not concealed thy loving kindness and thy truth from the great congregation." Now read Heb. 10:8-10. We eradicate from our minds all the information we have gathered about the devil, satan and fallen angels, retaining only that gathered from the scriptures, resulting from our study by comparing scripture with scripture, spiritual things with spiritual (1 Cor. 2:13). Our Lord always appealed to the scriptures (Matt. 21:42; 22:29; 26:54, 56 Mark 12:24; 14:49; Luke 24:27, 32, 45; John 5:39; Acts 17:2, 11; 18:24, 28; 1 Cor. 15:3, 4; 2 Tim. 3:15). GEORGE B. ALLDRIDGE.

## MOTIVES TO ACTION

In private life, and in all life, the best motives to action are those which lie outside of self and its supposed interests. To build the ship staunch and safe and the house firm and healthful for the sake of human lives that will be entrusted to them, to administer justice because of its equity, to heal disease and teach sanitary laws for the sake of suffering humanity, to cherish in every employment some glimps of and interest in the good that it is to produce in the world, introduces a finer element into the labor and actually brings forth a better quality of work than can be educed by the mere hope of personal benefit to the worker.

## AN OPEN LETTER

No. 2

Explanations of Scriptures Submitted By  
One in Error

You say there is a difference between the body and spirit. You also say that God is the father of spirits. Is he not also of the body, in other words the man, inasmuch as he is the Creator of man. We are the creatures and God the Creator; and this creature, or that which God created, Paul says shall be delivered from the bondage of corruption into the glorious liberty of the children of God. Not a word in all this of a spirit man, subject to reward (Rom. 8:18-24).

Heb. 12:9, which you refer to, which says that God is the father of spirits, simply refers to the spiritual man, or in other words, the man who lives a spiritual life. In the fore part of the verse Paul says: "We have had fathers of our flesh, who corrected us. This same man is to be subject to the father of spirits, and by thus being subject and obedient we shall live, showing that the life of these spirits is dependent upon obedience.

The exact wording is: "Be in subjection unto the father of spirits, and live." The reverse of this would be: "Not in subjection unto the father of spirits, and not live." This agrees exactly with Romans 8:6, which says: "For to be carnally minded is death; but to be spiritually minded is life and peace," both statements referring to the same being always. Spirituality is a condition of man, the opposite of carnality. So, as you say, spirit and body are not the same, but you make them separate entities instead of one being conditions. See Romans 8:1, which shows a condition, not an entity.

Your reference to Numbers 16:22, 27:16, which calls God "the Father of the spirits of all flesh," proves too much for your position, for God created all things, which would include all animals. The word "spirit" in this text simply refers to life. As proof see Gen. 1:30, which says: "And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life." In the margin of your Bible it says "A living soul." So God was the Father of the spirits of life of "all flesh," of the beasts and creeping things, as well as of man. You see you have read into your text your own idea, which is opposed to the word of God.

Your reference to Zech 12:1, where it is said: "God formed the spirit of man within him," refers once more to condition. That spirit formed in us is Christ, which causes us to walk a spiritual life (Gal. 4:18, 19). Here Paul says: "But it is good to be zealously affected in a good thing" (which you must admit refers to condition), and not only when I am present with you." "My little children, of whom I travail in birth again until Christ be formed in you." The word "formed" is the same in both texts. See 2 Cor. 13:5, which says: "Examine yourselves whether ye be in the faith. Prove your own selves. Know ye not your own selves that Jesus Christ is in you, except ye be reprobates?" So Christ is in us, whose life shows in our life, which makes us a new creature in Christ Jesus.

To prove that this is true we read in Rom. 8:10, 11: "And if Christ be in you the body is dead

because of sin, but the spirit is life because of righteousness." But if the spirit of him that raised up Jesus from the dead dwell in you (that is, the spirit of God in Christ, which is formed in us), he that raised up Christ from the dead shall also quicken (make alive) your mortal bodies by his spirit that dwelleth in you." So you see it is the spirit of God formed in us, not a spirit of our own formed and put in us; and this is a condition, you see, of our mortal bodies, the effect of which is make them alive, just as Jesus was raised from the dead by doing the will of the Father. You will notice that you are assuming that these spirits refer to entities; but I have referred to the scriptures, which explain themselves.

ALMUS ADAMS.

## COSTLY PAPAL GIFTS

Leo XIII. received many costly presents while he was pope, and at his death they did not become the property of his heirs, but were placed in the papal treasury. The most notable of these gifts and their estimated values are as follows:

A jeweled case, presented by the Prince of Monaco, \$30,000; a large diamond, presented by Queen Victoria, \$100,000; a golden cross, presented by the Czar, \$200,000; a ring and several rubies, which were a gift from the Sultan, \$200,000; a triple crown, presented by the Emperor of Germany, \$600,000; a rare copy of the Bible, presented by the Grand Rabbi of Germany, \$100,000; a statue of the apostle John, which was a gift from the Knights of the Order of St. John, \$600,000; a golden chalice, presented by the King of Greece, \$100,000; a tiara, presented by the Catholics of Paris, \$200,000; an opal ring, which was given by the Shah of Persia, \$50,000; a cross of gold and diamonds, presented by the Catholics of Brazil, \$600,000.—Selected.

## "COME AND SEE ME"

Never take "Come and see me" as a phrase meant in earnest unless it is accompanied with a date. An invitation without "circumstance" is no invitation at all. Depend upon it, if any man or woman desires your company he or she will appoint a time for your visit. "Call on me when you can make it convenient," "Drop in as you are passing," "Pay us a visit whenever you have an hour or two to spare," are social "indefinitisms" by which men of the world understand that they are not expected to do the thing requested. When people wish to be cheaply polite there is nothing like this kind of vagueness. The complimentary small change of society should always be taken at a large discount. It is never worth its face, or anything like it. Yet it is a convenient medium of exchange for al that, and heavy debts of gratitude that ought to be required in better coin are often paid with it. People who have more polish than principle use it lavishly—plain, blunt, honest men sparingly, or not at all.

He who is ashamed of asking proper information on a point on which he is uninstructed takes the surest method to make himself a lifelong prisoner in the Castle of Ignorance.

# THE RESTITUTION

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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

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## EDITORIAL

Multiplied tasks of different kinds have prevented us from doing our usual editorial labors for the last few weeks.

Our obituary column has been depressingly large for several issues. In the absence of Christ death will continue his ravages among us. Let us all pray for the speedy coming of the Life-Giver, that sin and death may be subdued under his feet. His coming is our only hope.

### EXCLUSIVENESS OF THE TRUTH

Selected in Part by the Editor

Because a statement appears hard to us it does not necessarily and at once follow that it is untrue. Truth is sometimes hard. When, for example, wandering along the border of a precipice, it is hard, yes very hard, to be hurled to the bottom, and dashed to pieces on the rocks below, merely for taking just one little step, quite inadvertently, over the edge! Yet that such an agonizing death may be the penalty of one incautious step is none the less true for all that. So, again, it is "hard" that a whole train full of passengers

should be pounded to a jelly, just because the pointsman is sleepy and tired, and forgets to change the points when the express is rushing by; but, however, "hard" this may be, nevertheless its "hardness" in no way affects the truth.

The question we have to inquire into is not whether a doctrine, in our judgment, is hard or unkind or unfair, but simply whether it is true; whether, that is to say, it is a doctrine actually propounded by Jesus Christ or not. For bear this well in mind. The Church of God is but the agent of God. However great and indisputable her authority, she has no authority apart from him. She teaches nothing of herself. She does not and can not initiate any doctrine. She does not bear witness to truths already enunciated by Christ. Her office is to explain his utterances, to interpret his works, to unravel their hidden sense, and to develop and unfold more and more explicitly, as centuries wear on, the sublime and momentous truths which they contain. It does not lie within her competence to relax, or modify, or alter at will, or in any way to tamper with or to interfere with the laws and regulations and dogmas laid down by God. She is but the living witness to the truth; its divinely appointed guardian, custodian and defender—a witness which can never fail, and which all the powers of hell combined can never corrupt or bribe or silence or destroy. "The gates of hell shall not prevail against her." For the rest she is wholly dependent on him, and her voice is nothing and can be nothing but the echo of his. "Who heareth you, heareth me" (Luke 10:16).

Hence it follows: If she teaches that without a belief in the gospel there is no salvation, it is simply and solely because such is the clear and most explicit declaration of the Infinite God himself. That this is indeed his teaching is at once made manifest by a reference to the Bible. Thus, when our Lord dispatched his apostles over the earth he made use of these remarkable words: "Go ye into the whole world and preach the gospel." Observe, he did not say "any" gospel, nor "a" gospel, nor "your own" gospel, but "the" gospel; that is to say, the gospel that I have delivered to you; the particular and specific body of truths that I have committed to your keeping; just that and no other. Yes, go and announce these dogmas to every creature, and "he that believeth and is baptized shall be saved, but he that believeth not shall be condemned." Or, according to the Anglican translation of 1611: "He that believeth not shall be damned" (Mark 16:16).

Weigh well the force of these words: "He that believeth not." What is "to believe?" It is to accept and embrace the authority of Christ, the doctrine he reveals. We are distinctly commanded to surrender all personal opinions, to set aside altogether our private judgment, and to be "taught of God." We are ordered to submit to a divinely-constituted authority, and to accept as certain those specific truths which Christ taught first, which the Apostles taught after him, and which the Church of God teaches today, and will continue to teach to the end of the world, with the same authority as himself, and to humble ourselves "as little children" in order to enter the kingdom of God. If all obeyed this command and embraced this teaching, then all would be united,



all would agree, and there would be no division, no sects, only one church. If some do not agree it proves some have not accepted the words of God. "Who believeth not shall be condemned." On this point, as upon all others, the Church of God reaches nothing more and nothing less than what Christ teaches. The only difference between them is that Christ, while expressing identically the same truth, expresses it in a far more emphatic and energetic way than we are able to do.

Some persons have endeavored to evade the difficulty by throwing doubt upon the authenticity of the text, and would excise it from the gospel. But even were this possible, which it is not, nothing would be gained, for the equivalent doctrine is contained in many another passage of holy writ. Thus in the eighteenth chapter of Matthew we find Christ insisting upon the authority of the church, which he clearly declares none may gainsay or deny, or oppose, without peril to his salvation. He tells us that if men quarrel, and differ, the case is to be referred to the church. "Tell the church," is our Lord's express command. And for what purpose? Is it that each may continue to hold his own opinion? No. It is that the church may pronounce upon and settle the difference, that she may decide the point at issue, once for all, and so heal up the breach. And so soon as she has pronounced her decision the disputants are bound to hear her voice and abide by it. "Bound?" Yes, bound, in the strictest sense of the word. "If he will not hear the church, let him be to thee as the heathen and the publican" (Matt. 28:17). Not to hear the church, not to conform to her doctrine, is a mark of reprobation. In fact, our Lord expresses himself far more strongly on this point than the church herself, for he tells us that he who will not hear the church is not to be considered a Christian at all; he is to be classed among heathens and publicans, and is therefore, according to Christ's own judgment, outside the pale of salvation. Again, let me ask, what is all this but to express, in another way, that "out of the church there is no salvation?"

In the tenth chapter of St. Matthew we have the same doctrine set before us again in a somewhat different form. The evangelist describes how Christ sent the twelve apostles to preach the gospel, and to establish his spiritual kingdom. It was not a mere invitation which men might accept or reject as they pleased. No; it was a solemn command, the rejection of which carried with it eternal reprobation. "Whosoever shall not receive you, nor hear your words, going forth out of that house or city, shake off the dust from your feet" (Matt. 10:14). And what consequences were to follow? When the messenger of God had shaken off the dust and departed, was each left in peace to exercise his own private judgment? Was each allowed to set up a church for himself? Was each still free to select his own religion, and to turn a deaf ear to the Divine Teacher? Nothing of the kind. Those who did not take the doctrine as it was given to them, and who refused to obey the authority established by Christ, were to be most severely dealt with. They were to be punished and condemned. Were all sects to be regarded as so many different roads, every one of which led to the same kingdom? Far from it.

"Amen, I say to you," cried out the Son of God; "it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city" (Matt. 10:15). That is to say, the very worst carnal excesses and moral crimes will not be so severely and so fiercely punished as infidelity, heresy and schism. Nothing could express more emphatically than this that "outside the church there is no salvation." If the Church of God be indeed the church of God, if she teach with the authority of the apostles, then the above words apply to her, and we may truly declare, in the language of Christ, that "it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment" than for the city or country or the individual that refuses to receive the Church of God and her teachings.

What we have demonstrated from scriptures may be deduced also from the intrinsic nature of truth; and certainly the most obstinate will admit that Jesus Christ taught neither errors nor falsehoods nor fables, but the truth. "For this was I born, and for this am I come into the world, that I should bear witness to the truth" (John 28:37).

Now truth is one, so essentially and absolutely one, that it is a metaphysical impossibility that there should be two true churches teaching opposite or contradictory doctrines. This principle is of universal application, and is as true in the natural order as in the supernatural order. Take some simple and obvious illustration. Thus: If it be really true that "twice two are equal to four," then any person, however exalted and respectable and wise, who teaches me that twice two are equal to three or to five, or to three and a half, or to anything else whatsoever but just exactly four, must necessarily, and from the very nature of the case, be teaching what is false and erroneous. And what holds good of a single truth holds good equally of a series of truths. Hence it follows that if a series of doctrines taught by the Church of God be true, then it is wholly impossible to have or even to conceive of a second true church teaching other doctrines irreconcilable with the first. They must be mutually exclusive. And if even two true yet opposite churches is an impossibility, of course ten or fifteen or a hundred such churches must be a yet greater impossibility. Hence, out of the two or three hundred churches or forms of religion actually existing in this land, all except one must be propounding false doctrine and propagating lies. So soon as we admit that the Church of God is dispensing the truth revealed by God we are bound and constrained, not only by faith, but by reason also—yes, by the very rigor of logic—to declare that every single one of the hundreds of churches differing from her is dispensing what is false and pernicious and contrary to truth, and that each of such churches is more or less in error, according as it is more opposed to her or less opposed.

People cry "Bigotry!" But, pardon me, there is no bigotry in this. It is very sad, but we can not help it. We can not alter facts! It could not be otherwise. It is a logical necessity, rooted in the very nature of things. If twice two make four no power on earth can ever cause them to make anything else. They will make four in spite of us. They will make four in Europe and out of Europe,

in this world and the next. And precisely the same necessity extends equally to spiritual things. The Holy Spirit, speaking through the lips of St. Paul, announces: "One Lord, one faith, one baptism" (Eph. 4:4).

Why does he say "one faith?" Because he is talking of true faith; and it is no more possible to conceive two true faiths, or two true churches, than it is to conceive two true Gods. Two true irreconcilable churches are just as repugnant as two true Gods. There may be many false churches and many false faiths, as there may be and have been many false gods, but to suppose more than one true church is quite as absurd as to suppose more than one true God. This may seem a truism. Nevertheless, in this country of mushroom sects, in this land where every variety of religion unfurls its flag and flourishes, it seems of importance to insist again and again upon the great central fact that ought to be patent to the meanest capacity, viz., there is and can be but one only true church of God.

"Harsh!" "Unkind!" "Unfriendly!" are exclamations heard when it is pointed out that the church refuses absolutely to recognize any one of the many religious persuasions around her; but, really, some of our friends seem to forget the plain fact that one can not make contradictory doctrines nor contradictory churches true by merely wishing it. Talk of kindness! Talk of good will! Why, all the kindness, all the good will in the world, can never make black white or darkness light. We are compelled to recognize things as they are. Truth is one. Consequently the church, which is the very "pillar and ground of truth," must also be one, and no second church can be acknowledge as sharing in her prerogative (1 Tim. 3:15).

But people complain that the Church of God is so exclusive and so narrow, rigid and unyielding. Quite so; but then so is the multiplication table. What, exclusive? Of course she is exclusive. Indeed, it stands to reason that if she be indeed true she must be exclusive. Exclusiveness is a note and characteristic of truth. There is nothing in the whole universe of being so exclusive. This is unavoidable and necessary. Truth is truth, and what deflects from it or differs from it, even though it be but by a hair's breadth, is simply not true, but false. Hence there is no denying the fact that anyone who wilfully and deliberately and with his eyes open rejects the message that God sends to him by the mouth of his one and only church resists God and refuses to surrender his reason to God, is consequently guilty of a great crime, and so stands condemned: "Who believeth not shall be condemned." This is the declaration not of man, but of God; nothing remains for us to do but accept it. And we do so without reservation.

No incentives that can secure conditional right doing should be despised; for it is only as the life and character become exalted that exalted motives become possible. On the other hand, we should ever regard lower motives as the steps of a ladder by which we mount to some eminence, each one of which, useful and necessary in its turn, is gladly left for the one above it.

## COMMUNICATIONS

Bro. Huggins:

In The Restitution of March 2nd the article under the caption, "The Redemption Price," starts with the sentence: "By nature corrupt, stiff-necked and disobedient, possessed of sinful flesh and a carnal mind, the first man Adam quickly demonstrated his unfitness for an endless life." Does not that convey the idea that he was created in that condition? Which we do not consider correct. After he transgressed he might be termed "corrupt, stiff-necked, disobedient, possessed of sinful flesh and a carnal mind," but not before transgression.

I am greatly pleased with your comments on the article, "Did Joseph Beget Jesus?" You set forth the truth in plain, unanswerable arguments. Some claim that the prophet, in saying "A virgin shall conceive," intended to imply only a young woman; but from the Hebrew concordance we learn that "virgin" is a correct translation. If we reject as spurious all the references to the birth of Jesus in both the Old and New Testaments, what assurance have we that the promises about the reign of Christ on earth are not also spurious, leaving us "without hope and God in the world." Yours in hope of life,

C. H. MORSE.

Bro. R. G. Huggins:

Have perused The Restitution of April 2nd, and in reply to some of your strictures on my article therein will say that I am sorry it caused such a furor in the editorial sanctum, and circumstanced a case of "Run, little boy, the man is going to swear."

The article in question was purposely written by the undersigned to present the opposite side from that held by S. H. Thomas and the editor, with brevity and fairness, denuded of prejudice. This, unfortunately, I regret, was not the attitude of the aforesaid twain.

Among the several items consored, "The Restitution was misrepresented," please look up your files (I presume you have copies on file), and read "Who Made the World?" in The Restitution dated November 3, 1914. The fifth paragraph contains: "We do not have to speculate upon the mysterious question as to the two natures in one person, for we recognize the plain fact that the divine and the human were perfectly blended in one nature in Jesus."

Regarding "God's voice," as you put it, see Matt. 3:17: "The voice on the mount and at the Jordan highly commended God's prospective Son." Prospective may not be in the record, but it is implied, because Jesus Christ became God's only begotten Son after he meritoriously qualified. If not, all the testing by trials and temptations he underwent were simply farcical. Honors and rewards were given before he reached the goal. Your fling at the "sixty thousand chances," to say the least possible, is gratuitous and at variance to authentic history, and thus not required to be "dug up from the junk pile of infidel lore." Cut the chances to one-half of the manuscripts. Gibbons was and is reckoned a first-rater as an infidel. Yet his "Rise and Fall of the Roman Empire" is voted and quoted as correct history.

"But to what 'record' shall we go to find out what 'public opinion' was in the days of Christ?" Why, to those scriptures recording the opinion of the contemporaries of Jesus. I am not affiliated with either Josephism or Unitarianism, not even acquainted with any of those sects. So bye-bye. "For all your faults, I love you still."

Your brother for the truth,

IAN KATISON.

Dear Bro. Huggins:

I am writing to say that I am still strong in the "Abrahamic faith." Yes, that is the faith of the gospel (Gal. 3; Rom. 4). I am not like some who want their paper stopped—no, never. Let the good paper come on loaded, so to speak, with good things as in the past, a perfect feast to the hungry soul. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." And so we are. Let us rejoice and be thankful at all times for all these blessings.

I have been reading with much interest Bro. Crowe's articles on the "Law and Sabbath" question. Bro. Crowe has knocked every prop out from under the "Sabbath Keepers;" they have nothing left to stand upon. Friends, when we see we are wrong let us have the moral courage to acknowledge it. Bro. Crowe's articles are strong and convincing.

I am sorry to know that there are some who are displeased with The Restitution. To all such I would say, read Bro. Adams' article in The Restitution of March 21st, and profit by his good exhortation. The article on "Faith" by Sister Wood, and another on "The Paternity of Jesus," by Bro. Thomas, were simply grand. I can say Amen to it all. Let us believe "the record" that God gave of his Son, for if we don't we make him a liar (1 Jno. 5:10). How dreadful the thought of making God a liar! This seems to me an unpardonable offense. The apostle says: "Whosoever shall confess that Jesus is the Son of God. God dwelleth in him, and he in God" (1 Jno. 14:15). Now, to believe that Jesus is the son of Joseph puts those who claim to be children of God in a very awkward position, does it not? Think about it. I think the safest thing to do is to believe the record and stay close to what is written; nothing else will ever do us any good. Suffice it to say The Restitution is reliable. Its teachings are good and wholesome. Then let us rejoice and be glad, because, as Bro. Daniel used to say, "We have the truth, and it is glorious." Praise the Lord!

Dear ones, don't be discouraged, and think that your work and labor of love is not appreciated. May he who doeth all things well bless you in your efforts to carry on this grand and glorious work in his name.

I remain in love of the truth,

MRS. A. J. MARTIN.

An act of injustice, small in itself it may be, but performed when the youthful mind is most open to impression, may exert a lasting influence. The immediate influence of the act may be comparatively small, but in its remote consequences it may give character to the life.

## OBITUARY

### Rebecca Jane Sample Wagoner

Rebecca Jane Sample was born March 30, 1839, in Union County, Ind. In November, 1856, she was united in marriage to James Francis Wagoner, Fulton County, Ind. To this union two children were born—William Franklin and Amanda Corrinne. The latter fell asleep in Jesus February 7, 1902. The near relatives surviving Mrs. Wagoner are one sister, Mrs. Elizabeth Nye, near Athens, Ind.; a half brother, William C. Ewing, of Rochester, Ind.; a half sister, Sarah Lynch, near Akron, Ind., and a half sister, Mary Calintine, South Bend, Ind. These, with a host of other relatives and sympathizing friends, mourn the loss of one whom they had learned to love dearly.

The recent illness that caused the death of Sister Wagoner was attended with severe suffering, yet was uncomplainingly borne with that fortitude, that strong faith in the precious promises God has given to those who rely upon his Holy Word, gives them. It is not the worst fate that can befall us to go down into the dark valley of death if we can have the support of the everlasting arms to sustain us. "Asleep in Jesus, blessed sleep, from which none ever wake to weep." Good by, dear wife.—Contributed.

Funeral services were held from the Evangelical Church, Rochester, Ind., Sunday, April 11, at 2:30 p. m., conducted by D. E. VanVactor, of Argos. The Argos church was represented by several of its members and its choir, who rendered appropriate music. The Plymouth and South Bend churches were also represented at the services. The above obituary and the following "Outline of Sister Wagoner's Faith" was read, and we spoke from the first seven verses of the 21st and 22nd chapters of Revelations. We then laid Sister Wagoner away in peaceful rest in the City Cemetery to await Jesus' coming.

D. E. VAN VACTOR.

### Sister Wagoner's Faith Briefly Outlined

(By one who knew her by the exercise of that faith for fifty-four years.)

Assuming faith as defined by Webster agrees with the Bible use of the word, both definitions may be given: "Faith is the assent of the mind to the truth of a statement made by another, and resting wholly and explicitly upon his authority and veracity." The basis of sound faith, then, must be that the one who makes the statement must have authority and must be truthful. The Bible defines faith as "the substance of things hoped for, the evidence of things not seen." One has thus rendered the passage, "A firm and unshaken confidence in God." Then to have the Bible faith one must accept as true what God has said on that subject. This surely would be safe, for the Bible tells us "It is impossible for God to lie." And to give the strongest assurance to the believer Christ declared "The scriptures can not be broken." Why, then, hesitate to take God at his word? Upon this strong foundation my wife and I began fifty-four years ago to build our faith.

The first thing to settle in seeking the salvation promised is, What kind of a being did God create in the beginning? We had both been taught

## THE RESTITUTION

that the being God created possessed a deathless nature, that, whether good or bad, must endure through eternal ages, either in happiness or in excruciating torture. But we had read in the Bible that "God is love," and if that were true the other must be a falsehood. We asked, Where can we find what kind of a being God did make? The search led us to the announcement: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Not a hint here of a deathless nature bestowed upon man in his creation. But he was made a mortal being whose life came from the air that sustains all animal life on the earth. This, then, is the man of God's creation, and in every relation that this Bible man sustains to God's plan his identity is clearly shown.

Whence came the almost universal belief in the immortality of the race? One positive answer can be given—it did not come from the Bible, for that holy book does not mention it. The immortality revealed in the Bible is to be bestowed upon a mortal being who has complied with the divine law that fits him for its possession. We could read in the Bible in perfect harmony with this, "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." But what is the meaning of the word "death," as used in the Bible? Has God defined it? God sent a Holy Prophet to deliver a message to good old Hezekiah. The message reads: "Set thine house in order, for thou shalt die, and not live." The good old saint, instead of rejoicing over the message, turned his face to the wall and prayed most earnestly to God to avert the disaster, to save him from death. If God takes good men to heaven when they die, why did this good man weep? Read the reason as given by Hezekiah himself in the 38th chapter of Isaiah.

Where are the dead? The Bible answers this thrilling question. John, the revelator, tells us: "I saw the dead, small and great, stand before God; and the judgment books were opened, and the dead were judged according to their works." Now where did they come from? "And the sea gave up the dead which were in it, and death and hell (hades, the grave) gave up the dead which were in them." From all these places dead ones come forth, not living ghosts nor immortal souls. How beautiful and reasonable is the word of God when it is permitted to speak!

But if man is mortal and dies, when does the reward come? Jesus said the reward would be given at the resurrection. Can you believe him? God made a present to his son, Jesus Christ, of the whole earth. The Son offers to share the inheritance with each believer. "Blessed are the meek, for they shall inherit the earth;" "The heaven is the Lord's, but the earth he gives to the children of men." For a description of what the earth will be when it is filled with the glory of God, and fitted up to be the eternal home of all the saints, read Rev. 21:1-7 and Rev. 22:1-7. These grand truths have been held by my dear wife fifty-four years, and through all the weary-rainful sickness they sustained her, and when death's cold hand let her fall into the dreamless sleep can we not say of her, "Asleep in Jesus,

blessed sleep, from which none ever wake to weep?" Good by, dear wife, till Jesus comes.

J. F. WAGONER.

## FAITH

The apostle Paul calls faith the substance of things hoped for, the evidence of things not seen. It assures us of the reality and worth of eternal, invisible things, and produces a satisfaction and assured confidence that God will infallibly perform what he has promised. The firm foundation of faith is the essential, supreme perfection of God, and has a prevailing influence upon the will of man. By faith we are said to be justified, "Being justified by faith, we have peace with God through our Lord Jesus Christ."

Faith is a condition on our part, whereby we come to be partners of the new covenant. Faith works by love, and purifies the heart. It is called the faith of God's elect. Without faith it is impossible to please God. We should look to Jesus, who is the Author and finisher of our faith.

Faith in scripture is taken for the truth and faithfulness of God. "For what if some did not believe? Shall their unbelief make the faith of God without effect? God forbid." Let us draw near with a true heart in full assurance of faith, and let us hold fast the profession of our faith without wavering, for he is faithful that promised. We should also be careful lest there should be found in us an evil heart of unbelief.

We are called the house of sons. But the scripture hath concluded all under sin, that the promise by faith in Jesus Christ might be given to them that believe. But before faith came we were kept under the law, shut up unto the faith which should afterward be revealed. Wherefore the law was our schoolmaster, to bring us unto Christ, that we might be justified by faith. But after that faith is come we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus, for as many of you as have been baptized into Christ have put on Christ. In Jesus the Christ nothing availeth but that faith which worketh by love. Now, Paul speaks to Timothy and calls him "my son in the faith," and says: "Let no man despise thy youth, but be thou an example of the believers in word, in conversation, and in purity." Again he says: "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." We are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us, through the righteousness of God and our Savior, Jesus Christ, also bids us add the Christian graces to our faith, which are virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity; for if these things be in you and abound they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord and Savior, Jesus Christ.

ELIZA RAHE OLIVER.

A true man of honor feels humbled himself when, owing to circumstances, beyond his control, he can not help humbling others.



# 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 13:8), 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 8:12; 28:23, 31).

ROBERT G. HUGGINS, Editor.

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## DENYING THE FAITH

A Sermon by Robert G. Huggins, Delivered in the Church of God, Cleveland, O., April 11, 1915, and Stenographically Reported for The Restitution.

"But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." "Lay hands suddenly on no man, neither be partaker of other men's sins; keep thyself pure" (1 Tim. 5: 8, 22).

### Infidelity is Bad, Denial of the Faith is Worse

The ethics and jurisprudence of the world agree in saying that, while wicked men are bad, "fallen women" are worse; while immoral men are bad, moral men who become immoral are worse; and while inebriates are bad, sober men who become inebriates are worse. With these sentiments of morality the word of God agrees.

Paul thought that fornication in the church at Corinth was worse than fornication in the world. "It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife" (1 Cor. 5:1). Christ also shared these opinions regarding morals. He says in Luke 11:24-26 that a man swept and cleansed and garnished his house, and then went out and associated with himself seven other spirits more wicked than he; "and the last state of that man," says our Lord, "is worse than the first." Again, in John 5:14, after healing a blind man, our Savior charged him in these words: "Go and sin no more, lest a worse thing come upon thee." Now Peter and Paul, master dialecticians, simply transferred this admitted principle of ethics to the faith. Peter expresses himself on the subject in this concise and forceful way: "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." "For it had been better for them not to have known the way of righteousness than, after they have known it, to turn from the holy commandment delivered unto them" (2 Peter 2:1, 2, 20). Paul agrees with Peter in our text: "He hath denied the faith, and is worse than an infidel." A man who apostatizes in morals is worse than men of the world who live in immorality; and a man who apostatizes from the faith is worse than a man in the world who

lives in infidelity. While infidelity is bad, a denial of the faith is worse.

### The Danger of Denying the Faith

Now, beloved, if we realize the atrocious nature of the sin of unbelief, of apostacy, of denying the faith, we are brought naturally to consider the danger of denying the faith. In the 24th chapter of Joshua the old warrior gathered the heads of Israel to Shechem in his dying hour. Beginning with the 14th verse we read: "Fear the Lord, and serve him in sincerity and in truth; and put away the gods which your fathers served on the other side of the flood, and in Egypt, and serve ye the Lord." Further down in the chapter he says: "As for me and my house, we will serve the Lord. And the people answered and said, God forbid that we should forsake the Lord to serve other gods." Then in the 24th verse they repeat the solemn promise, "The Lord our God will we serve, and his voice will we obey." But Joshua knew that there were strong motives and temptations to draw them away from God and loyalty to his word; so we read in the 25th verse: "So Joshua made a covenant with the people that day, and set them a statute and ordinance in Shechem. And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that was by the sanctuary of the Lord. And Joshua said unto all the people, Behold, this stone shall be a witness unto us; for it hath heard all the words of the Lord which he spake unto us; it shall be therefore a witness unto you, lest ye deny your God."

In Proverbs 30:8, 9 the wise man says: "Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me, lest I be full and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain." Again, writing to the church in Pergamos, in Revelations 2:13, Christ says: "I know thy works, and where thou dwellest, even where satan's seat is; and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where satan dwelleth." Now Joshua understood the motives and temptations of idolatry; Solomon understood that a state either of poverty or riches tempts one from God; and Jesus saw conditions in the church at Pergamos that would enveigle them away from God and the faith. Whatever may be our condition in life we are surrounded by temptations, by motives, by forces that will lead us into a denial of the faith, if we are not careful; but no solicitations or terrors, however great, can warrant or excuse such a denial.

In the 10th chapter of Matthew, from the 16th to the 23rd verse, the 32nd to the 39th, our Savior describes the temptations, the dangers, the pitfalls, that his disciples had to face in espousing the gospel. He says: "I send you forth as sheep among wolves; be ye therefore wise as serpents, and harmless as doves." And he goes on to say that they would be brought before the councils, before magistrates, before kings; that their enemies would be foes of their own household; that they had to hate father and mother and all relatives, and life itself, and take up their cross, or they could not be his disciples. If extenuating conditions could ever palliate sin; if adverse conditions could ever justify leniency in regard to the denial of Christ, his portrayal here of the conditions of danger into which the disciples were sent when they went out to preach the gospel would certainly justify rebellion and disobedience; but, looking these conditions squarely in the face, he solemnly says in the 33rd verse: "Whosoever shall deny me before men, him will I also deny before my Father which is in heaven." Then the dangers surrounding our profession of the faith, however great the solicitations or the terrors, can never warrant or excuse a denial of the faith.

#### There Are Four Ways of Denying the Faith

Now we pass naturally to consider the ways in which the faith of Christ may be denied. There are four ways of denying the faith.

(1) In the first place, we may deny the faith verbally. In the 9th chapter of John's gospel, after Christ had healed a blind man, we have the enemies of our Savior asking him who healed him. His parents answered and said, "We know that this is our son, and that he was born blind; but by what means he now seeth we know not; he is of age, ask him, he shall speak for himself" (verse 20). It sounds to me as if his parents equivocated considerably in these statements, and the reason why is stated in the 22nd verse: "These words spake his parents, because they feared the Jews; for the Jews had agreed already that if any man did confess that he was Christ he should be put out of the synagogue. Therefore, said his parents, he is of age, ask him." And in the 25th verse, when they asked the blind man who restored his sight his answer is: "Whether he be a sinner or no, I know not; one thing I know, that whereas I was blind, now I see." "They said unto him, That wast altogether born in sins, and dost thou teach us? And they cast him out... Jesus heard that they had cast him out, and when he found him he said, "Dost thou believe on the Son of God? And he answered and said, Who is he, Lord, that I might believe on him? And Jesus saith unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe." Here we have the parents of this young man also himself hesitating to confess Christ, for the simple reason they dreaded expulsion from the synagogue. They saw unpopularity threatening. So Christ converses with this young man, and develops the germ of faith that was in him. In Matt. 26:24, 69-75 we have Peter verbally denying the Lord, and saying with oaths, "I know not the man." This was a verbal denial of Christ.

(2) In the second place, we may deny the faith by a life that is contrary to God's word.

In 2 Tim. 3:5 Paul describes a wicked class of people in these words: "They have the form of godliness," they have the skeleton, the semblance of godliness, "but they deny the power thereof." "They profess that they know God; but in works they deny him, being abominable and disobedient, and unto all good works reprobate" (Titus 1:16). He says in Titus 2:12 that they ought to be "denying ungodliness and worldly lusts" instead of denying Christ in their lives; that their duty was to live soberly, godly and righteously in this evil world. In our text, when Paul says that those who deny the faith are worse than infidels, he refers to the actions and the conduct of people in failing to provide for their own house and their own kindred.

(3) In the third place we may deny the faith by heretical belief and teaching. In Mark 8:38 our Lord speaks of some who "are ashamed of him and his words;" and he speaks of them in John 12:48 as "rejecting him and his words." In 2 Timothy 2:12, 13 Paul says: "If we suffer with him we shall also reign with him; if we deny him he will also deny us; if we believe not, yet he abideth faithful; he can not deny himself." Paul thinks it is possible for us to deny Christ by unbelief. And Christ thinks it is possible for us to deny him by being ashamed of him and of his words. In 2 Thessalonians 2:3, in describing the great anti-Christ power, Paul's words are: "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, who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." "The mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy the brightness of his coming." Here, in prophecy, Paul tells of the uprising of the man of sin. This anti-Christ power, germinally active in Paul's day, and that later inundated paganism in the high tide of Christianity, was to stand until the Lord comes, and then is to be destroyed by "the spirit of his mouth," or by his presence.

Referring to the expression, "the mystery of iniquity doth already work," A. J. Gordon says: "The germs of this evil system were growing in the Apostle's day. Is it credible that they should have continued operating through twenty centuries in order to bring forth some yet future, short-lived anti-Christ, so transcendently wicked that all which has gone before with its unspeakable record of blasphemy, is only an indifferent proto type of him? If charity could bias our interpretation at all, which it must not, how little mercy have they who want to relieve the papacy of this stigma, darken our future with such an appalling apparition! Moreover, such a conception puts a strain upon our credulity greater than it can bear, for when we study satan's career in scripture and in history we find that open infidelity is little in his line. His way has ever been to masquerade in the symbols and sacraments of the church, to manipulate the machinery of spurious miracles, to put on a sad countenance as the hypocrites do

that behind it may mock at God. Therefore, the epiphany of "that wicked one" should be looked for in a feigned religiousness rather than in blatant atheism; as is tersely said in the "Noble Lesson" of the Waldesians: "Anti-Christ is the falsehood of eternal damnation, covered with the appearance of truth and righteousness of Christ and his Spouse" (Ecce Venit., page 121).

In other words, the Christ and God-denying Anti-Christ is a denial of apostasy, and not a denial of atheism. And to show by the scriptures that such is the teaching of God's word, allow me to read from 1 John 2:18, where John says the development of this anti-Christ power was out of the primitive church. His words are: "Little children, it is the last time; and as ye have heard that Anti-Christ shall come, even now are there many anti-christs; whereby ye know it is the last time. They went out from us, but they were not of us; for if they had been of us they would no doubt have continued with us; but they went out that they might be made manifest that they were not of us." "I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. Who is a liar but he that denieth that Jesus is the Christ? He is anti-christ that denieth the Father and the Son." Now John thinks and says that the anti-christ, the denier of both God and Christ, was formed by segregation and apostasy from his own church, and it is clear from 1 John 4:1 that, instead of anti-christ being an infidel, worldly, outside organization, he was a development from within the church. "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. Hereby know ye the spirit of God; every spirit that confesseth that Jesus Christ is come in the flesh is of God. And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of anti-christ, whereof ye have heard that it should come; and even now already it is in the world."

In 2 John 7th verse John say again: "Many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an anti-christ." In 2 Peter 2:1, 2 the apostle says: "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 brought 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." An uprising of rebellion in the bosom of the church, an apostasy from primitive Christianity, brought the truth into disrepute and established the anti-christ. Jude is equally clear in saying that those who deny God and Christ are furtive enemies of the truth, who abused the favor of God by "turning the grace of God into lasciviousness." His declaration in the 3rd verse is: "Beloved, when I gave all diligence to write unto you of the common salvation it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation,

ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, AND our Lord Jesus Christ." Then, the anti-christian denial of God and his Son is not an atheistical denial, but a denial of apostasy. We have an instance of such a denial in Acts 3:13, 14, where we read: "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just." This charge of denial was not brought against the atheists of Christ's time, but against the religious element of the Jews who put him to death.

In Jeremiah 28:15 we have this declaration concerning Hanniah: "Then said the prophet Jeremiah unto Hanniah the prophet (not an atheist, but a preacher!), Hear now, Hananiah, the Lord hath not sent thee; but thou makest this people to trust in a lie. Therefore thus saith the Lord, Behold, I will cast thee from off the earth; this year thou shalt die, because thou hast taught rebellion against the Lord." And in Jer. 29:31, 32 the Lord says of Shemaiah: "Thus said the Lord concerning Shemaiah the Nehelamite; because that Shemaiah hath prophesied unto you, and I sent him not, and he caused you to trust in a lie; therefore thus saith the Lord: Behold, I will punish Shemaiah the Nehelamite, and his seed; he shall not have a man to dwell among this people, neither shall he behold the good that I will do for my people, saith the Lord, because he hath taught rebellion against the Lord." Rebellion against God, according to Deuteronomy 13:1, 3, 5, deserved capital punishment. Then, beloved, we can deny the faith by heretical belief and false teaching. The great system of the papacy sprang out of the church as a result of apostasy masquerading in the robe of righteousness.

(4) And, lastly, we may deny the faith by the countenance, support and fellowship of religious bodies which do not represent the faith. Corporate responsibility and punishment are factors in justice, recognized by both human and divine laws. The word "corporal" is from the Latin word "corpus," which means a body, and a body is a congeries of organs, "a collection of bodies in one mass" (Webster), as, for instance, a corporation. There may be hundreds of members in a corporation, a word which Webster says means "a society authorized by law to act as one individual." That is, a corporation may contain hundreds of members, but all of those members only form one body, and the responsibility of the corporation extends to every member in the body.

As another illustration, let us take the human body, which is a union of many members. In 1 Corinthians 12th chapter we have the apostle reasoning in the 19th, 20th and 21st verses like this: "And if they were all one member, where were the body? But now are they many members, yet one body. And the eye can not say unto the hand, I have no need of thee." Paul then goes on to show that the various members of the human organism are mutually dependent. There is such a spirit of interdependence that if one member suffers they all suffer; if one member is honored, they are all honored; they are all responsible

for each other. If one member becomes sick they all share in its sickness; if one member is healthy they all share in its health.

The family made up of husband, wife and children, forms a body; and this again illustrates the interdependence that exists among all the members of a body. A father can bring dishonor upon the wife, and the wife can bring dishonor upon the husband, and the children can bring their parents to honor or to dishonor; simply for the reason that the idea of organization, corporation, involves all the members of that corporation in equal responsibility. A nation even is simply an aggregation of units. In the present European war the life of this nation depends upon its protection of all its units. This idea of corporal responsibility, then, is amply illustrated in the organic systems of the world. Just transfer ourselves from them into a church, and we become members of a similar organization or body.

I now raise the question, Can one who believes the gospel of the kingdom preached by Christ (Mark 1:14), which he commands us to believe (verse 15), and which gospel his apostles also preached (Luke 9:1), consistently and scripturally belong to a church that does not represent the truth? Turn to 1 Tim. 3:15, and you find that the church of God is declared to be "the pillar and ground of the truth." But if a church is not the pillar and ground of the truth, the question is, Can we consistently and scripturally belong to such an organization? We find in Jeremiah 9:1-3 these remarkable words by the "weeping" prophet: "Oh, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people! Oh, that I had in the wilderness a lodging place of wayfaring men; that I might leave my people, and go from them, for they be all adulterers, an assembly of treacherous men. And they bend their tongues like their bow for lies; but they are not valiant for the truth upon the earth." Jeremiah thinks it is our duty to be valiant for the truth of God. When his people lapsed into a state of indifference, instead of joining and becoming a member, and supporting such people, he says: "I had rather leave them, go out and submit to all the inconveniences of a desert life, and spend the rest of my years in solitude and isolation, than in association with a people like that."

Now, if we believe the gospel of the kingdom of God and the name of Jesus Christ, and then hide our light under a bushel by joining some jejune church, that does not represent that gospel, are we valiant for the truth upon the earth? The word "valiant" means "strong, brave, intrepid in danger" (Webster). Can you be valiant for the truth of God if you are identified with an organization that does not believe it and that does not represent it? Remember, friends, that when we become a member of an orthodox church, we become responsible for the teachings and the practices of that church, whether we believe them or not. The fact that we do not believe them only makes a bad matter worse. How can we believe the gospel of the kingdom and belong to a church that does not believe this gospel? Why do you not join the Catholic Church? "Oh, never." Why not join the Mormons? "Never." Why not join

the Liberty League? "No; I am against the liquor traffic. I do not believe what those organizations believe at all." And the very fact that you do not believe as they do is precisely the reason why you do not join them. If you believed in the Catholic Church, in the Mormon Church, in the Liberty League, you would join them before the sun sets tomorrow. Therefore when we become members of an orthodox church we endorse the teachings and the practices of that church, whether we believe them or not, for the reason that we support the church by our presence, by our financial aid, by our moral support; we advertise to the world that we belong to that church, and endorse, as far as our identification and affiliation with it can, its teachings and its practices. Consequently for those who do this corporal responsibility can not be denied, and corporal punishment is sure. They are moral cowards, pusillanimous souls, valetudinarian apostates, who are "holding the truth in unrighteousness," and against whom the wrath of God will be revealed in deadly severity at the day of judgment (Rom. 1:18).

Concerning God's dealings with men, I read this in Genesis 18:25: "That be far from thee to do after this manner, to slay the righteous with the wicked; and that the righteous should be as the wicked, that be far from thee. Shall not the Judge of all the earth do right?" Certainly. But while he has made an everlasting distinction between the righteous and the wicked, still it is possible for the righteous, by a disregard of God's instructions, and by corporal responsibility, to be lost notwithstanding their righteousness, for the reason that they countenance, support and fellowship a system out of harmony with God's law. In the next chapter (Genesis 19:12) God said to Lot: "Hast thou here any besides? Sons-in-law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place; for we will destroy this place." Now if Lot and his relatives did not regard God, did not get themselves out of that place, they would have suffered the same penalty as the Sodomites; for we read down further in the chapter: "And it came to pass when they had brought them forth abroad, that he said, Escape for thy life, look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed." "And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. But his wife looked back from behind him, and she became a pillar of salt." There were righteous people in Sodom, and yet they would have been consumed in the sins of Sodom if they had not gotten out.

We find another case in Numbers 16:26. When the rebellion of Korah Dathan and Abiram created turbulence in the congregation of Israel, God said: "Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins." In 1 Samuel 15:6 we have this statement concerning the Kenites: "Go, depart, get you down from among the Amalekites, lest I destroy you with them; for you showed kindness to all the children of Israel when they came up out of Egypt." In Jeremiah 51:6 God's exhortation is: "Flee out of the midst of Babylon, and deliver every man his soul; be not



cut off in her iniquity, for this is the time of the Lord's vengeance; he will render unto her a recompense." The salvation of the people here addressed depended on them fleeing out of Babylon in haste; according to Revelation, chapter 18, when anti-typical Babylon falls the requirement obtains again: "I heard a voice that said, All nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. 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" (verses 3, 4).

Since it is obviously possible to actually "partake of other men's sins" (1 Tim. 5:22), we can appreciate the following statements of holy scripture: "Therefore if any man be in Christ he is a new creature; old things are passed away; behold, all things are become new" (2 Cor. 5:17). We are made ambassadors for God (2 Cor. 6:1). Listen to Paul's entreaty in 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 what concord hath Christ with Belial? Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you. And ye shall be my sons and daughters, saith the Lord God Almighty." Continuing still his exhortation in the 7th chapter and the first verse, he adds: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

May God give us mercy to learn our duty, and grace to perform it, is my prayer.

#### THOSE PUNCTUATION MARKS

"O dear!" sighed Warren, as he came in from school one day. "I wish we didn't have to learn so much about periods and commas and semi-colons and such things. I hate them!"

Mamma laid down her sewing and said: "Why do you hate them, Warren?"

"Why, it's so hard to remember to use them; and, besides, I don't think they are of much use. I don't see why we couldn't write sentences without putting in any punctuation marks."

Mamma smiled, and then, rising from her chair, she went over to the desk and got out a piece of paper and a pencil. Then she wrote: "The little turkey strutted about the yard and ate corn half an hour after his head was cut off."

"Why, Mummie, how funny!" exclaimed Warren, when he had read it. "How could a turkey walk around eating corn without any head?"

"He couldn't," replied mamma, "and yet I have written just what I intended to write. I have, however, left out all punctuation marks."

Then she bent down and punctuated the sentence. It then read: "The little turkey strutted about the yard and ate corn; half an hour after, his head was cut off."

"Oh, I see!" cried Warren. And then and there he resolved to learn all that he could about punctuation marks.—The Evangelical.

#### WHO ONLY HATH IMMORTALITY

I notice in The Restitution of March 9th a letter from Sister Lapp. She inquires why so many writers in The Restitution understand that God is to be understood as the Being referred to in 1 Timothy 6:16. Now as I once asked the same question of an old brother who had been the means of leading me into the truth, I think the answer that I received from him may give Sister Lapp some help to understand this text. I may say that at first reading of this text it does seem to refer to Christ. A little thought, however, will correct the first impression and enable us to see that it can be applied to God only.

I now give Bro. Cronkhite's answer to me when asked this same question: God only hath immortality in the sense that the Great Eternal possesses immortality underived; it is inherent in his nature. As applied to him it reaches backward to the ages of the past, as well as forward to the ages of the future. Understood in this sense, even Christ does not claim to be possessed of independent life, underived from a source outside of himself. "As the Father hath life in himself, so hath he given the Son to have life in himself." "As the living Father hath sent me, and I live by the Father." In these words Christ clearly indicates the source of his life. Thus we learn that Christ and the angels now possess an immortal nature derived from God, the only source of immortality; but it is an immortality that looks forward to endless existence, and not backward, to claim what God only possesses.

This in brief is the answer that I received, and I have never found any reason to question its correctness.

It may help Sister Lapp to call attention to her question: "If God only has immortality, what kind of a nature has Christ?" In reply to this, suppose for a moment that this text applies to Christ, and that he only hath immortality; now where shall we place God? Shall we deny the immortal nature of God? If we say that both God and Christ have it, what becomes of "only" in our text?

Even at the risk of making my letter too long I will add a few thoughts as to Paul's meaning. In verse 12 we learn that Christ is to appear, and at the time of his appearing he is to show something. Now what is it? He is to show

Who is the only Potentate;  
Who is King of kings;  
Who only hath immortality;  
Whom no man hath seen;  
Whom no man can see;

Dwelling in light that no man can approach.

These are the things that Christ is to show at his appearing. I do not understand that Christ is to show that he himself is all this, but his mission is to show who is God. If we turn to 1 Tim. 1:17 we find that Paul makes it clear of whom he is speaking. "Now to the King eternal, immortal, invisible, the only wise God, be honor and glory forever. Amen."

JOHN PARKER.

Doing, not dreaming, is the secret of success. Thinking out plans will not amount to anything unless the thought be followed by a determined will to execute.

# THE RESTITUTION

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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.

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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

The Church of God in Cleveland, O., have undertaken to pay a reporter to take one of our sermons occasionally that it may be published in The Restitution. We make this explanation so that readers may know to whom they are indebted for the sermon that appears in this issue entitled "Oe-nying the Faith," and for others that may be published in the future.

From some of our readers we have received complaints that some of our brethren, professing to believe the gospel, have joined hands with orthodox sects, and are now in fellowship with them. This is clearly a compromise of the truth. The sermon in this number on "Denying the Faith" strikes right at the root of this sin. We anticipate that if this discourse were revised, and published in pamphlet form it would do a service of value in calling out of Babylon a people for God's name, and in getting them ready to meet the Lord at his coming. We shall be pleased to receive orders for its publication in booklet form, with the understanding that if enough sales to cover expense of printing are not received we have the right to re-

fund any money which may be sent to us in advance. The better way would be to send no money, but simply send us a postal card stating how many copies you will buy at five cents per copy, when it is printed. If we hear from you, please let us hear immediately.

## COMMUNICATIONS

Last Sunday evening, April 11th, the writer preached again at Jacksonville. The people at Jacksonville seem to be interested, and we shall try, the Lord willing, to continue the work at that place. We are receiving a number of calls, and hope to fill as many as possible.

J. H. ANDERSON.

Dear Bro. Huggins:

I would like to add my testimony in praise of the dear old paper, The Restitution. It gets better all the time, and is always filled with good articles just to suit my trials. The brothers and sisters write such encouraging letters. I think they are written in the right spirit, which testifies they are serving the dear Christ Jesus in their sojourn here in this life.

I surely believe the Bible teaches the one definite faith, and that is that the righteous shall inherit the earth, the second coming of Christ Jesus to earth, and a glorious reign in the near future.

I will close and leave room for other letter-writers. I ask to be remembered in the prayers of the faithful. Best wishes to all the brothers and sisters in Christ Jesus.

In hope,

M. F. COOK.

Dear Restitution:

Will you grant me space in your valuable paper to state to the faithful that we had most joyful meetings at Guthrie Grove Easter Sunday. Bro. Harper Stone preached in the morning at 11 o'clock. His text was "Watch." The writer tried to preach in the afternoon from the text: "But some man will say, How are the dead raised up, and with what body do they come?" I was overjoyed because my father was out to hear me for the first time in his life.

Now I will have to tell you that my father is a Baptist minister. You can see why I enjoyed it so much to have the opportunity to show the necessity of a resurrection, and that people do not go to heaven at death, and that our life is hid with Christ in God, and when he shall appear who is our life then shall we also appear with him in glory. The Lord told Thomas that a spirit hath not flesh and bones as you see we have. "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."

We also had the pleasure of baptizing Bro. Williams into Christ. He is a brave soldier; he fought like Paul, honestly, until he was convinced by "thus saith the Lord." When he saw the light he no longer resisted. Although the water was very cold he did not put it off. May God bless and keep him in the faith. I do not think I ever baptized a more earnest man in my life.

Dear brothers, let us all stand still and see the salvation of the Lord. A. N. DURHAM.

**A HEARTY ENDORSEMENT**

By J. J. Schaumburg, Editor Messiah's Advocate.

I endorse it WHOLLY. Endorse what? Why, that article in The Restitution (of March 2, 1915) by the editor. It is entitled "Editor's Comments" (page 7). I say that The Restitution folks ought to be thankful that they have—

- (1) An able editor;
- (2) A busy editor;
- (3) A Bible-loving and truth-defending editor;

(4) One who thinks more of truth than of position. He has dealt that "Josephite" heresy a solar plexis blow. Johnson's recent defeat is nothing compared to the defeat of "Josephitism," when the editor of The Restitution gets into the "ring." Gloves come off; "Queensberry rules" are laid down in one corner, and he proceeds instanter to "tan the jacket" of that miserable piece of Unitarian blasphemy! Well, Mr. Editor, I predict that your constituency will be noble enough to "Amen" that kind of loyalty. I loved you before you wrote that article; but say, I love you very dearly now! Why? Because you are such a noble defender of the authenticity of the Book!

I've met these "Josephites" who "know so much" about "early manuscripts." I never saw one that knew really and truly what those manuscripts were! They generally like to talk. They know very little about "early manuscripts." I give this article for publication, the editor willing. He has never asked (or hinted to) me to write and commend him. I want to. I do so wholly of my own accord.

**EVANGELIST REPORT FOR MARCH**

**Sermons**

Plainview Schoolhouse, 1st-2nd, 2; Bible readings, 3; Omaha, 29th, 1; total, 6. Money collected, \$6.00.

**Expense**

Holbrook to Omaha.....	\$5.00
Salary .....	70.00
Expense .....	5.00

Total.....	\$75.00
Credited in order.....	\$6.00

**Remarks**

When we made our last report we were at Sister Phelps, northeast of Cambridge. The meeting started off with a rush. The prospects were all that could be expected. The Macedonian cry had been coming from Sister Phelps for more than a year. A year ago in February we started there to begin the long delayed meeting; got close enough to talk over the phone. Then came a blizzard, and after three days of no trains returned home. Just as we were about ready to start again Sister Phelps wrote that a cyclone had wrecked the schoolhouse; another delay.

We finally arrived on February 24th, and we have said the meeting started off splendidly. Then came another storm, the deepest snow the country has ever known. We were forced again to close and return home. In all our long experience of evangelizing we have never been hindered by weather equal to the last two months. But out

of it all will come some good. Sister Phelps longs for her neighbors to hear the gospel, and in the Lord's own time they will have the privilege.

ALMUS ADAMS.

**OBITUARY**

**Davis Pearson**

Davis Pearson was born September 30, 1847, and died April 9, 1915, aged 67 years, 6 months and 9 days old.

Bro. Pearson leaves a wife and three daughters to mourn his loss. He came into the truth thirty-five years ago. The funeral was held at the home, Tippecanoe, Ohio, April 12, 1915, by J. H. Anderson, who spoke words of comfort from John 11: 23, 24. After the services Bro. Pearson was laid in the grave to sleep till Jesus comes.

J. H. ANDERSON.

**THE SCRIPTURAL PUNISHMENT FOR SIN**

It is a matter of great importance that we have a worthy ideal of God. If eternal torment is the punishment for sin, it is an awful truth and should be preached with all earnestness; if not true, it is a fearful libel of God and should be earnestly denounced.

A novel feature of the Bible is that it defines some important terms so that changing languages need not affect their meaning.

God told Adam that if he disobeyed he would die. He transgressed the law given him, and then God passed sentence upon him. Justice demands that the sentence be the penalty the law prescribes. In Gn. 3:17-19 we have the sentence in full. The climax is found in the words: "Unto dust shalt thou return." Here we have Jehovah's definition of the term "death." This is the sentence passed upon the race. Justice demands that sin's punishment be in harmony with this sentence.

The eternal torment theory meets two serious obstacles—that God created a race of beings, knowing that vast numbers would be tormented forever. Second, that he is punishing many differently from the sentence which he himself imposed.

Again, there are three motives for punishment—corrective, protective and vindictive. Punishment without intention to secure reformation must come under the last—vindictive. This belongs to savagery.

We will now notice the scripture statements of sin's punishment. In Ps. 145:20 we have: "All the wicked will he destroy." Similar expressions are found in Ps. 37:38; 52:5; 92:7; 104:35; Acts 3:22; 2 Thess. 1:9. This last deserves special attention: "Who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of his might." If God is everywhere, where can those be who are eternally destroyed? "The glory of his might," I take it to be his supremacy. Where is he not supreme? This makes their destruction positive and eternal. This is in harmony with the sentence.

We will now examine another line of statements. In the Old Testament the word translated "hell" is sheol. About half the instances it is rendered "grave." There is another Hebrew word

for grave. One means a particular grave or tomb, the other (sheol) the fact of being dead. This word is defined in Eccles. 9:10: "There is no work, nor device, nor knowledge, nor wisdom, in sheol, where thou goest." Here it is declared that all go to sheol and into absolute nothingness. This also is in harmony with the sentence.

In the New Testament three Greek words are translated hell—hades, gehenna and tartarus. The Hebrew "sheol" and Greek "hades" are interchangeable, therefore have the same definition. What wonderful wisdom is shown by God in having the Bible define its own terms. Jacob would go into sheol (Gen. 43:28), and Christ did not remain in hades (Acts 2:31). Gehenna was the valley in which the refuse of Jerusalem was destroyed by fire or by worms. As a punishment it meant destruction, and was in harmony with the sentence. The Greek tartarus is used only once (2 Pet. 2:4), and authorities differ as to the meaning. A condition of darkness seems to be the idea.

One of the most common symbols of punishment used is fire. Fire always destroys. You can not have a fire without something being destroyed; you may have a thousand fires without causing pain. Herein we find harmony with the sentence. Adding sulphur fumes to the flame only makes it more deadly.

In scripture interpretation we must distinguish between what is necessarily taught and what may be taught. The sentence God declared is a fundamental proposition. It clearly states what the author means. If you say nothing is said about the soul, be not too sure. If dissatisfied, go to the author with your complaint. There are passages which may teach eternal torment, but there is not a single one that may not be interpreted in harmony with the sentence.

The parable of Dives and Lazarus is an example. If an actual occurrence, then it contradicts Eccles. 9:10, is out of harmony with God's sentence, and puts him in the position of creating a race, knowing some of them would be tormented forever. As a parable it was not explained by the Master, and so left in doubt as to interpretation. Applying it to Israel as a nation and people, it has been fulfilled in a remarkable manner.

Rev. 20 is given as a chapter teaching this doctrine. Revelation is a book of symbols in the highest degree, but even here we find that hades-hell gives up the dead in it and then it (hades) is cast into the lake of fire, destruction.

If God's work is accomplishing that which he pleases, and prospering in the thing whereto he sent it (Isa. 15:11), then you must claim that these multitudes going into hell is in accord with the will and plan of our heavenly Father.

It is love that wins men. God will win men through love. It seems incredible that anyone can understand and know God and his wonderful plan for the recovery of the race, and not love him as the author. Ruling by fear does not indicate excellence. Time was when muscle and a club were deemed essential elements to control a school. To get ahead of the master was an object for which pupils strove. We have learned that other qualities command success. To be like the God we worship should be the highest ideal before man. Who wants to be like the orthodox ideal of God in his

punishment of the wicked?

That doctrine was a powerful club in the hands of a mercenary ecclesiastic to extort money from a deluded victim. Further, it is debasing in its influence. The writer has frequently heard preachers talk of leaning over the battlements of heaven and listening to the walls of the damned. It seems as though it would be sweet music to their ears. We assume that their ideal of God was such that he would enjoy vindictively punishing his opponents, and they would be like him.

Jesus took the penalty that was laid upon Adam, and through him upon the race—he went into hades, but came forth, it not having the power to retain him, and thus he obtained the key thereto, and in his own time he will open the doors thereof for the just and unjust, as it is written: "They that have done good to a resurrection of life, and they that have done evil to a resurrection of condemnation" (Jno. 5:29).

A proper query may be: "Has the teaching of eternal torment been of any benefit?" It may have restrained some from doing some evil deed. Fear of punishment may keep a person from doing an evil he desires to do. But we may well question whether it ever leads anyone to perform an acceptable service to God. We may well believe that only a service prompted by love for him can be acceptable.

Another feature is well worthy of thought. Is it not highly probable that it is very pleasing to satan to hear those who claim to be friends and mouthpieces of Jehovah charge him with creating a race knowing that vast numbers would be consigned to an eternal torment, and thus punishing them differently from the sentence he passed upon the race, and much more severely. Could anything be more pleasing to the enemy than that? Would he be likely to interpose much opposition to preachers and preaching of that character? Is it not possible that this may account for some wonderful, seeming success?

It has been said that it must be true, for man is immortal—that God is immortal, and as he made man in his image and likeness man must be immortal also. God is omniscient, omnipotent and infallible. Do you claim for man the same attributes? What saith the scripture? When man became a living soul "man" and "living soul" became interchangeable terms. We are urged to "seek for immortality" (Rom. 2:7). Why seek for that you have? It is declared, "Who only hath immortality" (2 Tim. 6:16). Is that true? Jesus said of himself, "As the Father hath life in himself, even so he gave to the Son also to have life in himself" (Jno. 5:26). Is not "life in self" immortality?

W. H. HOUGHTLIN.

Every man is a missionary now and forever, for good or for evil, whether he intends or designs it or not. He may be a blot, radiating his dark influence outward to the very circumference of society, or he may be a blessing, spreading benediction over the length and breadth of the world, but a blank we can not be. We are either the sower that sows and corrupts, or the light that splendidly illuminates, or the salt that silently operates; but, being dead or alive, every man speaks.



### A FEW THOUGHTS ON THE BOOK OF HEBREWS

The book of Hebrews is one of my favorite books. There is so much to be learned from it. We learn more about the old and new covenants from reading Hebrews than from any other book of the Bible.

I notice, too, that in almost every chapter Jesus is given a different office, as we might say. In the first chapter he is called the Son of God; in the second the Captain of our salvation; third, he is called an Apostle; fourth, Great High Priest; fifth, the Author of Salvation; sixth, the Fore-runner; seventh, the Surety of a better covenant; eighth, the Minister of the Sanctuary; ninth, the Minister of the New Testament; tenth, our Sacrifice; twelfth, the Mediator of the new covenant; and in the thirteenth he is called the Great Shepherd.

Then I find that the word "better" is made very prominent in the book of Hebrews. I believe it is used no less than twelve times in the book. Let us see how this word is used in this epistle.

"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. Now the fourth verse: "Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they."

What is the name he obtained by inheritance? Why, it is the same as his Father's. The angel gave the name of Jesus before he was born, and why? Because he would save his people from their sins. The name he obtained by inheritance is the same as his Father's, the same as you and I obtain our names.

The prophet, long before his birth, in foretelling the birth of God's own son, said his name should be Immanuel, which, being interpreted, is God with us; so this is the name that Jesus got by inheritance. Jesus is so magnified all through the epistle, especially in the first chapter, that the apostle is led to say: "Therefore we should give more earnest heed to the things we have learned, lest at any time we should let them slip." All through the epistle Jesus and his mission is the theme. And so we see that it is this way that Jesus, God's own Son, was made better than the angels.

"For unto which of the angels at any time has he said: Thou art my Son; this day have I begotten thee." It was not unto the angels he said, "I will be unto him a Father, and he shall be unto me a Son." Thus we see Jesus was made better than the angels, because he is God's own Son by begetting.

Well, we set out to write a little about the word "better." We have dwelt so long on the first time it is used in this epistle, since it is used twelve times, we can only point out where it is used and how, else my paper would be too long.

In chapter 6, verse 9, we read: "But, beloved, we are persuaded better things of you, and things that accompany salvation." The apostle had been speaking of those that had once been enlightened and had fallen back. But the ones he is writing to had shown by their good work and labor of love that they were living acceptably to God.

In chapter 7, verse 7, we read: "And without contradiction the less is blessed by the better." Now we have not time or space to say what we think of Melchisedec. He is spoken of as king of Salem, priest of the most high God, who met Abraham and blessed him, and he tells us that the less was blessed by the better. I suppose one reason he was called the "better" is because he was a type of our Savior's priesthood. In verse 19 of the same chapter we read of a "better hope." We find that under the law there was nothing perfect, but it was the bringing in of the better hope that made things perfect, which hope we have as an anchor of the soul, both sure and steadfast.

Then we read of Jesus being made a surety of a better testament. Why was he called a surety of a better testament? Because in times of the law the priests were not suffered to continue by reason of death. But Jesus has an unchangeable priesthood, and ever lives to make intercession for all who will come to him. In 8:5 we read: "But now he hath obtained a more excellent ministry by how much also he is the mediator of a better covenant." If the first covenant had been faultless there would have been no need of the new, and Jesus is the Mediator of the new or better covenant because he lives forever more; and this covenant was established upon better promises.

In Heb. 10:34 Paul speaks of a "better and enduring substance; in 11:16 of the patriarchs who received not the promise. He says: "If they had been mindful of that country from whence they went out they might have had opportunity to have returned. But now they desire a better country—that is, a heavenly." When all things are made new surely it will be a better country. In 11:35 many of those old worthies were tortured, not accepting deliverance, "that they might receive a better resurrection." So here we have two resurrections, and they chose not to renounce their faith that they might obtain the better one. In 11:39, 40: "These all obtained a good report through faith received not the promise, God having provided some better things for us, that they without us that they without us should not be without us should not be made perfect." Looking unto Jesus, the Mediator of the new covenant, that speaketh better things than that of Abel: "May we all obtain the better resurrection, is my prayer."

ALMIRA BROOKS.

### THESE SIGNS SHALL FOLLOW

"These signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover" (Mark 16:17, 18).

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and Lo I am with you always, even unto the end of the world" (Matt. 28:19, 20).

Of one thing we may be sure. Christ will be with his saints "always," not, of course, by his visible, but by his spiritual presence: by that "comforter" which he promised he would send. But of the signs he merely said that they "shall follow."

He did not say how long nor how far they should "follow," only that they were to "follow." The length of time that the signs should "follow" would depend on the function or use for which the signs were intended. For what purpose were the signs given? This question is answered in Mark 16:20: "And they went forth, and preached everywhere, the Lord working with them and confirming the word with signs following."

Let us notice the object of the signs: to "confirm the word." For the purpose of confirmation, and for no other purpose, were the signs given. It was not necessary for Jesus to set the time limits for the work of confirmation, for those limits were already established by the prophet Daniel. Daniel 9:27: "And he shall confirm the covenant with many for one week."

This prophecy was spoken of Messiah. The Prince—that is, of our Lord Jesus Christ. We know that Jesus freely used miracle as a sign of confirmation, "that they might believe on him." And this time period is to be confirmed to the prophetic space, "one week."

According to Ezekiel's well known time rule a prophetic week would represent seven years in literal time. That period would commence with the beginning of Christ's ministry, at Passover, A. D. 27. That prophetic week then would close at Passover 34. In the midst of the week Messiah was cut off by his death and resurrection, A. D. 30. The work of confirmation must then be continued by them that believed—that is, by the apostles—till the week of confirmation was fully up, which would be the year 34. It was during this time, and this time only, that signs were to follow.

Thus in Heb. 2:3, 4 Paul speaks of the confirmation as a work already passed: "How shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto them by them that heard him." Notice: He does not say is being confirmed, or will be confirmed, but "was confirmed"—a work already past.

If the work of sign-confirmation was already done in Paul's day it is surely not to be expected today. Any attempt now to bring it about can but fail, and any claim of sign-possession can be but counterfeit. Those signs are clearly not for today, and should not be claimed for today. We have heard many such claims and seen many such attempts in our day; but they have all been fraught with disaster, and all for the very good reason that they do not belong to our day.

But there are signs for today, signs equally clear and unmistakable. They are signs of unfulfilled prophecy. They are not signs to confirm, but signs to affirm the coming of Messiah. "When we see these things begin to come to pass." These are the signs for us. We should then try to read the signs intended for our day, and not attempt those that were given for another. Apostolic we may be in spirit, but not in time. Pentacostal we may be in purpose, but not as to date. We should mind carefully to our own duty, but not attempt the work of others. Remember, all spirits that "peep and mutter" should be labeled "Handle with care."—Present Truth Magazine.

## PRIEST BEARS GEMS VALUED AT \$300,000 Refugee From Mexico City Reaches New York With Jeweled Hoard of Cathedral

New York, March 16.—A king's ransom in jewels, blazoned in the royal eagles of Spain at the time of Charles V, the most powerful monarch of the sixteenth century, lies under guard at the customs house here, awaiting appraisal.

The gems, set in gold on white and purple robes and mounted on two golden crowns, were brought into New York by a Catholic priest, clad in shabby clothes, who fled from Mexico City a month ago, made his way to Vera Cruz and sailed aboard the steamer Montevideo. The Montevideo reached New York March 6th with this priest and six other fugitive priests, who had been banished from Mexico by General Obregon.

From the depths of a battered suitcase the gems and robes were tumbled out upon the dock for inspection by the customs authorities. They so dazzled the inspectors that they were hastily put back into the suitcase. Under guard they were taken to a safe deposit vault, where they were locked up and special watchmen detailed to guard them.

Rough estimates placed their value at from \$300,000 to \$500,000. This rich prize, it is stated, lay in the Cathedral of Mexico City—presumably for centuries—till it slipped through Carranza's fingers in the flight from Mexico of the priest. The name of this priest was withheld. It was learned, however, that he said he hastily packed the jewels and robes in his suitcase when General Obregon called for a church tax of \$500,000, locking up many Catholic priests in Mexico City until the tax was raised.

An Archbishop's robe of purple is the chief article of value. The robe is of silk and apparently of great antiquity. Wrought in diamonds and emeralds, rubies and pearls, on the front of the robe, so that it covers the wearer's breast, is the ancient Spanish coat of arms, consisting of double eagles, back to back, wings raised, necks back and beak open. The entire design is done in gold, in which the gems are mounted, and the robe is very heavy.

Next in value to the Archbishop's robe are two gold crowns, mounted with diamonds, rubies, emeralds and sapphires. Some of these gems, it is stated, are as large as hazelnuts.

Late today it was announced that John L. Hecht, an authority on antiques, had appraised the vestments as worth \$300,000, and that they would be returned to the priest who had brought them here, under the law providing for the admission of antiques free of duty. The identity of the priest also was made known. He is Father Saotas Guieros.—Selected.

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WM. G. ROTHE.  
1301 Park Place, Brooklyn, N. Y.

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ROBERT G. HUGGINS, Editor.

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## PEACE

George B. Alldridge

"Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee" (Isa. 26:3).

As we daily scan the eager faces reading the latest news from the various battlefields throughout Europe we try to picture in our own mind the scenes of bloodshed and carnage daily being enacted; and, in common with all, enquire when and how it will all end.

It is difficult for us who profess the name of the Lord Jesus to ascend and keep above these influences and to refrain from taking a part in discussing current affairs. Paul tells us to set our affections on things above, and not on things on the earth. For ye are dead, and your life is hid with Christ in God (Col. 2:2, 3). A little while before our Lord died and ascended to his Father he said to his disciples: "Peace I leave with you; my peace I give unto you, not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

What kind of peace was it that Jesus bestowed upon his disciples just previous to his departure from them? We answer that it was his peace or his quietness, his restfulness, his happiness and confidence in God his Father.

Jesus, during his short life upon earth, experienced many trials and met with much opposition. Yet we find that he continued throughout his life in that peaceable manner that amazed and astonished the world. Up and down the land he went preaching the things concerning the kingdom of God, the glad tidings of the kingdom proclaiming that the kingdom of God was at hand. Many mocked him, some laughed him to scorn, claiming that he taught the doctrines of devils. Nevertheless Jesus went on with his ministry, never losing his confidence, always quiet, calm, full of peace even up to the hour of his death.

Why had he such wonderful self-control, such peace, such calm? Simply because he was at all times obedient to his Father. Obedience brings peace. God, through the prophet Isaiah, said: "Oh, that thou hadst hearkened to my commandments, then had thy peace been as a river, and thy righteousness as the waves of the sea." Have you ever stood on the banks of a mighty river watching its waters flow on toward the sea? God likens his peace, which Christ so abundantly possessed and is now willing to bestow upon us, to a river; its waters never fail; on and on it follows its course, flowing into the great ocean to become

a part of it. One writer translates Isa. 26:3 to read: "Thou preservest continued peace to the mind that leaneth on thee." We like this rendering. Our thoughts turn to the scene at the last supper, as our Lord's disciples gathered around him, and that disciple whom Jesus loved leaned his head upon his bosom. Often I have watched the babe, tired and restless, but when the mother enclosed her arms around it the babe just lets go and its head falls upon the bosom of its mother and soon the babe is fast asleep, for it has absolute confidence in the protecting arms that are around about it.

Beloved, this is the picture before us. Moses also saw this, for just before he died he told Israel that "The eternal God was their refuge, and underneath them his everlasting arms." Jeremiah reiterated this. He declares that "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee."

If then, all our thoughts, as far as in us lies, be kept leaning upon God, through Jesus Christ, the next verse will become true to us by actual experience: "Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength."

If we lose our strength our health becomes impaired. John understood this principle, so in writing to the well beloved Gaius, whom he loved in the truth, his wish was that above all things he may prosper and be in health, even as his soul prospereth.

Now as the strength of our bodies enables us to use those bodies in our various vocations in life, so the strength that comes from God to our new mind, begotten is us by the word of truth, enables us to develop Christian character. Peter says: "Grace and peace be multiplied unto you." This is good, but how? Peter tells us in the same breath: "Through the knowledge of God and of Jesus Christ." Notice God's favor and peace is to be multiplied. Are we enjoying more favor and peace of God than when we were first adopted as a son or daughter into the family of God? If not, then do you not see our knowledge has not increased. Children grow in stature and the general development of their bodies; Christians should grow in mind in the knowledge of God and our Lord Jesus Christ. For, in proportion to the degree of our believing, spiritual and experimental knowledge of the perfections of God, in the harmony and glory of them, as displayed in the person, character and salvation of Jesus our Lord, all our gracious affections will be exercised, and our peace, hope and consolation will abound, even as that knowledge abounds in us. Beloved, when

Oregon Bible Conference  
Christianity, 1915

we were born into this world we had no mind; we had brains, and as we exercised them in acquiring knowledge we developed a mind. The result is we now have the mind of a physician, a lawyer, a mechanic, a teacher, a farmer, etc., just in accordance with our teaching or training. "For as a man thinketh in his heart, so is he." When the truth takes hold of us it first appeals to our mind; if we yield ourselves and obey the truth then a new mind is begotten in us by the word of truth, because it was the truth or God's word that found a lodgment in our minds. A knowledge of medicine begets the mind of the physician, the knowledge of law the mind of a lawyer, physics the mechanic, history the historian, etc.

Now as we meditate upon God and his Son Jesus Christ, as they are revealed to us in God's word, we find a begetting and development going on in our own mind, which God calls a "spiritual mind." In spiritual things the natural order is reversed—in nature, first the body, then the mind; in spiritual things, first the mind, and then the body. God now is developing in us the mind of the spirit, fashioning it like unto his own mind; all that we have in us at present is the mind of God; the life that nourishes this mind is hid with Christ in God. Notice how Paul reasons this out: "Set your affection on things above, not on things on the earth; for ye are dead, and your life is hid with Christ in God." Now mark well what follows: "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Paul next tells us what we are to mortify, and these are all earthly. Read them for yourselves (Col. 3:5). None of these members can we take with us into the kingdom. If I injure my limb, and mortification sets in, what does the surgeon do? Simply cuts it off; for the rest of my life I go about with one limb.

Now Paul's argument is that we are to amputate our earthly members. Christ argued the same way. Now if you carefully read Galatians 5:1-26 this point will become clear to you. The struggle is this—to cut off the bodily desires and inclinations, and to encourage and develop the heavenly. In other words, destroy the mind of the flesh and build up the mind of the spirit. How is this to be done? Simply this way: the mind of the flesh was built up and maintained by knowledge acquired and associations formed in the world; the mind of the spirit is built up by knowledge acquired and maintained by putting into daily practice the things learned concerning the kingdom of God and the name of Jesus Christ, from the only source wherein they are revealed, and that is the word of God.

We must associate with those of like precious faith, "for birds of a feather always flock together." Paul says that "Evil communications corrupt good manners." Hence, then, good and righteous associations develop and maintain good manners.

The prophet then reveals the secret of peace, joy and happiness. "By keeping our minds," or as the margin reads, "our thoughts and our imaginations stayed upon God."

Beloved, get God into your mind; forget the troubles in Europe; forget your own troubles if you have any; think of the glories of the coming

kingdom. Think of soon seeing Jesus. Think of some dear brother or sister whose very presence is an inspiration to your life, that for all eternity you will associate with them. Think of the beautiful earth when it shall be filled with the knowledge of the glory of the Lord. Think how you can reflect the life of Christ as he lived it on this earth. By thinking upon these things your mind will take on the character of Christ, and men and women will take notice that you have been in the company of Jesus and learned of him.

#### THE TEMPLE AND THE MASTER'S RETURN

Concerning the building of the temple we read: "And the house, when it was in building, was built of stone made ready before it was brought thither, so that there was neither hammer, nor axe, nor any tool of iron heard in the house while it was in building" (1 Kings 6:7). By this testimony we learn that those who aspire to be a part of the spiritual temple must, prior to the return of the Master, submit to the chastening rod, to the pruning knife, and to the hammer that squares the stone for its place in the building.

Josephus says Solomon enjoined the workmen "to cut out large stones for the foundations of the temple, and that they should fit them and unite them together in the mountain, and so bring them to the city."

In the vision of the spiritual temple given to John we read: "And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb" (Rev. 21:14). By this testimony we learn that the twelve apostles were the only true apostolic teachers in the building of the spiritual temple; all others claiming to be apostles are only false apostles. In view of these facts it is our wisdom to see to it that our faith and works have for their foundation the teaching of those apostles, chosen and appointed by the Master; and who were qualified by the holy spirit of God. Paul informs us that "the law was a shadow of good things to come, and not the very image." Therefore Solomon in all his glory was only a type of the reign of Christ, whose superabundant glory will eclipse the reign of Solomon, as the noonday sun does that of the moon.

The spiritual temple is now in the process of being prepared, as the stones were prepared in the mountain. In this state of of the temple John is told to "measure the temple of God, and the altar, and them that worship therein" (Rev. 11:1). This work was to be done with a "rod" that was given to him. This temple could not be the temple at Jerusalem, for that was destroyed before John received the vision; neither could it be the New Jerusalem, for that is not yet built. Therefore it must be the church, as Paul says: "Know ye not that ye are temple of God" (1 Cor. 3:16)?

In the building of the tabernacle everything was to be done according to a pattern given to Moses; and after the temple was completed there was the grand opening of the temple. So John is given a view of the opening of the temple under the sounding of the seventh angel (Rev. 11:9). This is preparatory to the kingdoms of this world becoming the kingdom of our Lord and of his Christ. "And the temple of God was opened in (the) heaven, and there was seen in his temple

the ark of his testament," etc. Under the law the "ark" was a four-square chest that contained the ten commandments, the law to Israel; but in the anti-type the truth was deposited in Christ. Therefore when the spiritual temple is opened for business Christ, the spiritual "ark," is an important figure in the building, the chief cornerstone.

Out of this temple comes "a great voice," commanding the seven angels to pour out the vials of the wrath of God upon the earth. Now if our understanding of this temple revelation is correct, the seven last plagues are post-advental; the first is not yet historic; and, by the way, I would be very much obliged to any brother that would give a reasonable history of the pouring out of the first plague in harmony with its context. It is believed by Christadelphians and many others that we are now under the sixth vial, and that Turkey, symbolized by the River Euphrates, is about to disappear from the map; and that, in connection with that event, Christ will come, as it is written, "Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame" (Rev. 16:15). In opposition to this view I would remark that it is written by an apostle that "Ye brethren are not in darkness that that day should overtake you as a thief."

The thief-like coming of the Master is upon the warring nations, to judgment. The saints being already with him, as the temple from which comes the great voice, saying to the seven angels: "Go your ways, and pour out the vials of the wrath of God upon the earth" (Rev. 16:1). If these seven plagues are all poured out before the Lord comes how can they be called "the last plagues in which is finished the wrath of God?"

After the Lord comes, after the dead are raised, and the temple is opened, we read: "And there were lightnings, and voices, and thunderings, and an earthquake, and great hail" (Rev. 11:19). Now compare these events with what comes to pass under the seventh vial, and they are the same. The chronology of this voice may be learned from Isa. 66:5, 6: "But he shall appear to your joy, and they shall be ashamed. A voice of noise from the city, a voice from the temple, a voice of the Lord that rendereth recompense to his enemies." How can we do otherwise than associate this voice (Rev. 16:1), ordering the pouring out of the vials. Joel 3:16: "The Lord also shall roar out of Zion and utter his voice from Jerusalem; and the heavens and the earth shall shake." etc. The Turkish power has been losing territory and vitality as a great power during more than a hundred years. But it by no means follows that such a state of things was effected by the sixth bowl. The past has been a process of decay, but the effect of the bowl is immediate—"it was dried up." When the literal Euphrates was dried up by Cyrus it was done in one night, although the preparatory work took a long time. The figurative is based on the literal. Cyrus came upon the Babylonians as a thief in the night. The same thing will happen under the pouring out of the sixth bowl. The Lord will come as a thief upon the gathered nations who are intoxicated with the wine of Babylon.

What are we to understand by the words: "Be-

hold, I come as a thief" (Rev. 16:15)? Not what is called his second coming, because that event takes place before the opening of the temple. To the church of Philadelphia he says: "Remember from whence thou art fallen, and repent, \* \* \* or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." "To the church in Pergamos he says: "Repent, or else I will come unto thee quickly, and will fight against them with the sword of my mouth." To the church in Sardis he says: "If, therefore, thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." No man claims that the foregoing comings have any reference to his second coming in clouds to reign on his throne.

To the church in Sardis he says: "If, therefore, thou shalt not watch I will come on thee as a thief." In Rev. 16:15 he says: "Behold, I come as a thief." No question here of repenting; the time for reform of those nations is past, because "no man was able to enter into the temple (join the ecclesia) till the seven plagues of the seven angels were fulfilled" (Rev. 15:8). "Blessed is he that watches" is a beatitude that is applicable to all times. "Blessed are all they that wait for him" (Isa. 30:18). "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein: for the time is at hand" (Rev. 1:3). Turkey may be driven out of Europe, but will live on the Euphrates until the sixth vial which dries up her "waters." But her time is not yet come.

GEO. FRANCIS.

#### ARE WE IN THE DEVELOPMENT OF THE FOUR UNIVERSAL EMPIRES?

Is the coming of the Lord near, or is it some years in the future? One writer places that event this year, 1915; another claims that it can not take place for at least forty years. I have asked myself the question at the head of this article, and will try to answer it according to scripture. I shall not attempt to set a specified time, but will try and drive a stake from which I may make a survey, confident that my field notes are correct.

Bible students agree that the time occupied by the four universal kingdoms, as given in Daniel (chapter 2) will fill up the balance of Gentile times. Profane history verifies the fact that the Babylonian kingdom reached its greatest power during the time of Nebuchadnezzar. He was greatly disturbed over a dream which he had that had gone from him. His wise men all, except Daniel, were not able to make known the dream and its interpretation. The God of heaven made known to the prophet the dream and its interpretation. This is the dream:

"Thou, O king, sawest a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and break them to pieces. Then was the iron, the clay, the brass, the silver and the gold broken to pieces to-

gether and became like the chaff of the summer threshing floors, and the wind carried them away that no place was found for them; and the stone that smote the image became a great mountain and filled the whole earth" (Daniel 2:31-36).

The prophet announced that "This is the dream, and we will tell the interpretation thereof before the king." This prepared the king to accept the interpretation. Daniel had brought back to the memory of the king his frightful dream. We will give briefly in our own language the interpretation of the dream. Nebuchadnezzar was a universal ruler, but his kingdom was to pass away, and an inferior kingdom was to occupy the territory and rule over it. A third and a fourth kingdom were to occupy and rule over this territory. The fourth kingdom was to be universal, but different in some respects from the three preceding kingdoms. The image would indicate that this kingdom would remain in its universal condition for a period of time, then be divided into two parts, as represented by the two legs. Afterward into ten parts, as represented by its ten toes.

Now there is something peculiar about the elements that make up the divided parts of this kingdom. The feet and the toes were of iron and of clay. It is remarkable how nearly sacred and profane history agree in regard to the character of this kingdom. It was a fierce kingdom and would break in pieces and subdue all things. In Daniel's dream (chapter 7:7), he gives to the fourth beast the same characteristics. It had great iron teeth; it devoured and break in pieces, and stamped the residue with the feet of it. It was diverse from all the beasts that were before it.

It requires no great trouble to recognize in this description the Roman kingdom, which was the fourth of the series. Those who are conversant with the history of Rome know that the first division was into eastern and western kingdoms. There was a further division into ten kingdoms. These kingdoms are not so easily recognized as are the two. However, history verifies the fact that there was a development of this kingdom from a universal to the two kingdom stage. We therefore accept as a truth that the third progress is true, and that we are living in the last phase of this kingdom, namely, the iron and the clay elements. These elements, being a development of this fierce beast, must partake of its fierceness. To our mind the iron and the clay is recognizable in capital and labor of today. For the betterment of both they should mix, to bring about better industrial conditions. The truth is that the opposite is the result. Neither will yield for the settlement of differences. These conditions have been coming on for more than a half century. The iron element has acquired its present power through the trust system. With the iron teeth this system crushed out the small factories that were doing a legitimate business fifty years ago. Labor unions were formed for their protection, but the iron beast stamped the residue with its feet. Since then these have been warring elements. The clay has always been the weaker element, and therefore it has been the greater sufferer. The political and religious elements of their system have been

controlled by the iron element. Capital has made it impossible for labor to secure its honest share of profits. Our law-making bodies have been so organized that a committee may kill any measure. It is no longer necessary to buy the whole body. This is true in our state legislatures, as well as the halls of congress. A few leading men dominate every law.

Do these conditions prevail today, and are they a subject of prophecy? If so, where does the prophetic word place them? Get before your eyes the sad picture of the unemployed. Everywhere we hear their groanings. Note the words of Paul in Rom. 8:22, 23: "We know that the whole creation groaneth and travaileth in pain until now. And not only the creation, but ourselves also, which have the first fruits of the spirit, even we groan within ourselves, to wit, the redemption of our body." The conditions as described in the above scripture were seen by the apostle through a prophetic eye. We can see them by our knowledge of the prophetic word given to us through a knowledge of Jehovah's purpose. We are living in the time when the creation is expressing her groanings in a voice which can be heard from all sides. Particularly is this true when we can see the true conditions of our industries. Everywhere this exists. The iron is crushing the clay.

Note carefully this fact, that our industrial affairs are wholly controlled by political legislation. Our social system is semi-religious, and is practically under the control of the nominal churches. The industrial and religious systems are the leading factors that dominate the present evil world, and they are doing much toward the end of the system.

To show our readers just where we are we want to call your attention to the present condition of our industries. James (chapter 5), in speaking of this subject, says: "Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: Ye have lived in pleasure on the earth and been wanton; ye have nourished your hearts as in a day of slaughter." No truer words can be written even in our day descriptive of the times than given by this writer. The iron is crushing the life out of labor and hastening the coming of the One who will judge the poor in equity. Not only has the image developed into the iron and the clay elements, but their cup of iniquity is now full and running over." The cry of the oppressed has entered into the ears of the Lord of Sabaoth. The saddest feature is that the clay as well as the iron will go down in defeat when the stone cut out without (human) hands shall strike them. It will grind them to powder. To note the present condition of our religious and social affairs, read Paul to Timothy (2 Tim. 3:1-5; 4:1-4).

Human governments have failed to govern, and capital and political parties have assumed the power to rule the people. Under this system our hospitals for the insane and feeble-minded have become overcrowded, and additions are being provided. Our laws permit feeble-minded and insane persons to marry and bring their kind into the world. Everywhere the burden of taxation is grinding the poor who have saved enough for a home. Nowhere does capital pay its share of



taxes. We might continue these things "ad infinitum," but why do so? James says: "Be patient, therefore, brethren, unto the coming of the Lord." The present war is a proof that the iron dominates the clay. The fierceness of the fourth beast is noticeable in this war. D. C. ROBISON.

### THE ASCENSION OF JESUS

The ascension of the Christ was a miracle of the first water. Many there are who doubt it, while there are others who flout it, because they reject miracles and claim it is no concern of theirs either way. To reject miracles is equivalent to rejecting the Bible, that grand old book which abounds in miracles, more or less.

On the memorable day when Jesus ascended to the mansions of the "Father of lights, with whom can be no variation, neither shadow that is cast by turning" (James 1:17), "who only hath immortality, dwelling in light unapproachable, whom no man hath seen, nor can see" (1 Tim. 6:16). Heaven-explorers and immortal soulists, with all others of that ilk, had better make a note of the above.

Jesus, prior to ascending, was escorted out from the city of Jerusalem by a goodly sized company of believing and admiring followers, who had been with him almost throughout his checkered itinerary, and were convinced Jesus was none other than their former brilliant teacher and inimitable leader. To the company as a whole, and also to others like minded, "He showed himself alive after his passion by many proofs, appearing unto them by the space of forty days, speaking the things concerning the kingdom of God" (Acts 1:3).

It is no exaggeration to say the company were emotionally stirred by mingled feelings at this juncture in sorrow and wonder. By sorrow, when the Savior beloved bade them collectively adieu, but not forever; by wonder, when they beheld the phenomenon of suspended gravitation as Jesus began his aerial journey heavenward. The company, with upturned gaze, strove to gain a final glimpse of him they dearly loved. This they were denied, a cloudlet shrouding the outline of his figure completely from their view. Perhaps some of the assembly, if not all, remembered the gracious words the Christ had previously spoken: "I go to prepare a place for you; and if I go and prepare a place for you I come again."

Then at that psychologic moment, brimful with miracle, the unexpected happened. Two men clad in white apparel, presumably angelic messengers, became visible in the midst of the aforesaid company, and at once began to comfort and reassure those somewhat disconsolate ones: "Ye men of Galilee, why stand ye looking into heaven? This Jesus who was received up from you into heaven shall so come in like manner as ye beheld him going into heaven" (Acts 1:11).

Scripture tells that Mark and Luke, Paul and Peter, when they wrote or dictated their gospels and epistles, respectively, had knowledge that Jesus had reached the designated place hereinbefore mentioned, having taken his seat beside the throne of God. And Stephen also, when dying in brutal martyrdom, "looked up steadfastly into heaven and saw the glory of God, and Jesus stand-

ing on the right hand of God" (Acts 7:55).

Compare this with astronomy, which implies that Jesus may not have arrived at God's abiding place, because interminable distance and time required traversing the tremendous void of space stands in the way. "Light, being the fastest traveler known, a ray of light covers one hundred and eighty-six thousand miles in a single second. And even light takes more than four years to come from the very nearest of the stars."

Astronomy, however, can not be lightly ignored; its wondrous problems and prophecies verge on the miraculous. It is a profound science. Years in advance some wanderer of the skies is heralded to appear, invariably on time to the exact second.

The Psalmist, in the eighth Psalm, was highly impressed with the glory and sheen of the starry frame, where high above all the celestial hosts God has set his incomparable throne, the Creator and Governor of all their spheres and functions, while also in the terrestrial are seen the traces of his handiwork.

God's ways are inscrutable and inconceivable to the finite mind of man, but we have fullest assurance from no higher authority than Jesus Christ: "What I do thou knowest not now, but thou shalt understand hereafter" (John 13:7). Provided credits on the human part justify.

IAN KATISON.

### WAS JESUS JEHOVAH?

Theology says that "Jesus was the Jehovah of the Old Testament (Wakefield Theology, p. 190). It is written in the scriptures, "The kings of the earth set themselves, and the rulers take counsel together, against the Lord (Jahwe) and His Anointed" (Ps. 2:2). This language is quoted in the New Testament as follows: "The kings of the earth stood up, and the rulers have gathered together against the Lord, and against his Christ" (Acts 4:25). The scriptures very explicitly teach that God made Jesus both Lord and Christ (Acts 4:36). These passages show that there were two distinct personages, namely, the Lord (Jahwe) and his Christ. Are they the same? It would be absurd to assert such a thing. Again we read the words of David, "The Lord (Jahwe) said unto my Lord (Adon), Sit thou at my right hand" (Ps. 110:1). Did Jesus say to himself, "Sit at my right hand?" It seems foolish to ask such a question, and yet it is necessary to show the absurdity of the claim that is made. Again, the child that was to be born of Mary was to be designated "the Son of the Highest" (Luke 1:32). Who is the Highest? Is it Jesus? It is written in the Psalms, "That men may know that thou whose name alone is Jahwe art the Most High over all the earth" (Ps. 83:18). If Jesus was Jahwe, as theology asserts, then he was the Most High. At the same time he was also "the Son of the Highest;" hence, according to theology, he was both the Most High and the Son of the Highest, which would make him his own Son. Again, since "the Lord (Jahwe) our God is one Lord" (Jahweh—Deut. 6:5), then, if Jesus was Jahwe, there was no other Jahwe besides him, not even the Father.—A. H., in The Faith.

# THE RESTITUTION

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## EDITORIAL

## COMMUNICATIONS

Dear Editor:

Please find enclosed money order for my paper. I like the paper very much. I have learned more since I have been reading it than I ever knew before. I am trying to teach others as best I can.  
 MRS. N. G. TUGGLE.

Dear Restitution:

How many are quitting The Restitution because it stands for the record that God has given us of his Son? The paper must not go down. It is our only means of communicating with one another. We must do all we can for it morally and financially.

My suggestion is this: You give a statement of how many subscribers you have lost, and then let as many as are able help make up the shortage. This is but a reasonable service. Now is the time to hold up the work. What think ye?

M. E. AND E. F. RANDOLPH.

(Many thanks to our dear Bro. and Sister Randolph for their suggestion. At the opening of the new year we shall make the kind of statement

they ask for. In the meantime we hope the quickened interest and co-operation of brethren will equal, if it does not overbalance, any deficit caused by apostasy in Josephism and the "freedom of thought" of nominal professors of the truth.—Editor.)

Dear Brethren in Christ:

I can not conceive how anyone who professes to be looking for salvation can hope or expect to receive it through the son of Joseph! Can man redeem his brother? The word says: "There is no other name given under heaven or among men whereby we can be saved but the name of Jesus;" that "He is the Christ, the Son of the living God," and that he is the only begotten Son (1 Jno. 4:9), which Paul preached (Acts 9:20).

Simon Peter said in Matt. 16:16: "Thou art the Christ, the Son of the living God." See the blessing that followed this confession. He (Christ) received honor and glory from God the Father when he proclaimed Christ his beloved Son, in whom he was well pleased (2 Pet. 1:7).

Beloved, let us hold fast our profession, because "God sent his only begotten Son into the world that we might live through him" (1 Jno. 4:9); and "Whosoever shall confess that Jesus is the Son of God (not Joseph), God dwelleth in him, and he in God" (1 Jno. 4:15). "Who is he that overcometh the world but he that believeth that Jesus is the Son of God? He that hath the Son hath life, and he that hath not the Son of God hath not life" (1 Jno. 5:12). Read 1 Jno. 2:18.

"Little children, it is the last time; and as ye have heard that anti-Christ shall come, even now are there many anti-Christ, whereby we know that it is the last time. \* \* \* Whosoever denieth the Son of God, the same hath not the Father; but he that acknowledgeth the Son hath the Father also. And now, little children, abide in him; that when he shall appear we may have confidence, and not be ashamed before him at his coming."

Yours abiding in the Son of God,

MRS. HATTIE E. RUSSEL.

## THE IMMORTALIZED SAINTS REIGN WITH CHRIST

### LESSON IX.

"As many of you as have been baptized into Christ have put on Christ. \* \* \* And if ye be Christ's, then are ye Abraham's seed and heirs, according to the promise" (Gal. 3:27, 29). "Heirs of God and joint heirs with Christ" (Rom. 8:17). "Ye are the body of Christ" (1 Cor. 12:27). "We are members of his body" (Ephes. 5:30, R. V.). "If we suffer we shall also reign with him" (2 Tim. 2:12). "We shall reign on the earth" (Rev. 5:10; 2:26, 27; 3:21). "Blessed are the meek, for they shall inherit the earth" (Matt. 5:5). "Fear not, little flock; for it is your Father's good pleasure to give to you the kingdom" (Luke 12:32). "Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" (Jas. 2:5).

### Remarks

Lesson 2 shows that Christ is pre-eminently Abraham's Seed, to whom the promise is made. But this lesson further explains that believers (being accounted by adoption "into Christ" as

all one in and with Christ) are also Abraham's seed; for, though multitudinous, they constitute, as it were, "the body of Christ." "This one seed that receives the promise is Christ, and in him all believers, who constitute his body. All that are united to Christ by faith are in and through him Abraham's seed, and heirs of the promise made to Abraham" (Note of the American Tract Society).

Hence in the eternal possession of the earth and of the blissful kingdom to be established here all the righteous are joint heirs with Christ," and will reign with him on the earth;" which will become the glorious home and "inheritance of the saints in light"—especially glorious after the Millennium, when the mortal nations will have disappeared, and none but immortal and glorified beings be left upon it, rejoicing in all the ecstatic rewards of a blissful eternity. Now "The earth is given into the hand of the wicked," but they shall soon "be rooted out of it" (Job 9:24; Prov. 2:21, 22). As to how a sinner may become righteous, and thus at least be saved and found worthy to partake of that endless and happy inheritance, read Lessons 11, 12, 13.

#### LESSON X.

##### The Wicked Will Be Blotted Out of Existence

"The unrighteous shall not inherit the kingdom of God" (1 Cor. 6:9; Gal. 5:19-21). "For the upright shall dwell in the land and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it" (Prov. 2:21, 22; 10:30). "For yet a little while and the wicked shall not be. \* \* \* The enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away" (Psa. 38:19, 20). "Let the sinners be consumed out of the earth, and let the wicked be no more" (Psa. 104:35). "They shall be as though they had not been" (Obadiah 16). "For behold the day cometh that shall burn as an oven; and all the proud, yea and all that do wickedly, shall be stubble; and the day that cometh shall burn them up; saith the Lord of hosts, that it shall leave them neither root nor branch. For they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts" (Malachi 4:1-3). "The soul that sinneth, it shall die" (Eze. 18:4, 20). "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

##### Remarks

Here we learn that the wicked shall not inherit the kingdom of God, but will be ultimately blotted out of existence, become ashes under the feet of the righteous, and "be as though they had not been." If a man would obtain immortality or deathlessness he must carefully "seek for" it by patient continuance in well doing; and by such as do this it will be obtained through Christ alone, at the morning of the resurrection (Rom. 2:7; 1 Cor. 15:53). The phrase "immortal soul" does not occur in the Bible, for "God only hath immortality" (1 Tim. 6:16). Death is called "capital punishment," hence everlasting death would be "everlasting punishment," because never terminated by a resurrection or restoration to life. When the last enemy shall have died "death shall be no more, nor shall mourning, nor crying, nor pain, be

any more" (Rev. 21:4, American Bible Union's version). Remember, the Bible does not say that the wages of sin is endless torture, but "the wages of sin is death." Scripture clearly explains what is meant by "the fire that shall not be quenched," for in Jer. 17:27 we read: "I will kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." The fulfillment of this threat is recorded in Jer. 53:13; Lam. 4:11. Of course that fire is not burning now. Compare the ever-burning altar fire that ceased long ago (Lev. 6:13). When we say that a fire in a burning house could not be quenched we mean simply that it consumed the house. Notice that the fire shall burn "the carcasses" of the wicked (Isa. 66:24), and that a carcass is neither a disembodied soul nor a living body; but, according to Webster, "a dead body of an animal, decaying remains of an animal." The Hebrew word, *pegerim*, here rendered "carcasses," occurs first in Gen. 15:11. It is rendered "corpses" in 2 Kings 19:35, and "dead bodies" in Jer. 31:40. To show the completeness of a destruction, the instruments of it are spoken of as existing beyond the objects destroyed. Hence, neither the fire nor the worm disappear before the carcasses are destroyed, the worm consuming what the fire does not reach. The effect of the everlasting or eternal fire will be to reduce the wicked to ashes, for that was its effect in olden time—"turning the cities of Sodom and Gomorrah into ashes." Compare Jude 7 with 2 Pet. 11:6).

When reading that certain classes shall be tormented "forever," or "forever and ever," remember that "forever" has a limited meaning; for when it said that a servant should serve his master "forever" it meant only until death (Ex. 21:6; Job 3:19). The "forever" in Jonah 2:6 lasted only three days and nights. Trees called "evergreen" are only green as long as they live. It is a well approved rule that aion ("ever") must always be taken in the sense of unlimited duration unless something appears in the subject or connection to limit its meaning." Now, when applied to the conscious torment which the wicked will endure before expiring, the fact of their being not immortal is enough to limit its meaning. Thus, although the smoke is said, in Rev. 19:3, to go up "forever and ever," yet we must believe it results in the extinction of the burning object, for "she shall be utterly burned;" and the word rendered "utterly burned" (*katakaio*) means to consume with fire" (Rev. 18:8). This is rendered still plainer by saying "she shall be found no more at all" (verse 21). The "forever and ever" in Rev. 14:11 seems not to be the final punishment, for this is torment "in" the presence of the Lamb; whereas, on the contrary, the final punishment is "destruction from" his presence (2 Thess. 1:9). "It is moreover to be remembered that we are not dependent on 'ever' and 'everlasting' for proof of the endless existence of God, of Christ, and of the risen redeemed, but rather on the general tenor of Holy Scripture and on words and phrases of determinate and inflexible meaning, such as occur in the following testimonies, namely:

(1) That God is immortal, incorruptible, unchangeable, having life in himself, and the One with whom is the very "fountain of life" (1 Tim.

1:17; 6:16; Rom. 1:23; Psa. 102:12, 24-27; Psa. 36:9).

(2) That Christ, having been raised from the dead, "dieth no more," is never to return to corruption or death, but has "an endless (akatalutos) life," for in him dwelleth all the fullness of the Godhead bodily." "His dominion shall not pass away, and of his kingdom there shall be no end" (Rom. 6:9; Acts 13:34; Heb. 7:16; Col. 2:9; Dan. 7:14; Luke 1:33).

(3) That the redeemed will have immortality and incorruptibility, with bodies fashioned like unto the glorious body of the Redeemer who says, "Because I live ye shall live also." When thus immortalized they can not die any more," but will "be equal to the angels," in body as well as character, "partakers of the divine nature," and as "joint heirs with Christ," their inheritance will be "a kingdom which can not be moved," even the "everlasting kingdom of our Lord and Savior Jesus Christ," that he will establish on earth at his second coming (1 Cor. 15:53, 54; Phil. 3:21; Jno. 14:9; Luke 20:36; 2 Pet. 1:4; Rom. 8:17; Heb. 12:28; 2 Pet. 1:11).

It must be admitted that in order to make room for the holy and peaceful Millennium those wicked classes must be destroyed before it begins. Hence their overthrow is not what is called "the general judgment" after the Millennium. If it were, why should sympathizing "sailors," etc., behold it from afar; would they not also be in it? (Rev. 18:9, 11, 17). It seems to be a visitation upon certain wicked classes found living on earth at the second advent, just before the Millennium begins. The destruction of Sodom and Gomorrah, Herculaneum and Pompeii, and especially the ancient overthrow of Idumea, which latter is described in nearly the same language, appear to be illustrations of this (Isa. 34:6, 9, 10). The wicked who encompass the beloved city, after the Millennium, are "devoured," not kept alive in misery. The Greek word for "devoured" ("kataphagen") is rendered "consumed" and burned up" in 2 Kings 1:10, 12, 24. The word "are" in Rev. 20:10 is in italic type to show that it is not in the original. Campbell's version, 1832, reads, "where the beast and false prophet were." The fiery lake is never called the second life, but is twice declared to be "the second death," because its effect will be death (Rev. 20:14; 21:8). The Lord has "declared the end from the beginning" (Isa. 46:10), and if endless misery had ever been designed as the penalty of sin we would expect to find it proclaimed to Adam before the first sin was committed. We find no mention of such a penalty to him, however, but simply "thou shalt surely die." And the subsequent sentence upon him further explained that penal statute, by the fearful words, "unto dust shalt thou return." Could any human ingenuity discover endless misery in those five words? If the wicked are never to be consumed, would they be compared to such combustible and evanescent materials as chaff, stubble, tares, fat of lambs, etc.? The final extinction of evil is also taught in the great decree that Christ shall "bruise" (Heb. shuph, i. e., "crush") the serpent's head (Gen. 3:15). For if the bruising of the heel—the less vulnerable part—means the actual death of Christ when his feet were pierced with

nails on the cross, then surely the bruising of the serpent's head—the more vulnerable part—means the actual death of the serpent; whose death, however, is not to be followed by any resurrection. And as the righteous will live with Christ, their living Head, who says, "because I live ye shall live also" (Jno. 14:19), so even by contrast, the wicked will die with satan, their crushed head. Thus will "that old serpent, which is the devil and satan" (Rev. 20:2) perish with his brood, a generation of vipers, in one common destruction (Heb. 11:14; Matt. 3:7; 25:41; 2 Thess. 1:9). Then, when none but holy beings are left existing, God will be "all in all" (1 Cor. 15:28).

## JESUS WAS THE SON OF GOD

### Prophecy

Gen. 49:10: The scepter shall not depart from Judah.

Psa. 2:7, 8: Thou art my Son.

Psa. 7:14: Behold a virgin shall conceive, and bear a Son.

Isa. 9:6: For unto us a child is born, unto us a Son is given.

Ezek. 21:27: And it shall be no more, until he come whose right.

Micah 5:2: But thou Bethlehem Ephratah, though thou be little.

### Fact

Matt. 1:18-25: Now the birth of Jesus Christ was on this wise.

Luke 1:26-35: That holy thing which shall be born of thee, the Son of God.

Matt. 3:13-17: This is my beloved Son in whom I am well pleased.

Matt. 8:29: What have we to do with thee, Jesus, thou Son of God?

Matt. 11:25-27: All things are delivered unto me of my Father.

Matt. 14:33: Of a truth thou art the Son of God.

Matt. 16:6: Thou art the Christ, the Son of the living God.

Matt. 17:5: This is my beloved Son, in whom I am well pleased.

Matt. 27:54: Truly this was the Son of God.

Mark 1:1-11: The Son of God, thou art my beloved Son.

Mark 5:6, 7: Jesus, thou Son of the most high God.

Mark 8:29: Thou art the Christ.

Mark 14:61, 62: Art thou the Christ, the Son of the blessed? I am.

Mark 15:39: Truly this man was the Son of God.

Luke 4:41: Thou art Christ, the Son of God.

Luke 8:28: What have I to do with thee, thou Son of God?

Luke 10:22: All things are delivered to me of my Father.

John 1:18: The only begotten Son hath declared him.

John 1:34:49: Thou art the Son of God, the King of Israel.

John 3:16-18: For God so loved the world that he gave his only Son.

John 3:35, 36: He that believeth on the Son hath everlasting life.



John 5:23: He that honoreth not the Son honoreth not thee.

John 5:43 I am come in my Father's name.

John 6:69: Thou art that Christ, the Son of the living God.

John 8:42: For I proceeded forth and came from God.

John 9:35 Dost thou believe on the Son of God?

John 10:30-36: I said, I am the Son of God.

John 11:27: I believe thou art the Christ, the Son of God.

John 14:28: I go unto the Father, for my Father is greater than I.

John 16:28: I came forth from the Father, and come into the world.

John 20:30, 31: Believe that Jesus is the Christ, the Son of God.

1 John 1:7: The blood of Jesus Christ, his Son, cleanseth us.

Eph. 1:7: In whom we have redemption through his blood.

Heb. 9:14: Christ offered himself without spot to God.

1 Pet. 1:19: But with the precious blood of Christ.

Rev. 1:5: Jesus washed us from our sins in his own blood.

**Thirty-Five Texts. Prove Christ Was the Son of God Before His Resurrection**

Acts 8:37: I believe that Jesus Christ is the Son of God.

Acts 9:20: Saul preached Christ that he is the Son of God.

Rom. 1:3: Concerning his son, Jesus Christ.

Rom. 5:10: We were reconciled to God by the death of his Son.

Rom. 8:3: God sending his own Son.

1 Cor. 1:9: The fellowship of his Son, Jesus Christ our Lord.

1 Cor. 3:23: And ye are Christ's, and Christ is God's.

1 Cor. 11:3: The head of Christ is God.

2 Cor. 1:19: For the Son of God, Jesus Christ.

Gal. 2:20: I live by the faith of the Son of God.

Gal. 3:4: God sent forth his Son made of a woman.

Eph. 1:3-17: Blessed be the God and Father of our Lord Jesus.

Col. 1:3-13: And hath translated us into the kingdom of his Son.

1 Thess. 1:10: Wait for his Son from heaven.

Heb. 1:2, 5, 8: Hath in these last days spoken unto us by his Son.

Heb. 4:14: Passed into the heavens, Jesus the Son of God.

Heb. 5:5: Thou art my Son, today have I begotten thee.

Heb. 7:3: Made like unto the Son of God.

1 Pet. 1:3: Blessed be the God and Father of our Lord Jesus Christ.

2 Pet. 1:17: This is my beloved Son, in whom I am well pleased.

1 John 1:3: Our fellowship is with the Father and his Son.

1 John 2:22-24: Whosoever denieth the Son hath not the Father.

1 John 3:8, 9: He can not sin because he is born of God.

1 John 3:23: We should believe on the name of his Son.

1 John 4:14, 15: Whosoever shall confess that Christ is the Son.

1 John 5:5, 10, 18-20: We know whosoever is born of God sinneth not.

2 John 1:3: From the Lord Jesus Christ, the Son of the Father.

**Twenty-Five Texts Declare Christ Was the Son of God After the Resurrection**

**Was Jesus the Son of Joseph?**

**Questions**

Luke 4:22: Is not this Joseph's son?

John 6:42: Is not this Jesus the son of Joseph?

Matt. 13:55: Is not this the carpenter's son?

Mark 6:3: Is not this the carpenter, the son of Mary?

Luke 3:23: Being (as was supposed) the son of Joseph.

**The Most Positive Scriptures on the Subject**

John 1:45: Philip said, We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph.

John 14:9: Christ vowed that Philip did not know him. "Have I been so long time with you, and yet hast not known me, Philip?"

Now we have over fifty-five scriptural texts declaring Christ was the Son of God before and after his death and resurrection, and only four scriptures to the contrary, and they are merely questions; one "supposing" Christ was the son of Joseph, and Philip's statement, which Christ declares unreliable.

Now, from the scriptural evidence before us, was Jesus God's Son? We believe he was, and we dare not deny it (Matt. 12:32).

E. W. KNAPP.

**AMENDING INSPIRATION**

When Russell wrote his Studies in the scriptures he very modestly disclaimed credit for the work. It was God's work, he said. Especial stress was laid on the chronology; 1914 was the utmost limit. When Russell had ceased from writing the studies he looked at them and saw that they were very good. No one could understand the Bible without them; it was sealed until Russell came. Those who, like the writer, disagreed with some of the positions taken in the studies, were sunerciliously told that they were not of the body of Christ. Why? Because Russell's Studies were exalted above the Bible. While Russell admitted that in his general writings and correspondence he might be (rarely) mistaken, yet the Studies were claimed to be of God. The Bible was used only to confirm the Studies. It is the utter popery exercised by Russell that has so completely crumbled now that his failure as a prophet is evident to all.

But now to failure he has added sacrilege. He has amended the inspired studies. He has laid the human hand upon the divine ark. How dare he amend a work which he claimed was God's, not his? Nothing has been seen like it since the papal assertion that the word of the Roman pontiff could change anything. It was the final appeal. Russell has spoken from the throne.

Read the latest Russellism: "We call attention to a few slight changes (sic) which have been

made in four pages of volumes 2 and 3, Studies in Scriptures. They are all trivial, and do not alter the real sense and lesson, but conform to the facts as we have them today."

Another pope has crowded Russell off his throne; his name is Facts. Good! But Facts conflict with Inspiration.

Note the "trivial" change No. 1. "Inspiration" had said 1914 would be the farthest limit of earthly kingdoms. Russell changes this to "Will see the disintegration of these kingdoms." Even this admission does not agree with Facts. And so on with the other changes. There are in all thirteen. Not a small number of errors for a divinely inspired work. If anyone is anxious to see the utter failure of Russell as a prophet let him read The Watchtower for March 1, 1915.

But again the Inspired One wavers. Hear him! "Unless we find the chronology of volumes 2 and 3 to be wrong we must believe that it will be practically the same throughout the Millennial Age."

After making thirteen changes in the chronology he only admits that it may be wrong! These so-called trivial changes abandon every position and calculation made before and plunge his followers into uncertainty. For instance, in volume 3, page 228, the words, "Some time before 1914," are changed to read "Very soon after 1914." How soon? Don't know, or won't tell. As volumes 2 and 3 are now amended their assertions can never be disproved.

When Russell says that the great events that are to precede the ushering in of the millennial kingdom, including the completion of the body of Christ and the total overthrow of earthly kingdoms, will take place "some time after 1914," he looses his plan wholly from chronology and launches it upon uncharted seas. Still he says in the same article: "So far from the events of our time disproving the chronology they seem to confirm it." After having changed the chronology to conform with facts by admitting that instead of 1914 it will be some indefinite time after 1914, he has the audacity to say that his old chronology is confirmed by events! Can not the humblest student see that as his books now stand corrected he could substitute 1913 or 1912, or any other date prior to 1915, for 1914? If these events occur after 1914 they occur after 1814, or any date before or after, up to 1915. The retaining of the 1914 date then is a mere trick to preserve the chronology which Facts have exploded.

There are many scriptures which apply to Russell and his class, but the following is peculiarly apropos and fits snugly: "And if thou shalt say in thy heart, How shall we know the word that Jehovah hath not spoken? When a prophet speaketh in the name of Jehovah, if the thing follow not or come to pass, that is the thing which Jehovah hath not spoken; the prophet hath spoken presumptuously, thou shalt not be afraid of him" (Deut. 18:21, 22).

His teeth have been drawn by the inexorable dentist, Facts. I can not find anything in the word of God that defines Russellism so well as this. But that he is in danger of losing eternal life if he continues to prophesy presumptuously and handle the word of God deceitfully is made perfectly plain in the verse that precedes those just

quoted: "But the prophet that shall speak a word presumptuously in my name, which I have not commanded him to speak, that same prophet shall die" (v. 20).

Jehovah had promised to raise up a prophet for Israel and to put his words in his mouth. This is not C. T. Russell, but Jesus Christ. The New Testament is the word promised. God has given no new revelation to Russell, Ellen White, Mary Eddy or anyone else. The followers of these and other self-constituted prophets have largely ceased to hearken to the words of God spoken unto us by Jesus and the writers whom he inspired by the Holy Spirit and are following these false gods. Listen: "And it shall come to pass that whosoever will not hearken unto my words which he (Jesus) shall speak in my name, I will require it of him." May God keep us from acknowledging any earthly head. "One is your Master, even Christ and all ye are brethren" (Matt. 23:8). "Brethren, be not many masters, knowing that we shall receive greater condemnation" (James 3:1).—Herald of Life.

### THE SEVEN BIBLES OF THE WORLD

The seven Bibles of the world are the Koran of the Mohammedans, the Eddas of the Scandinavians, the Try Pitikes of the Buddhists, the Five Kings of the Chinese, the three Vedas of the Hindoos, the Zendavesta, and the Scriptures of the Christians. The Koran is the most recent of these seven Bibles, and not older than the seventh century of our era. It is a compound of quotations from the Old and New Testaments, the Talmud and the Gospel of St. Barnabas. The Eddas of the Scandinavians were first published in the fourteenth century. The Pitikes of the Buddhists contain sublime morals and pure aspirations, but their author lived and died in the sixth century B. C. There is nothing of excellence in these sacred books not found in the Bible. The sacred writings of the Chinese are called the Five Kings, "king" meaning web of cloth or the warp that keeps the thread in their place. They contain the best sayings of the best sages on the ethico-political duties of life. These sayings can not be traced to a period higher than the eleventh century B. C. The three Vedas are the most ancient books of the Hindoos, and it is the opinion of Max Muller, Wilson, Johnson and Whitney that they are not older than eleven centuries B.C. The Zendavesta of the Persians is the grandest of all the sacred books next to our Bible. Zoroaster, whose sayings it contains, was born in the twelfth century B. C. Moses lived and wrote his Pentateuch fifteen centuries B. C., and therefore has a clear margin of three hundred years older than the most ancient of the other sacred writings.

### NOTICE

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WM. G. ROTHE.  
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# 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. 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. 15:52-53); 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 13:8), 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 8:12; 28:23, 31).

ROBERT G. HUGGINS, Editor.

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## RESISTING THE SPIRIT OF GOD

A Sermon by Robert G. Huggins, Delivered in the Church of God, Cleveland, Ohio, April 25, 1915. and Stenographically Reported for The Restitution

"Myspirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years" (Gen. 6:3). "My spirit shall not always strive for the sake of man, for that he is but flesh; yet his days (of grace) shall be an hundred and twenty years" (Lesser's translation).

The following propositions seem logical, plain, palpable deductions from this ominous text:

First, the withdrawal of God's spirit means certain ruin;

Secondly, how the spirit may be resisted;

Thirdly, there comes a time when God's spirit ceases to strive with man, if he is obdurately disobedient; and,

Fourthly, why the spirit withdraws, if resisted.

### The Withdrawal of God's Spirit Means Certain Ruin

In the first place, the withdrawal of God's spirit means certain ruin, for the reason assigned in the circumstances of the text. God first withdrew his spirit, and then the flood came. In the first chapter of Genesis man is made in God's image and likeness, and is given dominion over the earth. Then sin is introduced, and following it degeneration, which culminated in antediluvian times by the development of "giants" in sin—men of "renown" in iniquity, "mighty men" in transgression (Gen. 6:4).

It was with men of this character that God's spirit strove for one hundred and twenty years in Noah's day. Our text intimates that there would be finally a cessation of the endeavors of the spirit. And when God's spirit did cease to strive the flood came.

In the second place, the words "strive with man" imply a resistance on the part of man. What is only an implication in the text broadens out into studied and deliberate declarations elsewhere in the word of God. "For the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other, so that ye can not do the things that ye would" (Gal. 5:17). "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be" (Rom. 8:7). "The natural man receiveth not the things of the spirit of God; they

are foolishness unto him. He can not know them, because they are spiritually discerned" (1 Cor. 2:14). These texts emphatically and graphically declared that man, the natural man, is in a state of depravity, in a state of alienation from God. The spirit of God in our text is said to "strive with man" because of man's resistance.

In the third place, the words "strive with man" also show earnest and vehement expostulations on the part of God toward man; and fourthly and lastly, they show that if man resists the strivings of God's spirit he is finally left to himself, abandoned by God, and is doomed to certain ruin.

In Prov. 29:15 the writer says: "A child left to himself bringeth his mother to shame." Precisely in the same way if God leaves man to himself he is sure to go wrong, and therefore if God puts forth his spirit and strives with man for the purpose of bringing him into paths of rectitude, and a man resists those strivings, he is "left to himself," and is consequently doomed to ruin. We have in the 81st Psalm this statement concerning the Israelites, the 10th verse: "I am the Lord thy God, which brought thee out of the land of Egypt; open thy mouth wide, and I will fill it. But my people would not hearken to my voice; and Israel would none of me. So I gave them up unto their own hearts' lust, and they walked in their own counsels."

Now, to appreciate the disastrous results of God giving this people up to their own lusts, and to the dictates of their own hearts, we read in Acts 14:16 that God "suffered all nations to walk according to their own way." The result of this judicial act is seen in Acts 7:41-43: "They made a calf in those days, and offered sacrifices unto the idol, and rejoiced in the works of their own hands. Then God turned, and gave them up to worship the host of heaven, as it is written in the book of prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness? Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them; and I will carry you away beyond Babylon." In other words, when God's resisting power was taken back to himself, and the Israelites were left to their own hearts' lust, and to pursue their own ways, they became idolaters.

In the first chapter of Romans Paul enlarges upon these idolatrous results. He says: "God also gave them up to uncleanness, through the lusts of their own hearts, to dishonor their own bodies." "For this cause God gave them up unto vile affections." "And even as they did not like

to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers," and so on. There are two words in this quotation that tremble under the ponderous weight of their meaning. I refer to the words "filled" and "full." When these men were "filled with all unrighteousness," and were "full of envy," etc., there was no room in them for anything else. The blackest catalogue of criminals in the word of God are here described by Paul; and his explanation of their unspeakable criminal degradation is given in the words, "God gave them up," "gave them over to a reprobate mind," a mind "void of judgment," according to the marginal note.

In 2 Thess. 2:11, 12 the apostle says that only two results are possible when the gospel is known. His statement is: "And for this cause God shall send them a strong delusion that they should believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness." When the gospel is proclaimed one of two things only is possible: Either we must believe the truth and be saved, or believe a lie and be condemned. Consequently the strivings of God's spirit in the days of Noah had to result either in the conviction and salvation of those sinners, or their obduracy and condemnation.

#### How May the Spirit of God Be Resisted

By disobeying the word of God we may resist the Holy Spirit.

In 2 Peter 1:20 the apostles says that "holy man of God spake as they were moved by the holy spirit." That is, the utterances of divine writers had a spirit impulse. The prophet Zechariah, in the 7th chapter of his testimony, 11th and 12th verses, elaborates the thought thusly: "But they refused to harken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his spirit by the former prophets; therefore came a great wrath from the Lord of hosts." The divine writers, then, spoke by spirit impulse. The "former prophets" spoke the words of God, because the spirit of God in them dictated the words. At Hosea 9:7, for the words, "the spiritual man," in the margin, which gives the Hebrew, it is emphatically the "man of the spirit." Then since God inspired the divine prophets by his holy spirit, their words are the revelation of the holy spirit. "The spirit in the prophets" is categorically declared to be the testimony of the spirit in Neh. 9:30. Let some illustrations clinch this argument.

Notice the 7th chapter of Acts, beginning at verse 51. Stephen says: "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Spirit; as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? And they have slain them which showed before of the coming of the Just One, of whom ye have been now the betrayers and murderers, who have received the law by the disposition of angels, and have not kept it." In the 55th verse it is declared that Stephen was "full of the

Holy Spirit" when he uttered these words. Therefore for the contemporaries of Stephen to resist what he said was for them to "resist the Holy Spirit." He says their "fathers" before them had resisted the holy spirit in the same way. We cite Moses in illustration of this historical reference: "They rebelled and vexed his holy spirit; therefore he was turned to be their enemy, and he fought against them. Then he remembered the days of old, Moses and his people, saying, Where is he that brought them out of the land of Egypt? Where is he that put his holy spirit within him?" (Isa. 63:10, 11)?

In Acts 1:6 the writer says: "Men and brethren, this scripture must needs have been fulfilled, which the holy spirit by the mouth of David spake before concerning Judas." The holy spirit was the dictator, David the amenuensis. Christ makes this statement concerning David in Matt. 22:43, 44: "He said unto them, How doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?" David said that "in the spirit." Seven times in the book of Revelations messages to the churches from Jesus Christ are said to be "what the spirit says" unto the various congregations in Asia Minor (Rev. 2:7, 11, 17, 29; 3:6, 13, 22).

In the second place we may resist the holy spirit by rendering a partial obedience to the word of the Lord. In Matthew 23:23 the Savior says: "Woe unto you, scribes and Pharisees, hypocrites; for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith." At Mark 6:20 even Herod is said to have done "many things." I will read the whole statement: "For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him he did many things, and heard him gladly." But the doing of "many things" still left him a miserable sinner.

In Hosea 6:4 Ephraim's goodness is said to be like the morning cloud, and as the early dew it goeth away." In Galatians 3:3 the apostle says that some of his brethren had begun in the spirit, and then had lapsed back to the flesh. In 2 Chronicles 29:11 we have this message, and it is worthy of all attention: "My sons, be not now negligent; for the Lord hath chosen you to stand before him, to serve him, and that ye should minister unto him and burn incense." The solemn charge here for God's sons is, "Be not negligent" in the service of God. Jeremiah 48:10 read according the margin is: "Cursed is he who does the work of the Lord negligently." And the curse of Meroz, in Judges 5:23, is: "Curse ye Meroz; \* \* curse ye bitterly the inhabitants thereof, because they went not to the work of the Lord against the mighty." In Hebrews 2:3 there is no escape, "if we neglect so great a salvation." Disobeying God's word is disobeying the injunctions of the holy spirit; resisting his word is resisting his spirit; and even doing "many things" like the Pharisees, Herod, Saul and many others, is only serving the Lord "negligently." For this half-hearted, begrudged, imperfect obedience Meroz and Saul were bitterly cursed; and if we insult God by similar action there is no escape for us.

THE RESTITUTION



**There Comes a Time When God's Spirit Ceases  
to Strive With Men if They Are Ob-  
durately Disobedient**

The evidence on this solemn proposition is clear. The creatures of God's handiwork have their stinted allotments of time, beyond which they can do nothing successfully. In Jeremiah 8:7 the prophet says: "The stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of the Lord." The language in Cant. 2:11 is beautiful if solemn: "The winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my fair one, and come away." Yes, the stork knows her "appointed times;" knows more even than Russellites know. The birds of song and other creatures of God have stated times, allotments and periods, during which they can do things, and God has decreed the time of spring, the time of flowers, the time of the singing of birds. We do not have spring in the fall, and birds do not sing in the winter time, just to accommodate Russellites. "There is a season and a time to every purpose under heaven" (Eccl. 3:1). The fact, then, that God has given his creatures stinted allotments of time, and beyond these they can do nothing successfully, gives sufficient reason for saying that God's spirit strives at times; that God makes overtures of mercy to man at times; and only in those stated times can man profit by the invitations and mercies of God.

This grave proposition is not only inculcated by our text, but the Bible abounds with explicit declarations of God's limited expostulations with men. In Psalms 95:10 we have a specific limitation in time: "Forty years long was I grieved with this generation." "Unto whom I swore in my wrath that they should not enter into my rest" (verse 11). There is a time period here definitely marked off, "forty years." "In David it is said Today, after so long a time; as it is said, Today if ye hear his voice, harden not your hearts" (Heb. 4:7). The time period is a "day," only a day, as the Master saith in John 9:4: "I must work the works of him that sent me, while it is day; the night cometh, when no man can work." In Luke 19:42 our Lord beheld Jerusalem and wept over it, and said: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace, but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knowest not the time of thy visitation." Just as in Genesis 15:16, "the iniquity of the Amorites is not yet full," so when Israel filled up their sin by rejecting the Son of God they were swept off the earth like the Amorites. The Israelites disregarded their "day of visitation," their "today," their allotted period in which Christ was offered, and salvation was offered, but in vain. God's striv-

ings and expostulations then ceased, and the nation was disrupted and scattered through the nations in dishonor and in disgrace.

**Why the Spirit Withdraws if Resisted**

The first reason I give for its cessation is because the power which God uses to "draw" fails in being effectual. In Jeremiah 31:3 the writer says: "I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee." "I have drawn thee with the cords of a man, with the cords of love" (Hos. 11:4). In Luke 14:23 the urgency of the gospel is presented in the words: "Compel them to come in." In John 6:44 Christ says that God draws us by teaching us. "No man can come to me except the Father which sent me draw him." It is written in the prophets. "And they shall all be taught of God." In Romans 1:16 the gospel is declared to be the power of God unto salvation to those that believe it. But, beloved, suppose that God draws men with loving kindness; suppose he draws them with the cords of a man, and with the cords of love; suppose he sends out the gracious gospel invitation and "compels" men to come in; suppose he teaches men and disseminates the gospel everywhere. But all of these strivings of the spirit, all of God's expostulations fall upon hearts hardened, insensible and seared as described by Paul in 1 Tim. 4:2. And suppose that this scripture correctly exhibits them. "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them because of the hardness of their hearts, who, being past feeling, have given themselves over to work all uncleanness with greediness." All of the God-given powers and motives of the gospel make not one dent, one impression, upon such souls. Because all the means of the gospel fail in being effectual with such material, they fall into desuetude. For the good reason of the ineffectual application of these means God causes them to become inoperative.

In the second place God withdraws his spirit when resisted because he will vindicate his honor and broken law. In Ezekiel 16:42 the writer says: "I will make my fury toward thee to rest, and my jealousy shall depart from thee, and I will be quiet and will be no more angry." That is, God will lapse into a state of perfect indifference. "Because thou hast not remembered the days of thy youth, but hast frothed me in all these things; behold, therefore, I also will recompense thy way upon thine head." This passage recalls Paul's description of the apostacy in 2 Thess. 2:11, 12. "And for this cause God shall send them strong delusion, that they should believe a lie." A "strong delusion" in theology is a condition akin to delirium tremens in the world of inebriates. "Send them strong delusion, that they believe a lie, that they all might be damned who believe not the truth." One of the most serious consequences of sin is sin, more sin, and still more sin. Consequently, when God's spirit strives with men as it did with the antediluvians, and is resisted, God says: "I will become quiet; I will become indifferent; I will cease my expostulations, and I will give over those who are resisting the truth to a strong delusion, to the lusts of their own heart, that they might believe a falsehood and be condemned."

And lastly, God withdraws his spirit when

there is obdurate disobedience, because such a withdrawal is required by his immutable decree. Let me cite you some instances of what I mean by God's immutable decree. We have an immutable decree illustrated in nature in Psalms 148:4-6: "Praise him, ye heavens of heavens, and ye waters that are above the heavens. Let them praise the name of the Lord, for he commanded and they were created. He hath also established them for ever and ever; he hath made a decree which shall not pass." In Jeremiah 5:22 we have this parallel passage: "Fear ye not me? saith the Lord; will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it can not pass it; and though the waves thereof tossed themselves, yet can they not prevail; though they roar, yet they can not pass over it?" God, then, has given us an example of an immutable decree in the boundary he has given to the sea; and, according to Jeremiah 31:35, 36, he points to the ordinances of heaven and says: "If these ordinances pass away, then shall the house of Israel cease from being a nation before me forever." The stability of the universe, the permanence of created things, and the ordinances of heaven, are all due to God's immutable decrees.

In the length of man's life we have another instance of God's decree. "Is there not an appointed time to man upon earth" (Job 7:11)? In Job 14:5 the prophet answers his own question: "Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he can not pass." Psalms 90:10 says this definitely stated time of man's life is three score years and ten, or perhaps four score, and plus a little more; but at the longest it is short, and "we soon fly away."

Now the infinite God that hath immutably decreed certain things in nature, and the length of man's life, has also issued an immutable decree that his spirit shall strive with man only for a limited time; and I want us to realize just what this really involves. "My spirit shall not always strive with man." In Isaiah 21:12 the prophet says: "The watchman said, The morning cometh, and also the night; if ye will inquire, inquire ye; return, come." Notice, now, that God extends graciously the invitation for us to inquire, to return, to search. But now, beloved, while God has extended that invitation, we notice from scripture that there are inconstant inquirers, and some who never inquire at all. In Psalms 78:35 we have this statement regarding some who inquired of God: "They returned and inquired early after God; they remembered that God was their rock, and the high God, their redeemer. Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues. For their heart was not right with God, neither were they steadfast in his covenant." God says: "Inquire ye; return, come." And here are some inquiring after God, but they are inconstant. Now God has the right, the prerogative, of stating the conditions, the terms of approach to himself. "Draw nigh to God, and he will draw nigh unto you" (Jos. 4:8). "Solomon, my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts.

If thou seek him he will be found of thee; but if thou forsake him he will cast thee off forever" (1 Chron. 28:9).

Here are the terms that God proposes to men who seek him. Instead of them obeying the conditions we find many of them "have set up their idols in their heart, and put the stumbling block for their iniquity before their face; Should I be inquired of at all by them?" (Ezek. 14:3). Millennium Darwinism thinks these idolaters have not had a "fair chance," but God says they have set up idols in their hearts, and are fondly clinging to their stumbling blocks. He raises the question if he ought to be inquired of at all by such people; and in Ezekiel 20:3 he answers his own question in these words: "Son of man, speak unto the elders of Israel, and say unto them, 'Thus saith the Lord God, Are ye come to inquire of me? As I live, saith the Lord God, I will NOT be inquired of by you.'" Such people as are here described do not draw nigh to God, so God does not draw nigh to them. They set up idols in their heart, and God will not have a thing to do with them. Like Saul in 1 Samuel 28:15, 16, "God is departed from them, and has become their enemy." "Ephraim is joined to his idols." When he became "joined" or wedded to his idols God issued the solemn decree, "Let him alone" (Hos. 4:17). Graphically the disastrous results of refusing God's counsel, and the blessings of accepting it, are set forth in Prov. 1:24:33: "Because I called and you refused; I have stretched out my hand, and no man regarded. You have set at naught all my counsel, and would none of my reproof; I also will laugh at your calamity, I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me; for that they hated knowledge, and did not choose the fear of the Lord; they would none of my counsel, they despised all of my reproof. Therefore shall they eat of the fruit of their own way and be filled with their own devices. The turning away of the simple shall slay them, the prosperity of fools shall destroy them. But whoso harkeneth unto me shall dwell safely, and shall be quiet from fear of evil." The declaration in Jeremiah 11:11, in a sentence, covers the whole ground as to the disobedient: "I will bring evil upon them, which they shall not be able to escape; and though they shall cry unto me I will not harken unto them."

May the striving of God's spirit continue with us; and may we have the wisdom to "walk while we have the light, lest darkness come upon us" (John 12:35).

Children early catch the tone of their surroundings, and become harsh or tender, indifferent or solicitous, sympathetic or selfish, courteous or rude, as those around them. By a loving example and persuasive influence they can be accustomed from the first to take pleasure in each other's joy and to be sorry for each other's pain—to try to promote the one and assuage the other to be kind and courteous generous and self-sacrificing, until such feelings and conduct grow to be the habit of their lives.

## LOVE'S OFFERING: OR, JESUS IN BETHANY

## Brief Comments on Matt. 26:6-13

Bethany is the place where Lazarus and his two sisters, Mary and Martha, lived. The three were friends of Jesus. We read that our Savior spent many happy, peaceful hours in their home. Today there is nothing left of the ancient village except a few stone huts and one or two more pretentious dwellings, all of a very ancient type. The gray stone walls, rudely built and utterly devoid of external ornamentation, impart to the once beautiful village a most dreary appearance. Not a tree or a shrub, either in the village or in its immediate vicinity, gives relief to this dreariness. The village of Bethany, like every other in Palestine, has experienced the ravages of many barbarous wars, and the decay of twelve centuries of Mohammedan rule.

Of Simon the leper nothing is known. The language seems to imply that he lived in the town. This he could not do unless he was healed. Leprosy was only cured by Christ, either in person or by his disciples; so it is likely that Simon's house was offered to Jesus as a token of gratitude for healing which he had received.

"There came unto him a woman having an alabaster box, very precious ointment, and poured it upon his head as he sat at meat" (verse 7). This woman was Mary, the sister of Lazarus and Martha. Alabaster is a soft white stone nearly allied to marble. It was then used to preserve ointment. It was made into long-necked bottles or vases, and so sealed that the ointment was probably best gotten out by breaking the neck of the bottle, as the ointment was a thick syrup. The bottles were commonly stopped with flax and sealed with wax.

"Exceeding precious ointment." Mark and John both call this ointment spikenard, or pure nard.

"Upon his head." This was not an uncommon practice among the Jews. In Eccl. 9:8 we read: "Let thy garments be always white, and let thy head lack no ointment." David says (Psa. 23): "Thou anointest mine head with oil." People in the east anoint their heads, and often keep them close shaven to avoid diseases of the scalp, which the hot, dry air of Palestine is apt to produce.

"But when his disciples saw it they had indignation, saying, To what purpose is this waste?" (verse 8). We learn from John that it was Judas who objected to this use of the ointment. See the power of evil example upon the rest of the disciples. A word or two more was enough to persuade them that there had been a foolish waste, especially since the humility of Jesus had never required or encouraged the like expenditure upon himself. The leaven of Judas quickly corrupted the whole lump (1 Cor. 5:6-8). Let us be slow to find fault, for others quickly take up the cry.

"This ointment might have been sold for much, and given to the poor" (verse 9). Judas priced it high (John 12:4, 5; Mark 14:3). The love of money enabled Judas to fix the price. Mary, on the contrary, valued the ointment for its fitness in showing honor to Jesus.

"Given to the poor." Judas gave birth to this pious thought, not because he cared for the poor, but because he carried the treasury bag of the dis-

ciples and was in the habit of stealing its contents.

Verse 10: "But Jesus said unto them, Why trouble ye the woman? She has wrought a good work upon me" (verse 10). "Why trouble ye?" They appear to have secretly upbraided and reproached Mary after her act. The good are often troubled by the carping and fault-finding of the bad. This is a common sin; let us be careful never to commit it. Never add trouble to the burden of those who are doing their best to serve Christ.

"For ye have the poor always with you, but me ye have not always" (verse 11). The opportunity for Mary to honor Christ would soon be at an end. Many of our opportunities today are passing, never to return.

Verse 12: "For in that she hath poured this ointment upon my body, she did it to prepare me for burial" (verse 12). Some doubt whether Mary understood that Jesus was to die at the Passover; but after much thought it seems to me likely that she did. Jesus had spoken often and openly about his death at this feast, and even his enemies knew of these utterances (Matt. 27:63). The abrupt way in which Jesus introduces it here indicates that his death was or ought to have been a present thought with all. Mary felt that some great sorrow was to come upon her Lord, and she uses these last hours to show him her love.

"Verily I say unto you, Where ever this gospel shall be preached in the whole world, there shall also this that this woman hath done be told of (spoken of) for a memorial of her" (verse 13). The Lord's assertion in this verse shows that he then designed that the gospel or story of his life should be committed to writing; for only a written record could insure that this narrative would always be told. Jesus said of Mary, "She hath done what she could." Her precious gift was small enough as an offering to the Son of God. But we should give what we can, and do what we can. God looks upon the heart. Mrs. C., a Christian worker, says that one day when she was feeling keenly her failures and discouragements, and wondering if she really was worth anything in her father's vineyard, her little boy came in from a walk in the city park, and, running up to her with great delight, he put in her lap a little handful of worthless chickweed. She picked up the worthless weeds with a cry of gratitude and kissed the little hand which had brought them to her. They were in themselves absolutely of no account, but they were all the flowers he had, and his loving thought and plan to bring them to mamma, his only bouquet, lifted the burden from her heart. "Oh," she said, "shall not my Father take my little service, which oftentimes seems so worthless and unavailing, and count it precious because in my heart I longed to do great and beautiful things for him." And now, my dear readers, let us not weary in well doing, for in due season we shall reap if we faint not. As we therefore have opportunity let us do good unto all men, especially unto those of the household of faith.

MARY KLINGENSTEIN.

Books are among man's truest consolers. In the hour of affliction, trouble or sorrow he can turn to them with confidence and trust.

# THE RESTITUTION

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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.

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## EDITORIAL

"O Lord, are not thine eyes upon the truth" (Jer. 5:3)? Are yours, reader?

"I have fought a good fight, I have finished my course, I have kept (Greek, guarded) the faith" (2 Tim. 4:7). Are we guarding the faith, or are we indifferent about it?

The Directors of The Restitution are doing their best to improve the paper in every way possible. Every reader should heartily co-operate with them in the good work. At considerable expense a sermon is being printed twice a month. This feature is to become a fixture in the paper if the majority of readers approve the proposal.

I have never seen people do anything for the lost and the erring without having by and by a strange love for them. Love begets love. Hatred begets hatred. If you want people to love you, be lovely; if you want people to hate you, be just as hateful as you can. The more you do for your country the more you love your country; the more you do for your church the more you love your

church. As soon as you get to work you stop grumbling. If you want love to grow, just go and do something.—Selected.

## RUSSELLISM DANGEROUS AS THE PAPACY

The errors of Millennial Dawn books are so numerous and glaring that it seems unnecessary to point them out formally. We do not think it is possible for one who really wishes to know the truth as it is in Jesus to be misled by Russell's speculations. One who knows the Shepherd's voice instantly detects the voice of a "stranger" when the "pastor" opens his mouth. His heresies are so self-evident and so outrageous that they are easily recognized by our brotherhood. Just now we recall one claim made by "Pastor" Russell that is enough to discredit him utterly, if he were not discredited by many other things as well. The claim to which we refer is made in "The Watch Tower" of September 15, 1910, page 298, and it is this—it is safer and better to study his books than the Bible itself! These are his words:

"If the six volumes of the Scripture Studies (referring to his own books) are practically the Bible topically arranged with Bible proofs, we might not improperly name the volumes 'The Bible in An Arranged Form,' that is to say, they are not merely comments on the Bible but they are practically the Bible itself, since there is no desire to build any doctrine or thought on any individual preference or on any individual wisdom, but to present the entire matter on the lines of the word of God. We therefore think it safe to follow this kind of reading, this kind of instruction, this kind of Bible study.

"Furthermore, not only do we find that people can not see The Divine Plan in studying the Bible by itself, but we see, also that if anyone lays the Scripture Studies aside, even after he has used them, after he has become familiar with them, if he has read them for ten years—if he then lays them aside and ignores them, and goes to the Bible alone, though he has understood the Bible for ten years, our experience shows that within two years he goes into darkness. On the other hand, if he has merely read the Scripture Studies, with their references, and had not read a page of the Bible, as such, he would be in the light at the end of two years, because he would have the light of the scriptures."

When any man makes any such claim as this it is unnecessary to read or listen to anything more that he has to say. By such a statement he proves himself to be beyond question a charlatan and religious impostor. This is simply the old Papal error in a new form. The Romish church took the Bible from the people and told them it was safer to study the comments of the saints and the priests on the Bible than to study the Bible itself. Russell is trying to do exactly the same thing, and by that fact is thoroughly discredited, and no intelligent and well-balanced person would care to follow his teaching any further. He is the pope all over again; a little more furtive, perhaps, and for that reason a little more dangerous.



## COMMUNICATIONS

Dear Restitution:

In the oft-quoted Isaiahian verse, "To the law and the testimony; if they speak not according to this word it is because there is no light in them;" to what do "they," "this," and "them" refer? Have the "they" of verse 19 and the "they" of verse 20 the same antecedent? Do you think I have the right meaning of verse 19 when I supply parenthesis as follows: "And when they shall say unto you, Seek not them that have familiar spirits \* \* \* (I say unto you), should not a people seek unto their God? (should not) the living (seek) to the dead? (that is what the dead prophets say)."

My understanding, then, of verse 19 would be: "If these persons speak not according to the law and testimony there is no light in these teachers." Do you say interpret?

Yours truly,

J. J. NAGEL.

## SUPPOSE

Suppose someone were to offer me a thousand dollars for every soul that I might earnestly try to lead to Christ, would I endeavor to lead any more souls to him than I am endeavoring to do now? Is it possible that I would attempt to do for money, even at the risk of blunders or ridicule, what I would hesitate or shrink from doing now in obedience to God's command? Is my love of money stronger than my love of God or of souls? How feeble then my love of God! Perhaps this explains why I am not a soul-winner.

## Suppose

Suppose I were to see a blind man unknowingly approaching the brink of a high precipice, and that I were to sit by without concern or any effort to warn or save him from certain death, would I not be as guilty of his death in God's sight as though I had murdered him outright? The death of a body, which might have been (but was not) prevented, is a terrible thing, but how about the preventable death of a human soul—perchance of many souls—for which God holds me responsible? If my murder of another's body by neglect is an unspeakable crime, what shall be said of my murder by neglect of another's soul?

## Suppose

Suppose that when the roll is called in the kingdom I am there myself, but that all through the eternal ages I am unable to find a single person who is there because of my having led him to Christ—how much will the kingdom mean to me?

## Suppose

Suppose that as an employe I were spasmodic in the kind of service I rendered—zealous one week, lukewarm the second, and utterly indifferent the third; then zealous and lukewarm and indifferent again, and so on—how long would any employer stand such service as that? But is not this the kind of soul-winning service I am giving God? Or it may be not even as good as this. If God's love for me were to be as spasmodically manifested as my love for him, how would I fare?

Suppose that when the final reckoning comes I should be found, not with ten talents, or even five, but with only one, and that one "hid in the

earth" (Matt. 25:14-30)—what then? Has not the one soul-winning talent which God has given me fallen so into disuse that I even doubt its existence? And therefore I have I not already "hid it in the earth?" Must I not beware lest the fate of the unprofitable servant be my fate?

## Suppose

Suppose I were to be asked how many persons I had persistently tried to win to Christ during the past month, or even during the past year, what would my answer be? How many have I even spoken to? How many have I on my student list now? If I am not interested enough in the salvation of others even to have a student list, is it any wonder that I am not a soul-winner?

## Suppose

Suppose that every member of the church to which I belong were to dedicate himself or herself today to a life of full surrender to the will of God according to his word (Rom. 12:1, 2), and were to become henceforth a soul-winner as exemplified in the life of Paul (1 Cor. 9:2-22), would not such an impetus follow as this church and community have never seen? And am I not willing to say that by his grace I will give myself from this day forward to the definite business of saving the lost, that I will have a daily student list and will do what I can under the guidance of the Holy Spirit to help accomplish the supreme work for which my Lord and Master came into the world.—Selected by Sister Avery.

## AN OPEN LETTER

## No. 3

## Explanations of Scripture Submitted by One in Error

Your next is Ec. 12:7, which also proves too much for you. We agree that man came from the dust, and shall return to dust—to return meaning to go back from whence he came, and the spirit shall return to God who gave it. In other words, go back to where it was before.

This would teach universal salvation, because there is no discrimination made between the spirits of the righteous and of the unrighteous. All return to God. You assume that this spirit is a conscious entity. If so, it returns (which means again) like it was before. Now what does your spirit remember of the things seen and known when there before? This word "spirit" here refers to the breath which gives life just as God gave it to Adam in the beginning. For proof see Job 12:9, 10, which says: "Who knoweth not in all these that the hand of the Lord hath wrought this. In whose hand is the soul (margin, life) of every living thing, and the breath of all mankind." The breath, then, is what God gave (Gen. 2:7), and in whose hand it is after we return to dust.

Once more, Psa. 104:29, 30: "Thou hidest thy face, they are troubled (referring to the inhabitants of the sea; see verses 25-27), thou takest away their breath, they die, and return to their dust. Thou sendest forth thy spirit (same word, breath), they are created, and thou renewest the face of the earth." Job 27:3: "All the while my breath is in me, and the spirit of God is in my nostrils" (margin, i.e., the breath which God gave).

So again you must see you have read into this text an idea not found in it. These texts prove the true meaning, which we beg of you not to ignore.

Isa. 57:16, that you refer to, refers to the souls which God made, and souls apply to other animals than man. See Rev. 16:3: 'And the second angel poured out his vial upon the sea, and it became as the blood of a dead man, and every living soul died in the sea,' "living soul" being the same expression as used in Gen. 2:7 with reference to man.

Again, you notice you have assumed what is not in the text. You want me to believe that the soul, that God is spoken of as creating in this text, "it sees." Let me prove to you that you have assumed, as there is no proof. I have given you the scripture which proves otherwise.

Next you say: "The spirit is separate and independent altogether of the body." First you say summed too much here. Isa. 38:10, 11. Hezekiah was told previously to set his house in order, for he should die, "and not live," which caused him to weep and to lay before the Lord that he had walked perfectly before God; so God added to his days fifteen years. Is it not a little strange that Hezekiah wept because he was about to go to his reward, if such was the case? But Hezekiah did not think that he was going to his reward, because after his recovery he wrote what he thought during his sickness. See verse 9: "I said in the cutting off of my days, I shall go to the gates of the grave. I am deprived of the residue of my years." Whom does the "I" refer to in this text? Verse 11: "I said, I shall not see the Lord in the land of living." You say he sees! "I shall behold man no more with the inhabitants of the world." In this text also Hezekiah refers to I, all there was of him as a person.

Once more. You say the spirit is independent of the body and sees. Yet you know it is a fact that that spirit, if such exists, can not see independent of the eye. Jesus healed the blind, a physical ailment, and they saw. So the spirit in this case is not independent.

ALMUS ADAMS.

#### OBITUARY

##### Uncle John Foore

After a long and useful life as a pioneer preacher, Elder John Foore, or as he was familiarly called, "Uncle John," died at his home in Parsons, Kansas, at 3 p. m., March 30, 1915, after a week's illness with pneumonia. Funeral services were held at the home, conducted by Delas Johnson, on March 31st, and burial in Oakwood Cemetery followed.

Bro. Foore was born November 8, 1832, in Litchfield, Ohio, the son of Mr. and Mrs. Frederick Foore. At the age of ten years he with his parents came to Hancock, Ohio, and later the family moved to Miami County, Ind. Bro. Foore was brought up a Lutheran, but at the age of 22 he embraced the faith once delivered to the saints. He believed the things concerning the kingdom of God and the name of Jesus Christ, and his hope was in the resurrection of the dead. He began to preach at the age of 24. Bro. Foore was married

in 1853 to Matilda Friend. There were four children born to this union—Mrs. Raena Clough, of Buffalo, Kansas; J. S. Foore, and Mrs. Ida Wameldorf, of Parsons; and Mrs. Sarah McKinley, of San Diego, Cal., all of whom were present at the funeral except Mrs. McKinley.

Mr. and Mrs. Foore drove overland from Indiana and settled near Galesburg, Kansas, in 1871. He continued preaching, though sneered at on every hand, and was ever ready to meet the opposition with a "Thus saith the Lord." Many times in the early days he had the doors of schoolhouses locked against him, but through it all was ever a faithful servant of God and led many to the truth.

On November 6, 1913, Mr. and Mrs. Foore celebrated their sixtieth wedding anniversary. He leaves a wife, three daughters and one son, besides grandchildren, to mourn his loss.

A host of friends bearing beautiful flowers gathered at the home and covered the casket as a tribute of love and respect.

Two weeks later Mrs. Matilda Foore, his wife, died at the home, after an illness of almost a year. Thus both Bro. and Sister Foore sleep in Jesus, awaiting the trumpet of God, when they shall receive their reward.

MATTIE E. RIDGEWAY.

#### FONTHILL MAY MEETING

The tenth annual May meeting of the Church of God at Fonthill, Ont., will be held on the 28th, 29th and 30th of May. Elder H. V. Reed, of Chicago, will give an address each evening at 8 o'clock and on Sunday at 3 p. m. Sunday, 10 a. m., will be given to Bible study. At 11 a. m. an address will be given by our pastor, F. L. Austin. Communion service at 12:10 p. m., after which luncheon will be served in the basement. At 3 p. m. an address by Elder H. V. Reed. Luncheon at 5:15. At 6:45 the young people will conduct a meeting in the way of essays and speaking, followed by song service. At 8 p. m. Elder H. V. Reed will address the meeting again.

A hearty invitation is extended to all to attend these meetings. Any further word may be had by addressing Horace Haines, Secretary, Welland, R.R. No. 2, or F. J. Austin, Fonthill, Ont.

#### THE ATONEMENT

##### Article 1

What is known as the "Atonement" was a typical prophecy in the Mosaic constitution or law, and also in the writings of the prophets a verbal prophecy. The prophet Daniel specifically refers to it in his prophecy relating to the end of the Jewish state, and locates the atonement at the end of the "seventy weeks," or 490 years from the 20th of Artaxerxes, B. C. 456. The language of the prophet is: "Seventy \* \* \* have been decreed relatively to thy people and to thine holy city for finishing the transgression, and for causing to cease sin offerings; and for covering iniquity, and for causing to come in a righteousness of ages, and for sealing the vision and the prophet, and for anointing the Holy One of holy ones" (Dan. 9:24, translated by Dr. John Thomas).

That we may proceed intelligently about the

subject, it will be necessary to "speak as the oracles of God" (1 Pet. 4:11), and define the word of the spirit as understood in the original Hebrew and Greek languages. The word "atonement" means, as used in Exodus 29th and 30th chapters, "coverings," and the Hebrew word is "kippurin." It is the same also in Lev. 23rd and 25th chapters, and Numbers 5th and 29th chapters. The word "atonement," as more frequently occurring in the scriptures, means "to cover," and the Hebrew word is "kaphar." The use of this word in connection with animal sacrifices in the Bible is for expiation of transgression or sin—propitiation.

Now as the word in the Hebrew does not mean at-one-ment, it should never be used in that sense. To so use the word is not according to the oracles of God, and the sooner anyone expunges the error the sooner will the atonement made by Christ be understood. Dr. Thomas, in his exposition of the prophecy of Daniel, in *Eureka*, vol. 3, pages 32 and 33, uses the word *kaphar*, "to cover," in the sense of "expiation." "Their iniquity was expiated or covered." "The cutting off of Jesus provided this indispensable *kaphoreth*, or cover for sin." "Here then were the victim and the covering provided by Yahweh, a victim of expiation for the sins of the faithful; the faithful who believed the promise covenanted by Abraham and David; a covering garment to hide their sins in putting on the victim by immersion into his name" (page 32). "Because propitiation or expiation was made for sin by sprinkling it with the blood of the sacrifices." The words atonement, propitiation and expiation are used by Dr. Thomas in a synonymous sense.

The word "expiation" is defined by Webster as "The act of making satisfaction or atonement for any crime or fault; the extinguishing of guilt by suffering or penalty." The word "propitiation" is found three times in the New Testament in 1 John 2:2 and in chapter 4:10. In these passages Dr. Young renders the Greek word "*hilasmos*," "what appeases, propitiates." This same authority, in Rom. 3:25, renders the Greek word "*hilastrio*," "place of propitiation." Propitiation means "the act of appeasing the wrath and conciliating the favor of an offended person; the act of making propitious."

Now with these definitions before us I will proceed to explain to you my views about the atonement that Christ made. I am in perfect agreement with Dr. Thomas in the translations and definitions above referred to, and also in what he has written in reference to baptism for the remission of sins that are past. In all places in the scriptures where God has condescended to make explanations of the reason for the offering up of animals to make atonement it is always where there is actual or imputed guilt because of incurred penalty and the subsequent displeasure and wrath of God. Forgiveness and pardon are the scriptural accompaniments of atonement. Atonement in connection with the inanimate things of the Mosaic law was entirely fictitious and adumbant of Christ.

The necessity for atonement lay in the fact that man, as a free will, moral creature, disobeyed God, and incurred the penalty attached to God's law; so that he could be "saved from death," "from the wrath to come" (1 Thess. 1:10; 5:9;

Rom. 1:18-32; Rom. 2:5-16; John 3:36); from "everlasting fire prepared for the devil and his angels," from the second death (Rev. 2:11); "the lake which burneth with fire and brimstone, which is the second death" (Rev. 21:8); "everlasting punishment" (Matt. 25:46); "punishment with everlasting destruction from the presence of the Lord" and "from the glory of his power" (2 Thess. 1:9). If man would be saved from that which is stated in the foregoing scriptures, then must he be the subject of forgiveness of his sins that are past and pardoned; that is to say, the penalty incurred by the sinner will not be enforced. Faith, repentance and obedience restore a man to the favor of God, and deliverance from this present evil world, with the gift of eternal life, will be the result.

It has pleased God that no man shall be the subject of his forgiveness without the shedding of blood. "Without the shedding of blood is no remission" (Heb. 9:22). And why? Because his right to live forever is forfeited. "For the life of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh an atonement for the soul" (Lev. 17:11). Here we learn that that which secures atonement is the blood of violence. Blood upon the altar is living blood, blood that has life in it taken from the representative sinner in satisfaction of justice because of guilt. It is evidence of judicial, that is a violent death, inflicted as a punishment. Scriptural atonement can not be understood unless the foregoing is discerned. There must be either fictitious, figurative, representative or actual guilt, criminality, where there is atonement.

Let us now come to the victim through whom the atonement for "sins," "wicked works," "many offenses," and guilt, is secured. "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). "And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world" (1 John 2:2). "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (1 John 4:10). "Being justified freely by his grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood, to declare his (God's) righteousness for the remission of sins that are past, through the forbearance of God."

How was Christ "set forth to be a propitiation?" In 1 Tim. 3:16 Paul says: "God was manifested in the flesh." John says: "The word became flesh," and Paul says (Heb. 10:5): "But a body didst thou prepare for me." The apostle shows that this body was made of flesh and blood identically like that of the children for whom he made propitiation (Heb. 2:14, Rom. 8:3). He also says "That he was in all points tempted like as we are, yet without sin."

John's testimony is that "Every spirit that confesseth that Jesus Christ is come in the flesh is of God;" he also says, "And ye know that he was manifested in the Son of Man," who was identical in nature with his ancestors, Adam and Eve, in the Garden of Eden. This was necessary in the provision of a sacrifice that could truthfully represent the requirements of divine justice, because it was man that sinned, and not an animal. "For

since by man came death, by man came also the resurrection of the dead" (1 Cor. 15:21).

Dr. Thomas says, "In the Mosaic and Christian system the unsinning victim is regarded as a sinner, in the sense of being the sin-bearer. Personally, Jesus was 'holy, harmless, undefiled and separate from sinners;' if he had not been so he would not have been fit for the sin-bearer of the world; the purpose of God being the condemnation of sin in the nature that transgressed in Eden, in the person of one who had himself committed no sin" (Chn. 1873, p. 364).

"In saying that Christ 'was made sin for us,' Paul did not mean that he was made an actual sinner, but that he was made a sin-offering for us. Our iniquities were laid upon him. He bore our sins in his body, on or to the tree. On what principle? If we knew the nature of sacrifice in type and antitype we could answer. Under the Mosaic law, on the day of Atonement the High Priest first offered for his own sins and then for the people's—to cover up their transgressions. Hence it was called a day of covering or atonement. There were two goats, one for Jehovah, which was slain, and one for Israel, called a scapegoat. On the head of the latter was laid, or supposed to be laid, a mountain of sins, committed during the previous year. A clean person then led it away into the wilderness. In the same way our sins were laid on Christ, who carried them away by going to the Father in heaven." \* \* \* "We get to the cross, not literally, but by faith, and so our sins are remitted, being regarded as having been borne by Christ on the cross. The world whose sins were laid on him was that world which will ultimately be composed of the faithful" (Chn. 1880, pp. 6, 7).

A. D. STRICKLER.

#### JEW TO RESTORE SOLOMON'S TEMPLE

"The Wandering Jew will in the near future return to Jerusalem," said Joseph Cohn, of New York City, to a reporter. Mr. Cohn is the Jewish Christian who speaks at the union mass meeting on Sunday afternoon, March 28th, in the Presbyterian Church.

"The Jews are preparing plans to restore the temple of Solomon," he continued. "The whole world is being stirred by a sudden and startling movement of the Jews toward their home land. Ten years ago there were only a thousand Jews in the city of Jerusalem. There are now one hundred thousand within its walls. Over two hundred thousand Jews are found in colonies established in recent years in the country of Palestine about Jerusalem. The colonies are proving very successful. Good crops are being raised where before all was waste. On the rich plains of Sharon, lying between Jaffa and Jerusalem, one may detect modern harvesting and reaping machines operated by motors. This is a vast improvement on the old fashioned method of reaping by hand and threshing floors by oxen.

"Over twenty million dollars is being invested in railroads. Within the next few months Jerusalem will become a city of electricity. Rails are being laid for electric cars and interurbans. The Jews have five million dollars in a Jerusalem bank. They have purchased a large amount of land near

the old mosque of Omar. They will rebuild on that land the old temple of Solomon, with modern equipment.

"Until twenty years ago," the speaker said, "the land of Palestine was dry and arid. There were no rains, no crops and few inhabitants. There is a prophecy which reads, 'In the last days I will pour out upon you again the latter rains.' Rain has come in abundance during the last few years. Jerusalem and Palestine again blossom for the first time since Titus destroyed the city. Several colonies of Jews have planted ten thousand olive trees on the hills of Samaria, a fulfilling of another prophecy. I firmly believe that Jerusalem will become, as of old, the market place of the Orient, and that Palestine will again be a land flowing with milk and honey. Electricity is being used more and more, while the desert tracks are being reclaimed from the sand and debris of centuries. When water has been placed on the Holy Land it will be able to maintain a population of millions of people. And there will be millions there before long. The country is being generally improved and will be an altogether different Palestine from what it has been during these centuries. The Jews are going home."—Selected by Sister E. W. Mead.

#### ATTENTION

Sometimes an illustration may be as good as a "looking glass" to those who are not blind. The person who consults a mirror generally does so for the purpose of correcting any defect that may be revealed. What think some of our subscribers of this story?

A preacher, at the conclusion of one of his sermons, said: "Let all in the house who are paying their debts stand up." Instantly every man, woman and child, with one exception, rose to their feet. The preacher seated them all and said: "Now, every man not paying his debts please stand up." The exception noted, a careworn, hungry-looking individual, clothed in a last year's summer suit, slowly assumed a perpendicular position. "How is it, my friend," asked the minister, "that you are the only man not to meet his obligations?" "I run a newspaper," he meekly answered. "and the brethren who stood up are my subscribers, and—" "Let us pray," exclaimed the preacher.—Selected.

In order thoroughly to realize ourselves we must be conscious of our absorption, or at least of our inclusion, in a greater and grander system than that of our individual surroundings; in order to find our lives, we must first discover the art of losing them.

#### NOTICE

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# 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.

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## AN ISRAELITE INDEED

The natural seed of Abraham were not the true Israelites, although they helped to make up the kingdom of Israel that is in the past, so it becomes us just here to show how and when the citizenship which Gentile believers obtain by believing in the promises of Abraham shall be realized. You will recollect that although Jesus said he was born to be King of the Jews, he also said that his kingdom was not from hence; and, according to Webster, "hence" means "from this time." And we know, not only from this but from subsequent history and present knowledge, that to this time he has never exercised his right to rule or reign over the house of Israel. We must, therefore, look still further and see what is said respecting the time and manner of inheriting that kingdom.

Listen to the apostles after his resurrection: "Lord, wilt thou at this time restore again the kingdom to Israel?" They were anxious to know something definitely about this great national deliverance. What reply did they elicit from him? "It is not for you to know the times or the seasons (for the accomplishment of this great work) which the Father hath put in his own power." That is, he has reserved the exact time to himself. There are two points here worthy of note: first, that it shall be done; secondly, they were not entrusted at that time with the period of its accomplishment. We are therefore obliged to look somewhere else for testimony; but although it nowhere tells us the precise date at which it will come to pass, yet there are chains of events marked to transpire and work to be done that point directly to that auspicious day. The class of testimony to which I refer can be found in Acts 15:14-16: "Simon hath declared how God at the first did visit the Gentiles to take out of them a people for his name." And what else? "After this," what? After this taking out of the Gentiles for his name. And what next? "After this, I (Jesus) will return (what return for, Lord), and will build again the tabernacle of David which is fallen down; and I (Jesus) will build again the ruins thereof, and I (Jesus) will set it (the tabernacle of David) up." How dark and benighted the Gentile must be that can contemplate the life and doings and parables of Jesus without seeing how vast the love, how unbounded the condescension in Jehovah, in extend-

ing the invitation to be saints, rulers, kings and priests to poor Gentiles. God's long declared purpose is to fill the earth with his glory; he proposes to do this by means of a righteous kingdom under Jesus as King of kings and Lord of lords; but he must have associates in the government of this earth; his own natural brethren were invited first, and the only conditions imposed on them were to believe that Jesus was the very Messiah referred to in the promise to their father Abraham, and this they would not do. They believed the promise, but they would not believe that Jesus was the one that was to come, and hence we find Jesus saying to them in the most impressive manner: "If ye believe not that I am he ye shall die in your sins." Now what is to be done? God has spoken and his word shall be accomplished. Where are the rulers to come from? How are they to be obtained? Oh, how simple the story!

They are next to go out into the highways with the message, and compel them to come in that my house may be filled. Jesus engaged faithful servants to go and make this invitation, and in the meantime he went away to his Father's right hand until this picking out from among the Gentiles to be Israelites indeed be at an end, and then he is coming again to build again the tabernacle of David which is fallen down. Whenever you see a person that believes all this, obeys all this, you see an Israelite indeed; you see an heir of God; you see a joint heir with Christ; you see a fellow-citizen with the saints; you see royalty in disguise; you see a prince in rags, waiting to be clothed with immortality from heaven! What do the masses of professors know about the citizenship of saints? Literally nothing; they scout the idea of Palestine being the homestead of God's people; it is too gross, too real, too tangible for them! But for us, give us the land of Israel, restored Eden; we want to reign over the nations, to be the evangelists of righteousness, peace and blessings to the people! This is far preferable to being eternally playing on golden harps with fingers that can not touch them, or singing praises with tongues with which no sound can be uttered! Our home, dear brethren, will be the city of our God! In the land promised to Abraham, and at a time when sorrow and sighing will be done away; all tears wiped from every eye, where the inhabitants shall no more say I am sick! When the temple of God will be our sanctuary, where we join the song of Moses and the Lamb, and we shall, as his younger brother princes, share his government, till the new heavens and earth we look for appear!

But we must begin back and follow up another train; but, friends, there is something glorious in

the idea that from whatever standpoint we view the purposes of God in relation to the believer, it always ends up with life and immortality, and all its attendant blessedness. We remarked just now that a believer in the promises made to the fathers, and which center in the Anointed One, is a joint heir with Christ. Just think of it! A joint heir with Jesus! A joint heirship is a union of interest in anything! Now we can easily see what Jesus is heir to, and then we shall know precisely where the believer's interest lies.

Paul, in his letter to the Hebrews, says that God has appointed him heir of all things; and in Romans we find that the promise to Abraham and his seed (the Christ) was that they should be heirs of the world; hence, the "all things" in the one instance is all things pertaining to the world. Listen to a part of the will that makes Jesus heir of all this: "That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in the heavens and which are on the earth, even in him." In this verse we obtain a brief outline of the will, and the time of its execution, which is the dispensation that brings time to its fullness, or close. Here, then, we behold the vastness of the inheritance of the saints. It is the kingdom and the dominion under the whole heavens that is to be given the saints of the Most High! The saints of the Most High will be vastly in the minority, for, said Jesus: "Fear not, little flock, it is the Father's good pleasure to give you the kingdom."

But a few remarks on the latter part of our Lord's words to Nathaniel, "in whom is no guile." The word "guile" in this place is from *dolos* in the Greek, and means "deceit, insidious artifice, fraud, iniquity." Now can you see how applicable this was at this time and place? There is a force of truth in this remark to all who have the key of knowledge. You will remember on one occasion that Jesus severely rebuked some Jews who claimed to have Abraham to their father. He first admits that they were Abraham's seed (that is, natural seed), and presently says: "If ye were Abraham's children (faithwise), ye would do the works of Abraham, but now ye seek to kill me, a man that hath told you the truth. Abraham did nothing of this kind. Ye are of your father the devil." Nathaniel was not of this kind, but in the fullness of his soul he exclaimed the moment he perceived the truth: "Thou art the Son of God; thou art the King of Israel." King of Israel? King of Israel! says one; what had that to do with the matter? What a strange thing to say! Friend, it's because you are not an Israelite indeed yourself, you think so. It just shows to us that he was of his father Abraham in another sense than that of nature, because he recognized not only the seed promised to Abraham, but the son promised to David, and sung of by Isaiah and Jeremiah. Let me just ask here, Do you know any that call themselves Israelites indeed that spurn from them the faith that Abraham had, that God would give him the land of Canaan for an everlasting possession? If you do they are not to be classed with Nathaniel; they too are of their father, the devil, who is a liar! That seems to be awfully harsh, says one. Not at all. God's own words declares that if we have life we must ob-

tain it through his Son; and if we do not believe this we make God a liar, and all who claim to have the divine nature without Christ just do this. They hold to falsehood.

To conclude, how many of us are Israelites indeed? Are any of us expecting to be blessed with faithful Abraham who have never embraced his faith? If there are they will come short. God has never invited your faith in anything but the gospel of the kingdom of God, which embraces not only the promises of land and life unending, but also the death, burial and resurrection of Jesus as the means—the only means of obtaining it. If there be one single promise in all God's book that he will take us to the moon if we believe it, then we give up the contest; if he has promised to take us to heaven at death, or any other time, and that Jesus died to bring us there, then we cease to contend any further. But there is but one faith, one hope, one Lord, one baptism; the faith was that delivered to the saints, and show us any other faith delivered to them if you can. The hope is the hope of Israel, that its king long promised to them, would come and restore the kingdom. If this is not so, then Paul did not know, for he says: "For the hope of Israel, I am bound with this chain." Do not mistake us! We must unequivocally state before you this day that none but Israelites indeed, in the sense we have set forth, can ever inherit the kingdom of God, and Israel, and of Christ, which are all one; and if they can find promise of another they are welcome to it.

How we wish we could persuade some today to become Israelites indeed. Oh that we could set forth the love of the king himself in such a light that none could resist it. He came to his own people, and to his own inheritance, by right of birth and by will of God, but they received him not; he had to wander up and down the hills on foot himself and tell the people the kingdom was coming, and because he claimed to be their King they shamefully nailed him to the tree—they mocked him with a crown of thorns, they reviled him; they spat upon him. But, thank God, he knew no sin! But we hear him now the most beseeching tones, crying, "Father, forgive them, they know not what they do." Sinner, he endured all this that when he comes the next time with power and glory to take his own kingdom you may have had your sins remitted, and, being clothed with the righteousness of God, have a share in its glory. Say, will you love him? Will you become an Israelite indeed that you may reign with him?

Believer, lift up your head and rejoice for your redemption draweth nigh! It will soon be yours to be lifted out of mortality—to be clothed upon with your house from heaven. Think of the inexpressible bliss that awaits you at the journey's end. You will not only see Jesus, but be made like him. In that great picture gallery of the future—the Revelations—we read: "The Lamb which is in the midst of the throne shall feed them, and he shall lead them to fountains of living waters, and God shall wipe away all tears from all eyes." Arouse yourselves, then, and listen, for we are talking of salvation! Not only salvation from sin, from suffering and death, but to life, and glory, and immortality.—M. Joblin, deceased.

## BREAKING OF BREAD

What a glorious blessing and privilege it is for us who are the sons and daughters of the most high God to assemble together upon each first day of the week to "break bread," and thus remember and show forth the death of our Melchizedek, our great and glorious High Priest, through whom we have access to the Father's presence. Upon this occasion we may offer him an acceptable service of prayer, praise and thanksgiving.

Forgetting for the time being and laying aside our secular cares and duties like our working apparel, leaving the natural man, with all his natural accomplishments and his natural longings, to the outside world, we come together, like they of old, upon this blessed "first day," realizing our relationship one with the other, constituents of that one body of which Christ has become the glorious head, assembling in his name to follow out, not our own natural desires, but to subject ourselves to him, to follow him in all things, believing implicitly in the doctrines taught in his word, obeying his commands, continuing in prayer, fulfilling his wishes, taking him as an example, a pattern, fit copy for all his brethren: knowing this fills us with joy, that full well he is able and willing to save to the uttermost all who come unto God through him: and in all things giving thanks to God our Father, who so graciously gave his Son for us and who hath reconciled us unto himself in the body of Christ's flesh through death, that being reconciled we may be saved by his life.

What power and spirit there is in the word of God. We read in John 6:63: "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you are spirit and are life." To sustain and maintain our natural lives we must partake of food, and that usually three times in a day. Jesus says his words are spirit and life: our very spiritual life begotten in us by the word of truth depends absolutely upon our believing and meditating on his words, trusting his promises, and thus living in a constant dependence on Christ's atonement and meditation. We mentally or spiritually "eat his flesh and drink his blood." These, beloved, are the means by which the spirit of God, through his word of truth, nourishes our souls unto eternal life.

Notice the experience of those who were early united to the church in the apostles' day. We read in Acts 2:41: "Then they that gladly received his (Peter's) word were baptized; and the same day there were added about three thousand souls." Now observe closely what follows. If they had been converted under Mr. Russell's teachings they would meet just once a year to "break bread:" but as they were converted under the apostle's teachings, who possessed and spoke only the mind of the Lord, the record is: "And they continued steadfastly in the apostle's doctrine and fellowship and in breaking of bread and in prayers."

Where did the apostles first get this example? Read John 20:19: "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you." Someone of a contrary opinion may say, "This

happens to be just a coincident." If so, does it not seem strange that in verse 26 of this same chapter we read: "And after eight days again his disciples were within, and Thomas with them. Then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you."

The writer does not know of any scripture that directly commands the followers of our Lord to meet together upon the first day of the week, or upon any other particular day in the year, to "break bread," neither do the judges of our courts render their decisions always upon questions of law in accordance with the wording of the letter or wording of the law, but rather in accordance with its spirit or precedent, established by decisions already rendered, which, being antecedent, is accepted and recognized as good law. In Acts 20:7 we are informed: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight." This text alone, it seems to me, should suffice to establish a precedent for our meeting upon the first day of the week to break bread.

Notice it is not said that the disciples were called together, as on a special occasion; but that "they came together," as it seems, according to their general practice. Hence, beloved brethren, it does seem to my mind that strong evidence is herewith presented that believers were accustomed to assemble for prayer and worship "on the first day of the week:" probably the change from the seventh (Jewish Sabbath) to the first appears to have been gradually and silently introduced, by example rather than by express precept. Their principal time of assembling appears to have been in the evening, either for fear of enemies or because many servants in heathen families, and other poor persons, could not obtain liberty of meeting them at an earlier hour. "Breaking of bread," or commemorating the death of their beloved Lord, was one chief end of their assembling. This feast upon the first day of the week seems to have been constantly administered upon this day. We believe that no professed follower of Jesus who had been obedient to his command, as expressed in Mark 16:16, and who had been admitted into fellowship in the church, would absent himself from the assembly upon this day, unless he lay under some censure, or had some real hindrance. The narrative in this chapter informs us that Paul, who was hastening to Jerusalem, spending seven days at Troas, and departing the next morning, staid on purpose to spend the first day of the week with them: and reaching to them on this occasion, as he had seldom spoken to them before, and being about to leave them, not knowing that he would ever see them again, his fervent affection led him to continue his discourse even till midnight.

Someone may say this is far-fetched. If so, why should Paul exhort the church at Corinth that "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 gathering when I come." Surely Paul intended to meet with the Corinthian church upon the first day of the week, and why? In chapter eleven he elucidates the whole matter per-

taining to this question of "the breaking of bread." If this was only to be commemorated annually, as Mr. Russell teaches and his followers practice, why in verse 34 should Paul say: "If any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come." In verse 33 the explanation is given why they came together. It reads: "Wherefore, my brethren, when ye come together to eat, tarry one for another." If this eating was to satisfy their hunger why did Paul admonish the hungry brother to have a good meal at home before attending meeting?

Paul was always a stickler for "attending meeting." The spiritual-minded brother and sister is always so; this is the reason why they grow in grace and in the knowledge of our Lord and Savior Jesus Christ. If you neglect the meeting you are committing spiritual suicide.

Paul to the Hebrews writes: "Not forsaking the assembling of ourselves together (not yourselves, but "oursevels), as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching."

Can we meet too often to remember his death and suffering? Can we show forth too often that death which means so much to us? Nay, brethren; for through it we have "access with boldness into the holies by the blood of Jesus," by "the new and living way which he has consecrated for us," through the rending of the veil by his crucifixion for the sin of the world, and having such a "High Priest over the house of God," let us not stand at a distance, or turn away from him who "beseeches all men to be reconciled" (Isa. 55:6, 7; 2 Cor. 5:18-21; James 4:7-10).

Let us in the first place beware of hypocrisy, that we may "draw near with a true heart." Let us watch and pray against unbelief, that we may come "in the full assurance of faith." Knowing this to be the appointed and only way of acceptance and salvation, let us apply his blood to purge us from guilt, and seek for his promised grace, to cleanse us from all our filthiness. That so, our "hearts being sprinkled from an evil conscience," we may "lay aside the body of the sins of the flesh," and henceforth walk in newness of life." Thus we shall be enabled to "hold fast the profession of our faith without wavering," whatever temptations or seducing examples we may meet with; knowing that "he is faithful who hath promised," and with composed and cheerful minds we shall be enabled to consider the cases of our brethren, that we may animate and "stimulate them to love and good works." But if, as dear Bro. Huggins recently pointed out to us, these Hebrew brethren were not excused who in the time of severe persecution forsook the assembling of themselves together, how shall we answer to God, if in these favored days we indolently absent ourselves from the assembly of our brethren, and thus neglect to honor and remember him in this simple feast he himself instituted the night that he was betrayed.

Beloved, against this great evil we should warn our lukewarm brethren most earnestly, and we ought ourselves gladly to "suffer the work of exhortation," as knowing that the day of death and judgment speedily approaches to those who

forasake God; but to us who rejoice in hope and the speedy coming of our beloved bridegroom, joy and gladness, honor and immortality, and a share in the glorious kingdom. "Let us then consider one another, to provoke unto love and to good works, not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another; and so much the more as ye see the day approaching" (Heb. x:24, 25).

GEORGE B. ALLDRIDGE.

#### FOUR, AND NO MORE

Four great kingdoms, and no more, according to the vision given to Daniel, were to come and disappear prior to the establishment of the kingdom of God. This is the lesson taught by the metallic image, and by the four beasts of chapter seven.

Another vision is given in chapter eight at a later date, in which the vision commences with a ram that represents Medo-Persia, and a goat that represented Grecia, and also is shown the division of Grecia into four kingdoms; and in verse nine we read: "And out of one of them came forth a little horn." This horn has been a source of perplexity to expositors, and the fact that it is said to be in the latter time of Alexander's empire is where the trouble comes in. One of two positions is generally taken. One is that "the horn" represents Rome in the succession to Grecia, as in the metallic image and in the four beasts; the other position taken is that it represents the Mohammedan Empire.

To my mind the chronology of the rise of the "horn" and of that of Mohammedanism is a bar to its application to the latter. Now to the proof. The angel to Daniel, speaking of the divided state of Greece (Dan. 8:23), says: "In the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance and understanding dark sentences shall stand up." This is a description of the horn of verse 9. His standing up was to be in the latter time of Alexander's successors. Alexander died 323 B. C., and in 200 B. C. Rome made war with Philip and was successful. Phillip was left in possession of his kingdom, but was degraded and forbidden, as Carthage had been in 201, to wage war without Rome's consent. This reveals "the latter time of their kingdom," Rome being the rising power that absorbs the waning power of Alexander's successors.

And this is nearly a thousand years before the rise of Mohammedanism in the fore part of the seventh century. Therefore it seems impossible that the "horn" can represent Mohammedanism, which came from Arabia. In the description of the "horn" it is said: "A king of fierce countenance, and understanding dark sentences, shall stand up." In applying this description to Rome remember Rome included the papacy, which is a horn that came up on the head of the fourth symbol. This symbol has "a fierce countenance." That answers to the "dreadful and terrible" in the fourth symbol of Dan. 7:7.

In Daniel 8:9 we read: "And it cast down some of the host and of the stars to the ground, and stamped upon them." There is a similar predic-



tion in Rev. 12:4, that is by all applied to Rome. The seven-headed and ten-headed dragon is surely a Roman symbol. In Daniel 8:11 it is written: "And by him the daily sacrifice was taken away, and the place of his sanctuary was cast down." Rome fulfilled this prophecy in A. D. 70, long before the Mohammedans entered the holy land. Therefore they could not fulfill it.

In Daniel 8:24 we read: "And his power shall be mighty, but not by his own power." Here we see Rome ruling by the power of the ten kings (Rev. 17:13), not by her own power. "These have one mind, and shall give their power and strength unto the beast." In Daniel 8:25, speaking of the "little horn," we read: "He shall stand up against the Prince of princes; but he shall be broken without hands." "Without hands" applies to Rome (Daniel 2:34, 45). Mohammedanism has no standing here.

In an article in *The Restitution* of November 23, 1910, by C. H. Shurtleff, he says: "The four-headed leopard was succeeded by the dragon, and the belly and thighs of brass by the legs of iron. The dragon beast succeeding the four-headed leopard places Rome as the little horn successor of the four horns. We see no way to escape this conclusion. Out of its predecessor came the second, third and fourth kingdoms.

Did Rome succeed Grecia as provided in Daniel 2:40; 7:7; and proved by all history? Yes. Is this rule changed in Daniel 8, and a new rule of succession introduced by Jehovah? No. Is not the eleventh chapter of Daniel a definite proof of this succession with no interregnum?

"On an ancient map before me the whole of Italy, from 150 miles north of the city of Rome to its most southern extremity, including Sicily, is a part of the western portion of the Grecian Empire. Its southeastern boundary was Indo Scythia; its northeastern, Massagete; its northern, Bosphorus, Cinnier, and its southern was the northern boundary of Arabia in Asia. In Africa the southern extremity of Ethiopia. After Alexander had made his last conquest (the conquest of the Cossacans he returned to the banks of the Euphrates and was there met by ambassadors from Carthage, Spain and Italy, as well as from many inland countries of Asia and Africa, extending from Mount Imaus to the southern extremity of Ethiopia (Gillies' *Ancient Greece*, p. 457).

This is in accord with the succession of events noted in chapter eleven, so that Mohammedanism is not noticed in the book of Daniel. This fact, if understood, would free many present-day expositors from their errors concerning the king of the north (Daniel 11:40).

GEO. FRANCIS.

The policy of honesty can not be doubted. Every intelligent man and woman must see that in nearly every instance it pays richly and fully for whatever labor and self-sacrifice it may involve, and, in the few cases there may be where they can not see this result, most of them have sufficient faith in the law to trust it.

Nature will not give to man her highest rewards except on the condition of the highest use of a capable intellect.

## THE PENALTY FOR SIN

What is the penalty for sin? Is it endless torment, or is it death? Let us see.

If endless torment is the penalty for sin, one of two things must be true: Every human being must suffer that penalty, or someone must redeem us from it. If the redemption price has not been paid all are subject to the penalty. Has the price been paid? Let us see.

1 Tim. 2:6 says that Jesus "gave himself a ransom for all." Young's most excellent Hebrew, Greek and English Concordance (a Presbyterian work) to the Bible defines the Greek word from which ransom is here taken as "a corresponding price."

Now, inasmuch as Jesus paid the ransom, a corresponding price—that is, a price that corresponds to the penalty laid on man for sin, if endless torment is the penalty he must have suffered endless torment. Did he? No!

If endless torment is the penalty for sin, and Jesus did not suffer it, he did not pay the corresponding price, and therefore has neither the right nor power to redeem man from sin and its penalty; but if death is the penalty he did pay the corresponding price, and therefore has both the right and power to redeem man from sin and its penalty—death.

Jesus did pay the penalty; he did not suffer endless torment, therefore it is not the penalty for sin.

Inasmuch as it is impossible for anyone to ever pass through endless torment, if it is the penalty for sin, the penalty has never been paid; and, more yet, it never can be paid, hence the entire human race is doomed to endless torment.

Paul said: "For the wages of sin is death" (Rom. 6:23). Jesus gave his life as the ransom price for the life of man (Matt. 20:28; Mark 10:45). Plainly, the penalty for sin is death, and Jesus paid the corresponding price by giving up his life—in dying for the sins of man.

When speaking prophetically of what Jehovah would do with Jesus in order to redeem the human race Isa. 53:10 says: "When thou shalt make his soul an offering for sin." This verse declares that our Savior in very soul was to be made an offering for sin. The Old Testament law of sacrifice requires that any living thing offered in sacrifice for sin must die. Our Lord in very soul was sacrificed for sin, therefore in very soul he died, and this death is the corresponding price for man's sin.

(Price of this tract, 15c per 100. Address J. C. Vanzandt, 839 Front Street, Portland, Oregon.—Editor.)

## GENERAL BEREAN CONFERENCE

The general conference of Berean Societies will be held at Argos, Ind., August 9th and 10th. A full program will appear soon.

EVELYN K. HARSCH, Secretary.

One who is never busy can never enjoy rest, for it implies a relief from precious labor, and if our whole time were spent in amusing ourselves we should find it more wearisome than the hardest day's work.

# THE RESTITUTION

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## EDITORIAL

Many of our readers will sorrow upon the announcement of the death of Sister Martha Farmer, of Salem, O., May 3rd. Owing to the indisposition of Bro. D. C. Robinson, Bro. Potthorf called us by telephone to preach the funeral, which we did in the Church of God in Salem on the 6th inst. Sister Farmer was baptized into the Christ January 19, 1907, since which time she has been a devoted believer of the gospel and noted for her regularity at the meetings to worship the Lord. It was the great pleasure of her life to meet with those of like precious faith. She now rests from her labors and sleeps in Jesus. Sister Hawkins, of Cleveland, accompanied us, and rendered valued and appreciated service in song.

It had been some time since we were in Salem, and at the request of the brethren and sisters we remained with them over Sunday, May 9th. We spoke both morning and evening on the coming of the Lord, which from the signs of the times we judge to be at hand. We greatly enjoyed visits with the "little flock" in Salem, and felt built up

ourselves by seeing the steadfastness of their faith in these discouraging days of indifference and apostasy.

## AN OPEN LETTER

No. 4

### Explanations of Scriptures Submitted by One in Error

Second, you say it feels. Again, there is no proof. People become paralyzed and are insensible to feeling. Then how can you prove that the spirit can feel without the nerves? Again you have assumed what I have positive proof against.

Third, you say it remembers. Memory is a condition of the brain, and you can not remember anything that occurs while in a comatose state. If you were ever operated upon you would discover that you remembered nothing while under the influence of the anaesthetic. See Psalms 88: 11, 12: "Shall thy loving kindness be declared in the grave, or thy faithfulness in destruction? Shall thy wonders be known in the dark, and thy righteousness in the land of forgetfulness?" Not much remembering here. Psalm 6:5: "For in death there is no remembrance of thee; in the grave who shall give thee thanks?" You say they remember, the Bible says not. We have already proven that memory is dependent upon the body, which agrees with the scriptures, as I have shown.

Fourth, you say it thinks of others. The scripture that you cite as proof never once mentions spirit, but speaks of the men that died as talking—not their spirits. This you assume. You say it thinks. The scriptures say: "The living know that they shall die, but the dead know not anything" (Ecc. 9:5). You say it thinks. God says: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Psa. 146:3, 4). Not much thinking here.

Again, there can be no thought independent of the brain. This is a scientific and observed fact. So again I have the proof both from scripture and from a physiological standpoint. Just to prove positively that there is no thinking after death read Ecc. 9:10: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." This renders man unconscious; if not, he might just as well be, if there is no work, nor device, nor knowledge, nor wisdom. Love, hatred and envy are attributes, and in death (verse 6 says) these have all perished.

Fifth, you say it prays. Isa. 38:19, Hezekiah, after having been given life, said: "The living, the living, he shall praise thee as I do this day;" knowing that if he had died he could not praise God, as he did that day.

You say it wills, and refer to Matt. 26:41. Again you take a verse separate from the context. In verse 38 Jesus said: "My soul is exceeding sorrowful, even unto death." Then his soul could die, and the prophet says: "He poured out his soul unto death" (Isa. 53:12). The apostles were weary, and with all the willingness of the spirit could not prevent themselves from going to sleep.

So the spirit was subject to the body. You have said it was altogether independent. Here you see the spirit yielded to the weakness of the flesh. This refers to a disposition of mind, knowing what to do and willing to do it, but not having power.

Seventh, you say it reasons and researches (Psa. 77:6). I have proven that in death there is no remembrance, there is no work, device, nor knowledge, neither any thought; so David refers to a disposition or willingness to search, just as Paul says in Rom. 11:8: "Hath given them the spirit of slumber," referring to a condition, as you well know.

Eighth, you say it knows (1 Cor. 2:11). I have already proven that this is untrue. The scripture you cite (1 Cor. 2:11) must be taken with its context. We are told in verse 9: "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God has prepared for them that love him." Verse 10 shows us that a knowledge of these things comes to us through revelation, and that by the spirit of God. Then verse 11 shows that if we have the spirit of the world only we know nothing of what God has revealed. To prove that this is the spirit that God refers to he says in verse 12: "Now we have received, not the spirit of the world." So the spirit that is in man is the spirit of the world, or the disposition we possess for worldly things. Now we quote again: "Now we have not received the spirit of the world; but the spirit which is of God." We have exchanged one for the other. So you see you have interpreted the 11th verse instead of letting Paul interpret it.

Ninth, you say it constrains (Job 32:18). Here you have Job's spirit constraining him, and in the apostles it had not that power. Elihu is here talking, and simply says: "They were amazed; they answered no more, they left off speaking." Then he stood still and waited for their answer. And they answered no more. Then he said he would answer, because he was full of matter, and his spirit or disposition was to make known this matter (see margin).

ALMUS ADAMS.

### THE ATONEMENT

#### Concluded

There is no necessity to get away from what is involved in this doctrine; it violates no attribute of God, but enhances his righteousness, in that sin is exceedingly abhorrent to God. His very existence in the moral universe as a sovereign ruler is dependent upon his attitude of displeasure and wrath against sin and sinners; and from the placing of "the flame of a sword" (the symbol of anger) before the east gate of the Garden of Eden, "to keep the way of the tree of life," down through all the ages of divine interference in human affairs to the last book of revelation, his wrathful anger and indignation (Psa. 29:24) against the wicked and sinners is plainly discernible. Here are a few illustrations, viz: "But his power and his wrath is against all them that forsake him" (Ezra 8:22). "Thine hand shall find out all thine enemies; thy right hand shall find out those that hate thee. Thou shalt make them a sa fiery oven in the time of thine anger; the Lord shall shallow them up in wrath, and a fire shall devour them". (Psa. 21:8,

9). "He cast upon them the fierceness of his anger, wrath and indignation and trouble" (Psa. 78:49). "O Lord, rebuke me not in thy wrath, neither chasten me in thy hot displeasure" (Psa. 38:1). "God is a righteous judge. Yea, a God that hath indignation every day" (Psa. 7:11). "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness" (Rom. 1:18). "But after thy hardness and impenitent heart treasures up unto thy self wrath against the day of wrath and revelation of the righteous judgment of God" (Rom. 2:5). "For because of these things cometh the wrath of God upon the children of disobedience" (Eph. 5:6). "And the nations were angry, and thy wrath came" (Rev. 11:18).

There is no truth more plainly taught in the scriptures than that of future punishment for the unjust and wicked. Do not let us be scared and shamed away from this truth because of the unscriptural doctrine of eternal conscious torment.

The truth concerning the atonement can not be understood and believed without the recognition that for "sins" and wicked works" belonging to the alien and unreconciled there is a penalty of death other than natural death, a death to be inflicted after judgment. It is with this penalty that the precious blood of Christ has to do, as he himself said: "This is my blood of the New Testament, which is shed for many for the remission of sins" (Matt. 26:28). The remission of sins means the doing away of the penalty or punishment. "Whom God set forth to be a propitiation through faith in his blood to show his righteousness (God's method of justification), for the remission of sins that are past, through the forbearance of God" (Rom. 3:25). "God's method of justification" was "set forth" in the sufferings of Christ on the cross, in such a way that it has left its indelible stamp upon the history of God's dealings with man which can never be blotted out. God's object is man's salvation; his desire is that man should not perish, but have eternal life; but perish he will unless he submits to God's method of justification. "The sufferings of Christ," by his shed blood, is the method that God has taken to change man's mind toward him. God would have man see the lamentable condition that he is in, the condemnation that he is under; by faith in the blood of Christ, in what took place in the violent death of Christ he sees what he is justly entitled to. Seeing this he repents, and in the ritual of baptism into the death of Christ he confesses his sins, and symbolically suffers the penalty due to him for his sins that are past. This symbolical violent death is the true token of the Abrahamic Covenant, the circumcision of the flesh, "sinful flesh," not made with hands. It is life forfeited because of "wicked works," tokened by "blood of sprinkling, that speaketh better things than that of Abel" (Heb. 12:24). "The sprinkling of the blood of Jesus Christ" (1 Pet. 1:2).

Let us remember that justification is by faith (Rom. 5:11), and that "the obedience of faith" (Rom. 16:26) is but a symbolic representation of the tragedy of the cross (Rom. 6:3); and hence the penalty due to man for his sins has not been satisfied. The foregoing illustrates the method

that God uses to change the mind of a repentant sinner toward himself; and thus it is made possible for God's wrath to be satisfied and propitiated. The sinner is forgiven his sins and is at peace with God; "having made peace through the blood of his cross," and you that were sometimes alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death" (Col. 1:20, 21, 22). "God was in Christ reconciling the world to himself, not imputing their trespasses unto them" (2 Cor. 5:19). Heathen propitiation and Bible propitiation are not the same; the god of the heathen gloats over suffering, and can only be satisfied with it. God has ordered suffering to correct moral degradation and bless mankind. "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel" (Ezek. 33:11)? It is true that "God is love," and that "God commendeth his love toward us, in that while we were yet sinners Christ died for us" (Rom. 5:8); but his love would be destructive to all righteousness if he would be so complacent and indulgent as to condone sin. "For the Lord thy God is a consuming fire, a jealous God" (Deut. 4:24). "I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate me" (Ex. 20:5).

In closing I will state that I am not unaware that there is an idea prevalent among the Christadelphians that Christ was his own better sacrifice." That is to say, that for his own eternal redemption (Heb. 9:12, and ch. 13:20), because he was made flesh and blood, made of a woman, it was necessary that he should offer up himself to God as a sin-offering to make atonement for himself as an individual personality apart from his mission as a sinner-bearer for others.

My answer to this has already been given in this paper, but to emphasize my views on the above I now quote the words of Bro. Roberts, found in *The Christadelphian* (1873), p. 554, with which I heartily agree.

"The wrath of God is not revealed toward us because Adam sinned (as Apostasy and Renunciationism teach), but because we ourselves transgress. Believers were all at one time subject to wrath, because, as Paul further says, we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another" (Titus 3:3). The most conspicuous feature of the goodness of God toward us in the gospel is in the forgiveness of these "many offences" (Rom. 5:16). Our hereditary mortality would have been a trivial obstacle if we ourselves had been found righteous before God. Hence the glory of the gospel is seen in the proclamation of the remission of these, in the belief and obedience of the gospel of his Son. Now Jesus had no offences to suffer for; he was without sin. For himself it was unnecessary he should have been nailed to the tree, except as part of the obedience the Father required at his hands. It was "for us" he thus was slain; for this violent death was the penalty due to the 'many offences' that hold us captive and which God laid upon him.

His stripes were for our healing. But let it be observed that it was not on the principle of substitution" (Robert Roberts, in *Christadelphian*, 1873, p. 554). ALLEN D. STRICKLER.

#### THE KING'S MESSAGE

"To him that overcometh will I grant to sit with me in my throne, even as I overcame, and am set down with my Father in his throne."

Dear ones, the King offers you a princely position, on condition that you overcome in this battle with sin. He has also offered to give you strength to overcome in this life and for his service, if you will ask, trust and obey him. I have experienced the blessing of renewed nerve force and strength for his service through faith, prayer and exercise. Just try God's remedy for the ills of life.

Tuesday, May 7th, is Military Day at the University of Illinois. As I write the date I suddenly recall that May 7, 1838, my father, George Washington Coats, was born in Springwater, Livingston County, N. Y. He died very suddenly while at work December 20, 1897. Sleep on, brave soldier of the cross, till Jesus comes to give you and all the faithful that crown of life. As I watched the boys go by my home, on their way to the parade ground for military inspection, listening to the stirring music by the band, my thoughts went to the field of battle in Europe. There the boys are not on dress parade, but face to face with the grim realities of war.

We little realize what it cost when the boys in blue went to free the slave and save our country from the blight of slavery. There are many slaves to be freed from sin. Jesus calls you into his service. Will you not join the rank with us and try to save some of these?

Beloved brethren, Paul's words to us are these: "Be ye steadfast, immovable, always abounding in the work of the Lord; for as much as ye know that your labor is not in vain in the Lord." The stern realities of life are before us. The battle and the victory are to be won through faith in Christ, the great Captain of our salvation. John gives us a message from the King of kings and a picture of the redeemed as they are represented clothed in fine linen, clean and white. The fine linen represents the righteousness of saints.

Life is a battle. Sin is in the world. It is no delusion. It must be overcome through Christ. If we are to be in that white robed company we must keep unspotted from the world. That is not all: we have enlisted in the service of the King; we are his witnesses. We are not out on dress parade, but in the battle for right, justice, truth, and a clean life. The enemy is never idle. Our loved ones are in danger; strong drink, passion, pride, jealousy and covetousness are driving worship, love, peace and joy from the homes of our nation as in all others. In the rush after the things of this life the family altar has been overturned in Christian homes. Little time is given to the demands of the spiritual life. God's people must be quickened again and again by his spirit for service. We can not overestimate the place and power prayer has in overcoming self, or of winning souls to Christ.

After Solomon had finished the temple the



Lord sent a message to him; his message is also for our instructions in righteousness: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven and will forgive their sin and heal their land." His message to the churches is the same: "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time, casting all your care upon him, for he careth for you." Pray without ceasing. In everything give thanks, for this is the will of God in Christ Jesus concerning you." "Quench not the spirit." "As many as I love I rebuke and chasten; be zealous, therefore, and repent." We need to pray this penitential prayer: "Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence and take not thy holy spirit from me. Restore unto me the joy of thy salvation, and uphold me with thy free spirit. Then will I teach transgressors thy ways, and sinners shall be converted unto thee."

There is something wrong with us or our methods if people do not respond to the gospel message. Pray that you may lead them to Jesus and his words. Our opinions and hobbies prove a barrier or hindrance to them more often than they help. Pray that the word of God have free course, and that you may turn to the right scripture to lead men to Christ. Pray that your heart may be touched in human sympathy for the erring ones through his holy spirit cleansing power in your own life. The joy of salvation is in helping others to find that power to overcome that has transformed your life. Pray for power to win souls.

I have published 15,000 folders to use in the gospel work. Will you not be a messenger and take The Visitor and The King's Message to your neighbor? One sister has sold 28 copies in a short time. If you can do this, get a copy for your own use and review it, and point out to me wherein you think it could be made more effective in teaching the essentials of our faith, so that it will help me in teaching. Yours in service,

HARRIET BOICE.

### THE RESTITUTION

"Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken of by the mouth of all his holy prophets since the world began" (Acts 3:19, 20, 21).

Whose sins are blotted out? Those that are converted. How are they converted? By believing the word of God. "The law of the Lord is perfect, converting the soul" (Psa. 19:7). David prayed to the Lord for remission of sins, and prayed for God to purge him with hyssop that he might be clean, and asked God to wash him and he would be whiter than snow. "After that was done," then he said: "I will teach transgressors thy ways, and sinners shall be converted unto thee" (Psa. 51:13). Christ, in the parable of the sower, brought out this same vital, scriptural truth, that people were not converted unto God by

the word of man, because by believing the word of man they had no ears for the word of God, and therefore could not be converted unto God (Isa. 6:9, 10; Ezek. 12:2; Matt. 13:15; Mark 4:12; Luke 8:10; John 12:40; Acts 28:26, 27; Rom. 11:8; 2 Cor. 3:14, 15).

Thus we see that the great revivals gotten up by men under great excitement, when large numbers join the church, are not converted to God. Christ did not consider Peter converted at the time of his denial, and the Lord said: "Simon, Simon, behold satan hath desired to have you, that he may sift you as wheat, but I have prayed for thee that thy faith fail not; and when thou art converted strengthen thy brethren." The words of James are a great comfort to one that is trying to live a perfect life and is trying to teach others the word of God: "Brethren, if any of you do err from the truth, and one convert him, let him know, that which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins" (James 5:19, 20).

"When the times of refreshing shall come." What is refreshing? "Revivifying, reanimating." Then this time of refreshing is to revive, reanimate, or make anew, and is to come from the presence of the Lord. When? "And he shall send Jesus Christ which before was preached unto you." Where is Jesus Christ? In heaven. How long is he to stay there? "Until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began."

What is restitution? The restoration of something lost or taken away. What was lost? Life. How was life lost? By disobedience, which is sin. Who sinned? Adam and all his posterity. Is life to be restored again? Yes, a better life than Adam had is to be restored and give upon conditions. When is this life to be given? When the times of refreshing shall come. What are the conditions? Repent of our sins, believe the gospel, and be baptized into Christ for the remission of sins. Then we become co-heirs with Christ to an inheritance promised to Abraham and his seed. No others have any inheritance in that promise, and when the times come to restore that kingdom to the rightful heirs then Christ will be sent from heaven to refresh the rightful heirs, and give to them eternal life, and establish the promised kingdom to the rightful heirs then Christ will be sent from heaven to refresh the rightful heirs and give to them eternal life, and establish the promised kingdom "on earth," and reign as King of kings and Lord of lords. And those resurrected to eternal life will reign with him over the nations. The kingdom will never end. The resurrection, eternal life and kingdom are the things spoken of by God's holy prophets, and according to prophecy we are very near the times of refreshing from heaven. Jesus will restore all that was lost; and this is the restitution.

There are some other thoughts that come in here. The Church of God is publishing a paper called The Restitution. And as at Christ's first advent the law was their schoolmaster to lead them to Christ, after Christ came they were no longer under the law or schoolmaster, so we consider The Restitution our schoolmaster to lead us into Christ when he comes the second time with-

out sin unto salvation. When Christ comes again we will have no further use for The Restitution. It will have accomplished all it was existing for—a medium for teaching one how to walk in the straight and narrow way that leads to life eternal through Christ. So let all those that take The Restitution as their schoolmaster uphold it as faithfully as the Jews did the law, and be more ready to drop it when Christ comes than the Jews were to drop the law, for the purpose of the paper is to teach the way to life everlasting and an inheritance in God's everlasting kingdom. When Christ comes with the grand reward we will need no further teaching. "Bless the Lord, O my soul."

E. W. KNAPP.

### MEDITATIONS

Matt. 22:15-22

The Pharisees and the Herodians were sworn and bitter enemies of one another, but they had one thing in common, that was their hatred of Christ. The present instance was not the first one in which these two opposing parties conspired together against the object of their common hate (Mark 3:6). The Pharisees sought to entangle our Lord in his talk, the same thing is attempted by not a few in our own day; but the Pharisees did not succeed, and those who today attempt it will not succeed. Before the conference was over the Pharisees themselves were very badly entangled in their talk. If anyone today attempts to make a tangle of the words of Christ he is sure to get badly entangled himself before he gets through. When our Lord had controversies with men he always came out ahead, and so it always will be. It is best then not to have any controversies with him. The wise thing to do with him and his words is simply to believe and obey. It is often said that if a man shows wisdom in his utterances and goodness in his conduct he will escape the hatred and plots of men, but no one ever showed such wisdom in his utterances and such goodness in his character and conduct as our Lord Jesus, but he did not scape the hatred and plots of men, no other man was ever so bitterly hated as he; and no amount of goodness and wisdom on our part will enable us to escape the hatred and plots of men (John 15:18-20). The counsel which the Pharisees took at this time against Jesus was a partial fulfillment of the prediction in Psalms 2:2, and a more complete fulfillment was soon to come (cf. Acts 4:21-28). The Pharisees laid their plot very skillfully; they took the Herodians, who were the supporters of the king and of the Roman government, along that they might hear what Jesus said when they had trapped him into saying that they should not give tribute to Caesar. But their plot failed utterly, and our Lord, instead of being entrapped, gave an answer which not merely filled them with confusion, but sets forth the Christian's conduct toward civil government for the whole present dispensation. He made it clear that paying tribute to the government was simply paying back what was received from the government, for if we take Caesar's money we must pay back to Caesar what belonged to him, and that there was no conflict between duty to our rulers and duty to God.—S. A. F.

### INDIVIDUAL WORK

There is in the church, as elsewhere in society, a present tendency to aggregation and conglomeration—a swallowing up of individuality in the multitudinous mass. Hence personal concern and personal labor is lost sight of in the operations of great bodies of people; and hence comes no small amount of boasting and vain glorying. Persons say: "We are doing thus and so, our society is accomplishing a great deal," and this indeed may be true; for when compared with the labor accomplished by those who toil single-handed the work seems very large. But suppose we descend from generalities to particulars, and from associations to individuals, and put the question, not "What are we doing?" "What is the church or society doing?" but "What are you doing?" You individually, boast of this great work as if you had part in it. It is, you say, our work. 'We all do this.' Who are 'we,' and how many does 'we' include?"

There is a sect of a million men, and they boast that their institutions are flourishing, when compared with the work done by others; but suppose we divide the labor accomplished among these million people. Suppose, for example, we find a body of a million men who have raised for some religious purposes a hundred thousand dollars. Well, what of it? That amounts to only ten cents each; while if an individual devoted a hundred or a thousand times as much to a similar object it would cause no remark and furnish no ground for special congratulation.

When the day of judgment comes it is not probable that its reckonings will be based upon annual reports or upon collective offerings and doings. The question will be not what "we" or our society have done, but what you and I have done, in the name of the Lord. No doubt if all the men in the world should combine their labors and mass their gifts the aggregate might be very respectable; but in all these vast aggregations it will be found that the real work is done by comparatively few, and those few are frequently not the people who make the display, nor boast of the results of their labor. Singly and personally God deals with us today. The talents are not given in a lump, but to every man according to his several ability. And when the Master comes to reckon with his servants the reckoning will be with each one separately; for every man shall give account of himself to God. Let us not seek the greatness that comes from mingling in the great crowd, nor the glory which consists in boasting of what other men have done; but let us each, for ourselves, "be diligent, that we may be found of him in peace."—The Christian.

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FOUNDED IN A. D. 1852

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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. 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. 15:52-53); 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 13:8), 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. 1:3-15); 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 67.

AKRON, O., JUNE 1, 1915

NUMBER 20

## PALESTINE

### No. 2

Banished are her sons and daughters,  
Silenced every joyful song;  
Tears have they instead of laughter,  
Persecutions dire and long.

But the night shall change to morning,  
Sorrow shall give place to joy;  
Judah's children cease their mourning,  
And her foes no more annoy.

Zion's fig tree's buds are swelling,  
Soon they'll burst in beauteous bloom;  
"Gentile Times" are swiftly passing  
And "Messiah's Day" will come.

J. J. BRONSON.

## WE ARE SAVED THROUGH CHRIST

### Lesson XI.

Christ died for our sins—for the redemption of the transgressions that were under the first testament they that have been called may receive the promise of the eternal inheritance (Cor. 15:3; Heb. 9:15 (R. V.); Rev. 5:9, 10; 7:14). "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (Jno. 3:16). "This gospel of the kingdom shall be preached in all the world" (Mat. 24:14). "He that believeth and is baptized shall be saved" (Mar. 14:16). "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10). "Teaching them to observe all things whatsoever I have commanded you" (Mat. 28:20). "If ye do these things, ye shall never fall, for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour, Jesus Christ" (2 Pet. 1:10, 11; 2 Thes. 1:5).

### REMARKS

This lesson shows that but for the fact that Christ has died for our sins, we could never obtain immortality or eternal life, nor be made worthy to have an eternal inheritance with Christ in the kingdom of God which he will establish on earth at his coming. Beyond all estimate is the value of that inheritance which is obtained by "the precious blood" of God's only begotten Son. The Holy, Pure and Faultless Lamb, who "knew no sin," died for us, "the just for the unjust" (Lu. 1:35; Acts 3:14; 2 Cor. 5:21; 1 Pet. 3:18). This lesson also teaches that in order to receive the benefits of the

atonement death of Christ, you must (with and from the heart—Rom. 10:10; 4:17) believe and obey "the gospel of the kingdom." See Lessons 12, 13.

## GOSPEL OF THE KINGDOM THE ONLY PURE

## GOSPEL

### Lesson XII.

"Jesus came into Galilee, preaching the gospel of the kingdom of God" (Mar. 1:14). "And Jesus went about all Galilee, teaching in the synagogues, and preaching the gospel of the kingdom" (Mat. 4:23). "And he said unto them, I must preach the kingdom of God to other cities also; for therefore am I sent" (Lu. 4:43). "Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom" (Matt. 9:35). "He went throughout every city and village, preaching and showing the glad tidings of the kingdom of God" (Lu. 8:1). "He said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God" (Lu. 9:59, 60). "He showed himself alive after his passion by many infallible proofs, being seen of his apostles forty days, and speaking of the things pertaining to the kingdom of God (Ac. 1:3). "And he sent them to preach the kingdom of God" (Lu. 9:2). "This gospel of the kingdom shall be preached in all the world" (Mat. 24:14). "When they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women" (Ac. 8:12). "All ye among whom I have gone preaching the kingdom of God shall see my face no more" (Ac. 20:25; 19:8; 28:23, 31). "Though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:8, 9).

### REMARKS

This lesson proves that the Saviour and his apostles in all their ministry preached only "the Gospel of the Kingdom." Also that a solemn curse is pronounced against man or angel who shall dare to preach "any other gospel." The word euaggelion, translated "gospel," means "glad tidings, good or joyful news," and the glorious truths abounding in these lessons constitute the glad tidings of that coming kingdom. It is only this one gospel that the Saviour has commanded to "be preached in all the world," hence it must be to this gospel that he refers when saying, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mat. 24:14, with Mar. 16:15, 16). "How shall we escape if we neglect so great salvation?" (Heb. 2:3).

Oregon Bible Conference  
Oregon, 1915

## PROPHECY RESPECTING THE COMING AGE

Marvel Gibbs

God always manifests his judgments by his retributive justice. Frederick the Great, emperor of Prussia, was an infidel. He scoffed and ridiculed Christianity upon every occasion, where any opportunity presented itself. Once when in conversation with his court chaplain, he demanded of him to prove by a single sentence the truth of the Bible. The chaplain, without a moments' hesitation, replied. "The Jews your majesty." This answer so confused the emperor that he could not reply, realizing the truth of this statement. The history of the Jewish people alone, proves the scriptures are true. Moses before leaving his people to ascend Mount Pisgah, uttered these wonderful words: "They have moved me to jealousy with that which is not God, they have provoked me to anger with their vanities; and I will move them to jealousy with those who are not a people. I said, I would make the remembrance of them to cease from among men. O! that they were wise, that they understood this, that they would consider their latter end? Among all the nations that have come and gone, God only knew and recognized Israel. The prophet says (speaking for God): "You only have I know of all the families of the earth; therefore I will punish you for all your iniquities." Paul in Rom. 10:19 quotes Moses, using almost the same words: Salvation belonged exclusively to the Jewish nation. Those outside of their nation were considered but dogs and outcasts, without God and hence without hope. Our Lord in addressing a woman of Canaan, pointed out that it is not meet to take the childrens' (meaning Israel) bread, and cast it to dogs, and she said: "Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table. Then Jesus answered and said unto her: "O woman, great is thy faith, be it unto thee ever as thou wilt." In 1 Thess. 2, we see again this bitter feeling of jealousy on the part of the Jews towards the Gentiles, Paul being forbidden to preach the Gospel to them. But God in his mercy had already opened a way whereby this glorious boon might be extended to the Gentile nations. In Matt. 23:37 Christ pronounced upon Jerusalem, which meant the Jewish nation, their national doom. Since that time Israel has been scattered among all nations. Today the Jews are just as much so as when they cried, "Crucify him; his blood be upon us and upon our children." The strongest evidence that prophecy is true as set forth in the Scriptures as to the coming age is more than verified by the fulfillment of all the prophecies respecting the nation, the punishment that God has meted out to it the past 2500 years. Yet amid all their experiences, their cruel persecutions, the universal hatred, still they are a people, and yet not a people, a nation, yet not a nation, having no country, and no government, although represented in every legislative body. Paul points out that because of unbelief they were broken off, but God will again recognize and bring deliverance to his ancient people, just as soon as the fullness of the Gentiles is come. We believe that we are upon the eve of this event and should therefore consider a few of these glorious proph-

ecies. All the ends of the world shall remember and turn to the Lord; and all the kindreds of the nations worship before thee, for the Kingdom is the Lord's and he is governor among the nations (Psa. 22:27, 28). Europe does not now suggest this condition, but God has spoken it. "Thou shalt arise and have mercy upon Zion, for the time to favor her is come. The nations 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. All the kings of the earth shall praise thee, O Lord, when they hear the words of thy mouth (Psa. 102:13-22; 138:4). Arise, O God, and judge the earth, for thou shalt inherit all nations (Psa. 82:8). O let the nations be glad and sing for joy, for thou shalt judge the people righteously and govern the nations upon earth. Yea, all kings shall fall down before him, all nations shall serve him, all nations shall call him blessed (Psa. 72). The nation and kingdom that will not serve thee shall perish (Isa. 40). Then will I turn to the people a pure language that they may all call on the name of the Lord to serve him with one consent." "From the rising of the sun, even to the going down of the same, my name shall be great among the Gentiles." "I will gather all nations and tongues, and they shall come and see my glory" (Psa. 67:4). "In those days and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah, together going and weeping; they shalt go and seek the Lord, their God. They shall ask the way to Zion with their face thitherward, saying: "Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten." Are we not nearing the time when the victors shall sing the song of Moses and the Lamb, saying "Great and marvelous are thy works, Lord God Almighty, just and true are thy ways, thou king of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy, for all nations shall come and worship before thee, for thy judgments are made manifest."

## SUSPENDING THE JUDGMENT

There are few powers of mind so necessary to discover truth as that of suspending the judgment. All scientists must exercise it, or their work is valueless. We demand it in the court room and the jury box, and usually insist upon it when any very serious charge is brought against a man's character. But in ordinary life it is not so. The most crude and unproved statements are put forth without any apparent sense of justice. We hear that such a one is gloomy and discontented, and another frivolous and vain; that one man is supposed to be tricky in business, and another supposed to neglect his family; that one woman is extravagant and fickle, and another selfish and inhospitable. Daily and hourly are reputations thus stained and good names tarnished, always needlessly and often unjustly. However such impressions may have been gained, if they were dealt with as the astronomer would deal with his, if they were subject to careful and patient investigation before they were proclaimed, many of them would remain unspoken, and much injury and sorrow be prevented.

SOME THINGS BOTH LITERAL AND  
FIGURATIVE

Among the things pertaining to "the glory that should follow," Ezekiel, Joel, and Zechariah, saw living waters flowing out from Jerusalem. Ezekiel saw the exact locality of the fountain from which they issued. It was, he says, at the south side of the altar, and from under it they came. From thence they made their way under the threshold of the front, or east, gate of the temple. They continued their outflow eastward; and were measured by the angel from the brink 4,500 cubits, or four separate measurements, representative of a square. He was informed that after a certain distance the streams flowed in two channels; one towards the Dead Sea, into which it is discharged with healing effect upon its waters; so that it teems with finny tribes, as the fish of the great sea; while the other half of the stream flows into the hinder, or Mediterranean Sea.

These things are all stated with such geographical and practical particularity as to make it evident that these healing waters are as literally rivers of water as the Hudson or the Thames. We can see how that Jerusalem can become the centre of navigation and commerce, as well as the metropolis and capital of the world. By the waters flowing between the rent divisions of the Mount of Olives (Zech. xiv: 4) into the Jordon, and with it into the Dead Sea, and thence by an old channel into the Red Sea, a water communication will be established with Hindostan, China, Australia, California, and the islands and shores of the Pacific generally; and by the branch flowing into the Mediterranean, with Europe and the north and south Atlantic coasts of North and South America. This gives Jerusalem a position highly favourable for a geographical centre of government and religion; and for the easy access of Hindoos, Chinese, Japanese, Americans and Europeans, when they shall go up from year to year to worship the King, Yahweh Tz'vaoth, to be instructed in his ways, and to keep the feast of tabernacles (Isa. ii. 3; Zech. xiv. 16).

But the Eternal Power has a higher and grander purpose to be accomplished than that of geographical changes in the physique of Palestine, and filling the Dead Sea with fish. It is evident that more is signified in what was revealed to Ezekiel than this. The waters he saw came out of a holy place inaccessible to flesh and blood, and had healing properties. There must therefore be flowing with them a stream of healing power. Pour all waters of the Hudson and the Amazon into the Dead Sea, and they would not heal it any more than the Jordon has been able to heal it, though emptying itself therein, ever since the days of Lot. Hence, the waters Ezekiel saw must be regarded in the light of the visible containing the invisible, whose existence is discerned by the supernatural and unwonted effects attributed to the visible stream. In other words, there is deep spiritual significance underlying all that Ezekiel saw, which was apocalyptically exhibited to John in Revelations.

Ezekiel saw and described the temple, which Zechariah says, far off peoples shall come and build (vi 15); and Isaiah testifies shall be called

a house of prayer for all the people, and upon the altar of which, the rams of Nebaioh shall find acceptance (lvi. 7; vx.7). This is a temple in Jerusalem, as literal and visible as Solomon's, when she becomes the residence of the Great King, and the capital of his dominion. But in the New and Holy Jerusalem. "John saw no temple therein; because Yahweh Elohim, all powerful, and the lamb are the temple of it." The Eternal Spirit embodied in the saints are the temple in the highest sense; and the Most Holy Priesthood the seed of Zadok, who minister unto the Invisible Deity in the House of Prayer for all people.

Ezekiel saw the Dead Sea in two states—without any living soul in it; and afterwards teeming with life of every kind. John saw the same thing in its spiritual significance—the sea of nations dead in trespasses and sins; the same sea full of nations walking in the light of the New Jerusalem. Ezekiel saw that it was the stream effluent from under the altar that gave life and health to the Dead Sea; and John saw that it was the stream issuing from the throne that gave to the leaves of the tree the power of imparting health and life to the world.

The pure transparent stream of water of life issuing from the throne of the Deity is his almighty power, or spirit, by which he creates, regenerates, makes glorious, and subdues all things to himself. "Look upon Zion, the city of our solemnities; thine eyes shall see Jerusalem a quiet habitation; a tabernacle that shall not be taken down; but there the glorious Yahweh will be to us a place of rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby" (Isai. xxxiii:20, 21). In this the place, the rivers, and the streams, stand for Yahweh and his power.

That the water of life represents the spirit in all its relations and effects, is evident from the words of Jesus in Jno. vii:37, 39: "If any man thirst" saith he, "let him come unto me and drink. He that believeth on me, as the scripture hath said, out of his body shall flow rivers of living water. This spake he," adds John, "of the spirit, which they that believe on him should receive, because Jesus had not yet been glorified." A stream of this pure, transparent water of life was poured out upon the apostles on the day of Pentecost. That, however, though great and marvelous in its effects, was only the earnest of what is yet to follow. It anointed them with knowledge, wisdom, and power; but it left them as it found them, subject to disease, sorrow, pain, and death. Now people have so much holy spirit in them as they have of the words and ideas of the Deity understood, affectionately, believed, and obeyed (Jno. vi: 63). But, when the time of the great pentecostian outflow of holy spirit shall arrive, the assembled multitude of the approved convened before the judgment seat of Christ, will be filled, and covered over, and thoroughly saturated in all the atoms of their substance, with the flood of downpouring spirit from unapproachable light; whereby they will be changed, and all that is in them of earthiness and mortality "swallowed up of life." Henceforth the pure, transparent stream of living water is distributed through them as its channel to mankind, until the knowledge of Yahweh, the

fountain of living waters, shall cover the earth as the waters cover the sea, (Isa. xlv:8).—John Thomas.

### THE DEVIL: IS HE A PERSONAL BEING

#### Article 7

George B. Alldridge

We intend to consider in this series of articles the New Testament reference to the devil and satan. At present we wish to take up only the Old Testament references. We wish to pass over Zech. 31:1, 2, and consider it when we take up Jude 9.

The scriptures which Mr. Russell and his followers—and in fact most all advocates of a personal devil doctrine—quote is Isaiah 14:9-18. In Scripture Studies, volume 6, pages 610-618, and in Watch Tower, 1894, pages 115 and 250, Mr. Russell's views are clearly set forth. There is no equivocation or ambiguity on his part; he stands fully committed to this doctrine, and teaches that these scriptures primarily refer to satan. Now if this is not wresting scriptures, then the writer is at fault in his criticism.

Primarily, as the context clearly reveals, this whole prophecy refers to the destruction of Babylon and the overthrow of its mighty monarch, Belshazzar. We agree with Mr. Russell that its anti-type is the great anti-Christ system, the Roman Catholic Church and her daughters, the federated systems of our day, which are too numerous to mention. The International Bible Student Association, at the head of which is Mr. Russell, we do not exempt from this list, as they hold many false doctrines common with those that are not in harmony with the teachings of the scriptures.

Mr. Russell and many of his followers, so far as I know, are good living people, and are seeking to serve God in truth: but until they base their faith upon the word of God, and quit considering Mr. Russell "that servant," or the only inspired channel through which God speaks today and blindly follow him, they will all fall into the ditch, their good intentions notwithstanding.

In Isaiah 44:28 the prophet is speaking of one who was not born until one hundred years after this prediction is made. In 1 Kings 13:2 God promised in like manner a son to the house of David named Josiah; in 2 Kings 23:15-20 this prophecy is fulfilled. At the time God promised Israel that he would raise up Cyrus Jerusalem and Judah were inhabited and at peace, and the temple was recently purified, and regularly frequented as the holy sanctuary of God. Yet it was intimated that the city and temple would be destroyed to the foundations (which took place about a hundred and twenty years afterward), and that they should be rebuilt by orders from Cyrus, which happened about a hundred and seventy years after. Now God promised that Cyrus would be appointed by him to act as shepherd over his scattered flock. The promise that Jerusalem should be inhabited was to be fulfilled by Cyrus giving orders for its being rebuilt and the foundations of the temple laid; and the foundations were accordingly laid in

his time, though it was not built till some time afterwards (Ezra 3:7-12; 4:3-6, 17-24).

The manner in which Babylon was taken was also foretold; the wide and deep river Euphrates that ran through the city was emptied into a vast lake, which had been prepared by the kings of Babylon to receive its superfluous waters; and Cyrus marched his army into the city by the channel of the river.

Now, beloved, read Isa. 14:1-6; notice who is being addressed. Is it a personal devil? By no means. "Thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased; the golden city ceased! The Lord hath broken the staff of the wicked, and the scepter of the rulers. He (who? The king of Babylon, of course; not satan, as generally understood) who smote the people in wrath with a continued stroke, he that ruled the nations in anger, is persecuted and none hindereth." Read on, dear friends, and see it is the same character being addressed, viz., "the king of Babylon."

Verses 9-11. The regions of the dead are laid open to the imagination, and their inhabitants are made to appear as if alive, and are seen in commotion at the approach of this proud monarch to join their company; and the mighty kings and captains, those whom the king of Babylon had destroyed, are represented as leaving their several thrones in order to meet him or welcome him and to exult over him, as now become like one of them; and as bereft of all his pomp, luxury, music and mirth; his remains in the grave becoming company and food for the worms.

"Lucifer, son of the morning," or day star. He had been as the "morning star," the first in dignity among the kings and provinces of the earth; he was the "head of gold," but he was now fallen from heaven—place of power and authority—and debased in the dust of the earth. The Jews, exalting in his astonishing fall, upbraided him with his vain ambition and enmity against God. He "had said in his heart" (Isa. 47:7-10; Dan. 4:19-27) that he would ascend into heaven, and exalt his throne above the stars of God; "he would eclipse all earthly princes, and even rival the God of heaven; nay, he would fix his throne on Mount Zion where God had appointed to meet his worshippers (Isa. 48:2, 3), and there receive the adoration of his subjects and vanquished foes; for he would aspire to divine honors, and ascend above the heights of the clouds, and be like the Most High (Gen. 3:4, 5; 2 Kings 19:22-28; Gen. 51:52-55; Ezech. 28:2-19; 28:2-5; Dan. 8:9-12; Acts 12:20-23).

"Yet thou shalt be brought down to hell, to the sides of the pit." Now beloved, this next verse should dispel from your mind any thought that the prophet is speaking about a fallen angel: "They that see thee shall narrowly look upon thee and consider thee saying, Is this the man that made the earth to tremble, that did shake kingdoms, that made the world as a wilderness, and destroyed the cities thereof, that opened not, the house of his prisoner? All the kings of the nations, even all of them, lie in glory, every one in his own house." Beloved, the Emperor of Germany in some ways resembles the description here given; but would you call him the orthodox satan."



## CAN THE CHURCH OF GOD BE DIVIDED?

We think the true church can not be divided. What is the Church of God? It is a religious assembly selected and called out of the world by the doctrine of the gospel to worship the true God through Christ, according to his word. Paul was called to be an apostle of Jesus Christ through the will of God, and he wrote to these different assemblies and called them the "Church of God" (1 Cor. 1:2; Acts 20:28; 1 Tim. 3:5). If God called Paul to instruct the Church of God, then if we belong to that assembly we are in duty bound to follow Paul's instruction. He instructed the church by preaching "the gospel," and declared whoever preaches a different gospel should be accursed. He also taught them by writing epistles to them, and these epistles have been printed in a book called "the Bible," which is the word of God. It was (2 Tim. 3:16), and if we are members of the (2 Tim. 3:16), and if we are members of the same church we will teach and uphold the same gospel that Paul taught nearly two thousand years ago. God has made no change in his gospel, but man has made many. Neither God nor any of his inspired writers have held out any hope for anyone who adds to or takes from his word (Rev. 22:18, 19). God has taught us to all speak the same thing, and be perfectly joined together in the same mind and in the same judgment (1 Cor. 1:10). Then the "Church of God" can not be divided. So if we find a church claiming to be the "Church of God," and are not all speaking the same thing, there is division, and it is not the "Church of God."

What is the duty of one that fully believes the gospel that Paul taught, if he finds he is following with those that are not in accord with the gospel that Paul preached? Paul's command is to "withdraw yourselves." "If any man teach otherwise, from such withdraw thyself (1 Tim. 6:3, 5). Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them" (Rom. 16:17; 2 Tim. 3:1-5). "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly and not after the tradition which he received of us" (2 Thess. 3:6). "Therefore, brethren, stand fast, and hold the tradition which ye have been taught, whether by word or our epistle (2 Thess. 2:15; 1 Cor. 11:2).

What is tradition? It is the transmission of events, doctrines, opinions, rites, etc.

1. It is put for a doctrine first delivered by the spirit of God, and afterward writ in his book by inspired writers for the use of the church. This is the object of our faith.

2. The holy scripture containeth all things necessary to salvation, so that whatsoever is not read therein is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation. Watch ye, stand fast in the faith, quit you like men, be strong; stand fast in one spirit, with one mind, striving together for the faith of the gospel (1

Cor. 16:13; Phil. 1:27; 1 Thess. 3:8). Our Savior reproved the scribes and pharisees for their tradition. "Why do ye also transgress the commandment of God by your tradition" (Matt. 15:36)? He called them hypocrites (verse 7). He also said: "This people draweth nigh unto me with their mouth, but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men" (Matt. 15:7, 9; Isa. 29:13). A kingdom, or house, or church, divided against itself can not stand (Mark 3:24, 25; Luke 11:17).

So today one that follows the tradition of a gospel "invented by man" is not in harmony with the only true gospel taught by Jesus Christ, and is therefore causing a division, and building a church other than the "Church of God." No matter if he claims to belong to the "Church of God," if he causes division in gospel truth the "Church of God" is not his church. Jesus gave rules for divine worship, and one of the rules is frequently broken by well meaning people: "Whosoever shall eat this bread and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. And he that eateth and drinketh unworthily eateth and drinketh damnation to himself" (1 Cor. 11:27, 29). When do members of Christ's body eat and drink unworthily? When they eat or drink with those that cause divisions, or belong to some other church (1 Cor. 5:11; Gal. 2:12).

When Bro. Wilson was evangelizing on the Pacific Coast "upon invitation" he preached in the Christian Church, but refused to partake of the sacrament with them, and was greatly censured for it; and also at the annual conference he did not partake, and was again censured. They said he was too particular. At the time we thought he might have partake and kept on the good side of the members, but after searching the scriptures we conclude Bro. Wilson was right. When he found out how many different creeds or beliefs there were in that organization he concluded there were very few belonging to the "Church of God." We received a letter from a member a short time ago declaring they were in favor of the Josephites holding their meeting by themselves. Verily, we are in perilous times (2 Tim. 3:1). Come, Lord Jesus, and come quickly.

E. W. KNAPP.

## WORK

For work to be the promoter of long and valuable life we must know how to perform it and within what limits. Like everything else, we must use without abusing it. Moderation is one of the most important elements in all value. When we carry a god thing to excess it becomes an evil, and work is no exception. Overwork which exhausts the frame, depresses the spirits and impairs the powers is as much an injury and a moral wrong as idleness, and both tend to premature decay. It is the same with work that is continually distasteful and compulsory, and with work which is performed in a slovenly and inferior manner. Unless it is well and willingly done it never carries with it that satisfaction and contentment which are essential to long life.

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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.

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## EDITORIAL

At this writing we have received, either in money or pledges, \$4.00 toward the publication in booklet form of the sermon printed in The Restitution, May 4, entitled "Denying the Faith." Unless more signify their desire to help us pay the printing expenses, and immediately, we shall abandon our proposal to publish same, with a tinge of regret, because we believe the doctrines and ethics advocated in this sermon need to be published, circulated, and defended widely among those professing the name of Jesus Christ, as well as among those who are just learning the truth.

Preaching is not simply the statement of truth. If it were, it would be an easier thing than it is and could be without travail of soul and sweat of brain. Its functions might then be served by repeating the necessary propositions. It might best be done by a phonograph. But preaching is truth plus something else: truth plus personality. The general message has to be made individual: the gospel has to be made my gospel. The truth has to enter into the being of a man and make the circuit of his veins, and come out

colored by the red blood of his heart. He has to take the things of the spirit, the things of Christ, and show them as he has learned them from his Master, no more and no less.—Hugh Black.

## THE LIMITS OF DOUBT

A brother copies the following from "Notes on Ingersoll," in which it is quoted from Brown's Quarterly Review. He says truly it is the best argument he ever read in demonstration of the necessity of God as the eternal antecedent of all created things. It is in fact unanswerable, and the argument in full now follows:

I allow you to doubt all things if you wish, till you come to the point where doubt denies itself. Doubt is an act of intelligence; only an intelligent agent can doubt. It as much demands intellect to doubt as it does to believe; to deny as it does to affirm. Universal doubt is therefore an impossibility, for doubt cannot, if it would, doubt the intelligence that doubts, since to doubt that would be to doubt itself. You cannot doubt that you doubt, and then, if you doubt, you know that you doubt, and there is one thing, at least, you do not doubt, namely that you doubt. To doubt the intelligence that doubts, would be to doubt that you doubt, for, without intelligence, there can be no more doubt than belief. Intelligence, then you must assert, for without intelligence, you cannot even deny intelligence, and the denial of intelligence by intelligence contradicts itself, and affirms intelligence in the very act of denying it. Doubt, then, as much as you will, you must still affirm intelligence as the condition of doubting or of asserting the possibility of doubt, for what is not, cannot act.

This much, then, is certain, that however far you may be disposed to carry your denials, you cannot carry them so far as to deny intelligence, because that would be denial of denial itself. Then you must concede intelligence, and then, whatever is essential to the reality of intelligence. In conceding anything, you concede necessarily all that by which it is what it is, and without which it could not be what it is. Intelligence is inconceivable without the intelligible or some object capable of being known. So, in conceding intelligence, you necessarily concede the intelligible. The intelligible is, therefore, something which is, is being, real being too, not merely abstract or possible being, for without the real, there is and can be no possible or abstract. The abstract, in that it is abstract, is nothing, and therefore unintelligible, that is to say, no object of knowledge or of the intellect. The possible, as possible, is nothing but the power or the ability of the real, and is apprehensible only in that power or ability. In itself, abstracted from the real, it is pure nullity, has no being, no existence, is not, and is therefore unintelligible, no object of intelligence or of intellect, on the principle that what is not is not intelligible. Consequently, to the reality of intelligence, a real intelligible is necessary, and since the reality of intelligence is undeniable, the intelligible must be asserted, and asserted as real, not as abstract or merely possible being. You are obliged to assert intelligence, but you cannot assert intelligence without asserting the intelligible, and you cannot assert the intelligible without asserting something that really is, that is, without asserting real being.

The real being thus asserted, is either necessary and eternal being, being in itself, subsisting by and from itself, or it is contingent and therefore created being. One or the other we must say, for being which is neither necessary nor contingent, or which is both at once, is inconceivable, and cannot be asserted or supposed.

Whatever is, in any sense, is either necessary and eternal, or contingent and created—is either being in itself, absolute being, or existence dependent on another for its being, and therefore is not, without the necessary and eternal, on which it depends. If you say it is necessary and eternal being, you say it is God; if you say it is contingent being, you still assert the necessary and eternal, therefore God, because the contingent is neither possible nor intelligible without the necessary and eternal. The contingent, since it is or has its being only in the necessary and eternal, and since what is not, is not intelligible, is intelligible, is intelligible as the contingent, only in necessary and eternal being, the intelligible in itself, in which it has its being, and therefore its intelligibility. So in either case, you cannot assert the intelligible without asserting necessary and eternal being; and therefore, since necessary and eternal being is God, without asserting God, or that God is; and since you must assert intelligence even to deny it, it follows that in every act of intelligence, God is asserted, and that it is impossible without self-contradiction to deny his existence.

#### COMMUNICATIONS

On Friday evening, May 7, Bro. Lindsay came to St. Louis for a short series of meetings. He gave four discourses in the Morse School of Expression Recital Room, dwelling on prophecy fulfilled according to Scriptures and the two covenants.

We decided to devote Monday and Tuesday evenings to Bible study, in a class, and by request of the class took Revelations for the study. We enjoyed the meeting; although few in number, everyone was interested, and the Christian spirit prevailed.

This was the first meeting here for several years, but, we hope to be able to meet more often in the future.

LEOTA B. HANSON

Dear Bro. Huggins:

There having been some discussion in the Restitution concerning the day of the crucifixion, and not having been quite able to harmonize the Scripture with all these writings, I thought I would try to pen a few thoughts. Not that it is necessary for us to establish the exact day of Christ's death in order to have salvation; or to establish Saturday as the day we should keep for Sabbath. I am thoroughly in accord with your view that we are not required to keep any day for Sabbath, but should live righteously on all days. Paul's statement in Col. 2:16, "Let no man therefore judge you in meat, or in drink, or in respect of an holiday, or of the new moon, or of the Sabbath days," is enough to convince me that if Paul though we should keep a Sabbath day he certainly would have said something about it after making this statement, which embraces all Sabbaths. Now the point I want to make is that I believe

Christ was crucified on Thursday. The first scripture that I will refer to is Luke 24:13, where he says two of them went that same day to a village called Emmaus, from Jerusalem about 7 or 8 miles. Now when Christ asked them what their conversation was, as they walked and talked and were sad, they told him about Christ being delivered to the Jews to be killed, and they trusted it was the Redeemer who should save Israel; "and besides all this, today is the third day since these things were done." Now they were counting the first day of the week to make the full three days. They thought he should be raised on Sunday—about 9 to 12 o'clock, I presume. They were in darkness concerning the time of his resurrection. They had counted from Thursday to the same time Sunday to make the three days, but they were in error, for he rose before it was yet light ("when it was yet dark," etc.). To prove that they did not count the time right, we have only to quote Luke 24:22, when they told Christ the women made them astonished when they found not his body. He had risen before they were looking for him. I believe he rose Saturday night about midnight, or thereabout. Another proof that they did not understand the time is found in Luke 24:25. "O fools, and slow of heart, to believe all that the prophets have spoken." They were slow of understanding.

Now we find in John 19:31 that that Sabbath on which the Jews did not want his body to hang on the cross was "an high day." It seems to me John wishes here to convey the idea that this Sabbath was a different day from the ordinary seventh day Sabbath. It seems to me that it could have been the first day of their seventh year Sabbath, and came on Friday. So they would have two Sabbaths coming together, one on Friday and the seven-day Sabbath on Saturday. So properly speaking, Thursday would be the preparation of the high day. Mark 16:1 says that the women had bought sweet spices, that they might come and anoint him. It does not seem to me that they would have bought them the evening of the burial, which must have been late, probably night. When Luke says (23:56) they returned and prepared spices. He does not say they did it that same night, but they prepared spices (probably on Friday), and rested the Sabbath. Luke says that day was the preparation, and the Sabbath (probably the seventh-year Sabbath high-day), drew on.

I believe the time counts from the time he was delivered into the hands of sinful men (Luke 24:6, 7). I believe the time begins on Wednesday night when he was taken, for we know that they could not take him before his hour. Like he told Pilate when Pilate spake, "Knowest thou not that I have power to crucify thee, or power to release thee?" (John 19:10,11)? Jesus answered, "Thou couldst have no power except it be given from above." From Wednesday night till Saturday night would make three full days of twenty-four hours.

Mary probably went down early Sunday to anoint him, and to see the resurrection. She had counted three full days as stated in Mark 8:31. But she had been, like all the rest, fooled in her count of time. If she had counted from the time the Son of Man was given into the hands of sinful men ("the heart of the earth" means the hearts of

sinful men), she probably would have gone down there in the night time, in the forepart of Saturday night. This may not be of any importance to you, and you may publish if you see fit. It is my first time, and of course it is poorly written.

D. FRY

Dear Bro. Huggins:

The Restitution seems to be getting its share of bouquets here lately, and some seem to contain more thorns than roses. "But it needs be that offences must come," which is indicative of the fact, and which is inexcusable, that some of the brethren seem to delight in taking an occasional quaff of wine from the harlot's cup of fornication and adultery. In plainer words, they seem to enjoy a drink from the devil's brew of false doctrine; and becoming intoxicated with its pernicious spirit, they begin to try to tear down and reconstruct God's Holy temple of truth.

In order to do this it becomes necessary, from the peculiar construction of this temple, each stone being fitted for its particular place, to move and rearrange the foundation, "the apostles and prophets, Jesus Christ himself being the Chief Corner-Stone." The corner-stone is naturally the first point of attack.

Now to all such I would say, "Take heed lest this stone fall upon you, and grind you to powder." Poor little dust-made mortal man is too weak to handle that corner-stone; for it is as broad and deep as the creation of God, and as big as eternity, the crown-piece of God's creation. I imagine that the heavens reverberated to their uttermost bounds with Peter's answer when this "Corner-Stone" asked him the one great question, a proper answer and confession of which is necessary to the Salvation of every individual who comes to God: "Whom say ye that I am? And Peter answered, 'Thou art the Christ, the Son of the Living God.'" Then Christ said: "Upon this rock, (stone, chief corner-stone, Christ, the Son of the living God), I will build my church, and the gates of hell shall not prevail against it."

And now, brethren, let us throw away the discordant notes of the devil, and let us attune our harps to the infinite music of the everlasting gospel, and go and sing to a dying world that "God so loved the world he gave his only begotten Son (note these words), that whosoever believeth on him might not perish, but have everlasting life." That this same Jesus was taken, and by wicked hands was slain and hanged on a tree; that we might be made clean in that crimson flood that sprang from his riven side on Calvary's brow; that this same Jesus hath God made both Lord and Christ; that this same Jesus whom the disciples ascend into the heaven will ere long cleave the vaulted dome of the heavens, and down the starry avenue of the firmament he will come, with all of his holy angels with him, to sit upon the throne of his glory, and from the lips of ten thousand times ten thousand, and thousands of thousands, will echo back to heaven the glad cry, "The kingdoms of this world have become the kingdom of our Lord and of his Christ: Salvation to our God that sitteth upon the throne, and unto the lamb."

Ah yes, my brother, that trumpet sound will wake the pale sheeted nations of the dead, and

drive the devils into the dens and rocks of the mountains to hide themselves from the face of a sin-avenging God, and now disputer of this world. Where is the rock that can hide you? "Other foundation can no man lay than that which is laid, which is Jesus Christ." Then let us get upon this Rock of Ages, this foundation that was laid for eternity, that we might be able to withstand the storm with which this age is now closing, and that we might be one of those to receive the glad invitation, "Enter thou into the joys of thy Lord."

One word more. Bro. Huggins, do you remember the old oaken bucket, the moss-covered bucket, that hung in the well? And how, when you were tired and hot, and faint with thirst, you'd grasp the sweep and let the old bucket down, down into the sparkling water at the bottom of the well, and then bring it up with the moss all adrip with sparkling gems, and the bucket filled with the sweetest nectar from the bosom of old mother earth, and how eagerly you quaffed great draughts of its refreshing, life-giving liquid? Well, that is just the way I feel when I get the dear old Restitution. I generally leave the wrapper at the office, and how I gulp down the living water the paper brings to me from the fountains of eternal truth, and how refreshing it is to my thirsty soul! The only favor I ask is, Don't adulterate that water with any of the devil's wine, for it just suits my taste as it is.

Now, brethren, I'm ready to go anywhere I can conveniently reach from Los Angeles (my home is at Placentia), to meet with the brethren and preach. I haven't been preaching very long, but, by way of recommendation, I'll say that I have God, the Bible and The Restitution, and what more do I need? With these three I feel very much as I imagine David felt when he picked up the three rebbles from the brook and went forth to fight Goliath. Your brother in hope,

JOE TUCKER.

Flattery is a sin (Ps. xii:3). Honest commendation is not flattery. The one is simply a declaration of approval or esteem; the other is false praise. Commendation (when a worthy motive prompts it) is reasonable and scriptural. Paul, although no flatterer (1 Thess. ii:5) was not backward in bestowing praise where it was due (1 Thess. i:7, Phil. iv:14:16; 1 Cor xi:2; Col. i:7; Ephes. vi:21). To withhold commendation when it is called for is not brotherly. The commendation of honest truth-loving men need never be feared. To systematically refrain from praising is wrong: it deprives those who are struggling on in the difficult path of right of that which would prove a comfort and an encouragement. Praise and rebuke should go hand in hand. To make it a rule to administer the one and suppress the other borders upon unfaithful dealing. Our model—Christ—was equally ready with each. He addressed words of commendation to Mary and of rebuke to Martha (Luke x:42). He praised the Ephesian Church and reprov'd it in the same epistle (Rev. ii:2-5). Let us strive to be like-minded. "The tongue of the wise useth knowledge aright."



## AN OPEN LETTER

No. 5

## Explanations of Scriptures Submitted by One in Error.

You say the body was made of dust, but God gave the spirit (Gen. 2:7). God warns us against adding to his word, yet you have added this text. It says that God breathed into man's nostrils the breath of life, and he gave the same breath to all animals (Ecc. 3:19): "Yea, they have all one breath; so that man hath no pre-eminence above the beast."

You say that the body without the spirit is dead. You will notice that in the margin of your Bible it says, "or breath." You know that as soon as your breath is gone you are dead. That needs no argument.

You say, "Without my flesh I shall see God" (Job 12:26). David says, "Moreover my flesh shall rest in hop" (Ps. 16:9). So your interpretation is again wrong.

You refer to Philippians 1:21, 22. You will notice that Paul was in straits betwixt two, and that departing and being with Christ is a third thing, which is far better than either of the other two, the two being between life and death. Paul teaches in another place that we are to go to meet the Lord when he comes, and that those living do not have to die. So that was what Paul desired, so that he would not have to see death.

You say that Moses was dead and buried, and that he appeared upon the Mount of Transfiguration; but nothing is said of the spirit of Moses in any account. By reading the 9th verse of Matt. 17 you will see that this was a vision—not a reality. If Moses was really there he must have been raised from the dead: for it says that Moses was dead and buried. Were there more than one Moses? If so, where is the account? Do you not think that it is too much to assume that it was the spirit of Moses, when the Bible says that it was Moses? "People are not annihilated," you say, "but dwell with everlasting burnings" (Isa. 33:14). "Why did you not quote all of this verse, when it says, 'who among us shall dwell with the devouring fire?' 'Who among us shall dwell with everlasting burnings?'" Notice that it is a question. The answer is verse 5: "He that walketh righteously and speaketh uprightly; he that despiseth the gains of oppression, that shaketh his hands from holding of bribes, and stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil." These are the ones that shall dwell with everlasting burnings. The others shall be "devoured." So this text is very much against you.

You say "Hell is not a literal fire" (James 3:6). Then what is the meaning of all these texts that you have just referred to? I am glad that you have found that all fire in the Bible is not literal. Fire is used for two things only: to purify, and to consume. This you know, without finding it in the Bible. Fire will purify metals and consume anything that is combustible. You say that the worm dieth not and the fire is not quenched (Mark 9:44). I have already quoted to you that Jesus has said (Matt. 2:12) that his wheat he will gather into the garner; but the chaff he will burn

up with unquenchable fire. So no one can quench the fire; but the effect is to burn up the chaff. As long as we have mortals, the worm will have subjects upon which to feed; but when the chaff or wicked are destroyed, the worm has nothing upon which to feed.

You say Sodom and Gomorrah suffer today the vengeance of eternal fire for an example—not the cities, but the people. Again you read in the word "today," which is not there. The fire of Sodom and Gomorrah has long since gone out, and the people been burned up. To say that they are still burning is a dangerous assumption.

It was bodies of saints that slept. You assume that there was another part of them. It says nothing about their spirits coming back. Why no reference to these things if there were such?

"The spirit flies away." In this text no reference is made to spirit. See Ps. 90:10. David is talking of the fleetness of years; how they fly away. Isn't it dangerous to read in the word "spirit?"

You refer to Christ saying, "Father, into thy hand I commend my spirit." Just as we have said before, spirit often refers to life. The scriptures plainly teach that Christ died. Christ himself says in Rev. 1:18: "I am he that liveth, and was dead." Whatever that was then living and then with God, was once dead; so it could not refer to a never-dying spirit. ALMUS ADAMS.

## THE VISITOR'S MESSAGE

Harriet E. Boice

Many attacks have been made upon the Bible as the inspired word of God, yet it has outlived men of every age since Moses wrote all the words of the law.

Human wisdom is too frail a structure to rest our faith upon. There must have been a supervising, all-controlling, higher power to produce such a wonderful volume as was written by about forty different writers during a period of about sixteen hundred years. These writers were from nearly every station in life, from the lowly profession of fishermen on the lake of Galilee to the king on his throne, many of whom were widely separated by both time and place; and yet there is so great a unity in all parts of the Bible, such an intimate connection in its matters, phraseology, doctrines and facts, so many allusions made from one passage to another that there is scarcely a question connected with Biblical interpretation that can be safely determined except by comparison of the writings of the Old and New Testaments.

When we examine the Old Testament we find about six hundred predictions, more than three hundred of which center upon the person, character and mission of the Messiah who should come into the world. The Christ came into the world and fulfilled all these that foretold his life, death and resurrection; therefore, we accept the statement without a shadow of doubt that "The prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Spirit" (2 Pet. 1:21; 2 Tim. 3:15, 17).

The Bible gives in brief outline reasons why we should study its contents (Ps. 19:7 end).

Because the contents of this book are "perfect," "sure," "right," "pure," "clean," "true," and "righteous," we urge you to study it. Although this book is found in nearly every home, the study of its pages is neglected. It seems to be almost a sealed book to many. Because of this, and in view of the need, it is not only a privilege but a duty to tell you of this wonderful message and to entreat you to "Search the Scriptures" (John 5:39; Matt. 28:18, 19, 20).

#### Past Fulfillment of Prophecy

The grandest fact in history is that Jesus Christ has been in this world and literally fulfilled all the prophecies concerning a suffering Messiah (Acts 3:18; Isa. 53; Ps. 16:10; Acts 2:22-37).

Forty days had come and gone since the angel messenger appeared to the Mary's telling them the glad tidings, "He is risen." "Come see the place where the Lord lay, and go quickly, and tell his disciples that he is risen from the dead" (Matt. 28:5, 6, 7). The disciples had gone to the Mount of Olives. Jesus had appointed the place of meeting. He had been teaching them the things concerning the kingdom of God. "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 1:9-12).

#### Present Fulfillment of Prophecy

##### Christ the Great High Priest

The most inspiring fact of the present is that Jesus is now in heaven. A Great High Priest—over his own house (Heb. 3:1-7).

Jesus is now fulfilling the types of the High Priest, officiating in the Holy Place. He has entered into the Holy Place, heaven, "now to appear in the presence of God for us" (Heb. 9:24-28).

Soon he will come forth, as the High Priest did, under the type, "to bless the people" (Jas. 7:8; Titus 2:11-15).

"He is able to save to the uttermost (those) that come to God by him, seeing he ever liveth to make intercessions for them" (Heb. 7:25).

#### Future Fulfillment of Prophecy

##### Christ, the "King of Kings"

Jesus as He will be, the King on David's Throne

Ps. 89:34—The oath bound covenant made with David. "His seed shall endure forever." "His throne as the sun before me" (Acts 2:30).

Isa. 55:3—"An Everlasting Covenant." The sure mercies of David" (Acts 13:34).

Isa. 9:6-7—The promise made to the seed—Christ.

Luke 1:32—The Lord God shall give unto him the throne of his father David.

Amos 9:11—"I will build it as in the days of old" (Acts 15:16).

We have too low an estimate of human nature when we imagine that it will respond only to self-interest. It is rather that we have not faith enough in the truth, and have not learned the secret of inspiring noble motives and pure desires.

#### CHRIST THE SON OF GOD

Are we believers of the Bible? If we believe one part of it we must certainly believe it all. It is God's holy word from start to finish, and we can ignore no part of it, nor can we have any reason to twist, turn or utterly make away with certain parts of the scriptures to theories of our own. That Jesus Christ is the Son of God we have no reason to doubt, but every reason to believe, if we take the Bible just as it reads in Matthew and Luke. The Josephite can offer no legitimate proof to support his assertion that Jesus is the son of Joseph; if he can we would very much like to know where it can be found.

It is a wonder to me how the man or woman who would put our loving Savior in such a degrading position as the Josephite does can ever expect to enter the glorious kingdom of our Lord, who has promised everlasting life and great reward to the righteous at his coming. We hope and pray the Lord will hasten his coming, for when the world has become so wicked that even members of Christ's body deny the Lord who bought them it is time our Savior should come to deal out judgment to this sinful and adulterous generation; and if judgment begins with the church it behooves some of us to begin to realize just where we stand in regard to this false doctrine and get "right with God" without delay, for we all feel the Lord's coming to be near at hand. He bids us watch and be ready, for we know not what hour he will come.

Again, what is this false theory but a form of anti-Christ or opposition to Christ, when they deny that Jesus is the Son of God? And does it not make of our blessed Redeemer an unclean thing? Josephites say that the Catholic church teaches that God is the Father of our Lord Jesus, and some Josephites say we should reject this doctrine because of it being taught by the Catholic church, if for not other reason. To be consistent they will have to find a mother for Jesus other than Mary, for the Catholics teach that she is the mother of Jesus, and adore her as such. Is the Josephite never in fear that God's wrath may be poured out upon him in judgment or blasphemy against the holy spirit? Now will some Josephite please give the book, chapter and verse in the Bible where it is plainly stated that Joseph was the father of Jesus?  
JENNIE McNEE.

The life principles must be deeply set; there must be the clean heart and the sound mind; there must be an all-mastering love of good; there must be a well-established and well-administered inward government not dependent on human opinions or customs. The right law must be written on the heart—all one thing with the life's love.

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ROBT. G. HUGGINS,

10623 Lee Avenue,

CLEVELAND, O.



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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. 5:26); 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 (Isa. 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; 3:13); 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 67.

AKRON, O., JUNE 8, 1915

NUMBER 2!

## PALESTINE

### Concluded

Then no more shall earth's fields tremble  
With the shock of bursting shell;  
Then no more shall men assemble  
Brother men to slay and kill.

Gleaming sword shall change to sickle,  
Pruning hooks from spears be made;  
Vine and fig tree grow in beauty,  
Where before the dead were laid.

Naught shall harm in all his mountain,  
Peace shall be 'twixt man and God;  
Desert wastes shall be a fountain,  
Sparkling streams make green the sod.

Then at last, her sons returning,  
All her vales shall laugh with corn;  
And her green-clad hills replying,  
Flash with bloom of bay and thorn.

So lift the head, O Christian pilgrim,  
Your redemption draweth nigh;  
Jesus comes, you'll rise to meet him,  
Know him, see him, eye to eye.

J. J. BRONSON.

## CORRESPONDENCE

Dear Brother Huggins:

Will you permit me to reply through The Restitution to several letters I have received, as they are of interest to us all, and all desire to know the mind of the Church on this question of evangelism.

A sister from Nebraska writes: "I have read your article in The Restitution concerning the hiring of an evangelist, but do not fully understand the details. Is he to be hired for California alone or to go wherever there is a call? How much will it be necessary to raise before he can be hired? I think too we ought to have more men in the field, and think of helping in this effort, but would like to hear a little more fully of the plan."

A sister from Texas writes: I am highly in favor of your plan or idea of putting an evangelist in the field. Father, mother, and I are alone in the blessed hope at this place. We will gladly pledge ourselves one dollar each to the cause, possibly more. I should like very much to see this work started, and assure you we will do all we can to help it if it is organized.

In answer I will say I am only one out of the many isolated ones. My own individual idea is that this work should be, and if successful carried

out, must be for "the Isolated Members of the Church of God of the Abrahamic Faith in the United States." It should not be sectional. Reading the Constitution of the Isolated Society, already organized, we could have no better organization. What it needs, and what we all need, is a "great big" dose of brotherly love which would awaken us from the lethargy into which we seem to be fallen. Enough of this "well taken" will surely bring unity. Another long letter from a sister in Idaho says in part: "We don't sidetrack from the straight and narrow way of the Gospel of the Kingdom of God on earth, with Jesus the Christ to reign on the restored throne of his kingly father David." To this I say amen and amen.

She further says: "The good old Restitution doctrine, pure and simple is where we stand." I doubt not that all who are not reprobate concerning the name; all who have not made shipwreck of their faith through malice, envy, and roots of bitterness springing up to trouble them, will say amen to this also. And further on the letter reads thusly: "Now in my frank way will say. If you can get a man that will from his heart preach a pure Gospel we will help to support him." These are samples of many letters received from Isolated Members of Christ's body.

In another long letter from Minnesota, the question is asked: "Do you want a certain evangelist?" I am, as I said, only one out of many. For myself I can answer, yes, most emphatically. I want a certain evangelist, but not a certain man. I want an evangelist who is loyal to God's written word, an evangelist who will watch for our souls as one who will give an account to God of his work among us; one who is not ashamed to get down on his knees before the Creator of the universe; one who will pray with and for us, and who is not afraid to rebuke us if he sees us sinning. I would not in any way have fellowship with an evangelist who did not obey the following commands of God: 1 Tim. 5:22; Gal. 1-8; 1 Thess. 4, 2:4; Roman 16:17; 1 Tim. 6:3, 4, 5. My prayer is, "Lord, send by whom thou wilt, only that he be Thy ambassador."

And furthermore, in answer to other questions in this letter from Minnesota will say: There is no paper in the whole world that I love as I do The Restitution, because its pages are not sullied by error. It comes to me, through the free labor of Brother Huggins, Brother Nutt, and many others, as a clean, tried and faithful messenger of truth. I do not believe there is one among us more devoted to the work of God than Brother Almus Adams. I look up to him as one

whom God has placed in his church as a teacher and example to the flock. The rest of your letter is better unanswered.

In conclusion, will say to the brethren: Don't say, "I will never send another cent there." Don't say, "I will not have any one if I cannot have brother A. B. or C." as the case may be. It is our privilege and duty to esteem very highly a brother who has been kind and helpful to us in the truth. Let us, however, unite in this work as brethren. Lift up your eyes; behold, the harvest is ripe. It is the eleventh hour. Soon we can work no more in this age. Jesus is calling, "go work in my vineyard." Why "stand we all the day idle?" Soon we shall be called upon to give an account of the talent entrusted to us. Soon to us will come the word, "the Master hath come and calleth for thee." How small and mean and insignificant our little earthly possessions will seem then! How glad we will be if we have placed some of it upon the altar of God before it is "too late."

I think I partly wrote "finis" to these articles. But these letters are coming and need answering, and the work is sorely needed among us. I believe, all things lead me to believe, that the church is being tested now as to her loyalty to God and his word, preparatory to investing her with immortality. I believe that even now the servants of God are being sealed. May we help each one of us to so overcome that we may not be found wanting in that day. I do not know if it is in order; I do not know if it may not be presumptuous, but, hitherto I have made an indefinite appeal to the church to organize and start this work. Now I want to say to one whom I am persuaded holds a big place in the hearts of most of us, one whom God has signally blessed in his work for the advancement of truth—Brother Adams can you not bring this thing into organized and working form? I am persuaded the brethren will respond liberally when they know to whom to send their offerings. We can appeal to Brother Huggins only for his God speed because he is already weighed down with his manifold cares, as see 2 Cor. 11:28.

I think this letter has answered all questions that have been asked or may be in the future. May God help us all to so serve him in this age when sin rules the world that we may have a place in the glorious age to come when righteousness shall prevail.

FLORA A. WOOD.

#### TASTE

Whatever may be the elements of eternal beauty, there are certain well defined features in the power of seeing and appreciating it. Perhaps the most essential of all is simplicity. Until a man honestly accepts his own real taste and sincerely avows it he has no foundation upon which to build a better. It may be crude, it may be faulty, it may differ from that of everyone else, but if it be truly his own it is worth more to him, for the time being, than the very finest and best he can borrow. Not that he should esteem it the best because it is his; on the contrary, the humbler the opinion he holds of it the more likely he will be to develop it; but it is the elemental germ without which there can be no cultivation.

#### THE HOLY SPIRIT: IS IT A PERSON OR AN INFLUENCE?

Clarence J. Kearney in "Our Hope"—Revised and Abridged by the Editor.

The personality of the Holy Ghost has been assumed by a large part of the Christian world. It is not found in the so-called "Apostles' Creed" (about 50 A. D.). It was first incorporated as a doctrine of the Church when the Nicene Creed was revised by the Council of Constantinople (381 A. D.) at which time the plain statement of belief in the Holy Spirit was supplemented by adding "The Lord and Giver of Life who proceedeth from the Father and with the Son is adored and glorified, who spake by the prophets." The great orthodox churches have almost without exception adopted it and to-day it finds a place in nearly every creed in Christendom.

The Scriptures, however, do not show this unanimity in establishing the principle. True, there is much in the New Testament of which a superficial reading will impress this idea upon the reader. But a careful study of the Bible as a whole shows the great mass of evidence to be against the doctrine of a personal Holy Spirit; while even the strongest passages lose much of their force and become substantiary and inferential under a close and unprejudiced examination.

Let us look at the derivation and development of the Greek word *pneuma*, usually translated "spirit." It comes from a verb, *pneo* which means "to blow," used of the wind. This root is found six times in the New Testament (Matt. 7:25, 27; Luke 12:55; John 3:18; 6:18; Rev. 7:1). *Pneuma* originally meant "wind" and a survival of this meaning is found in John 3:8. In the Greek translation of the Old Testament this use is quite common (Gen. 3:8; Num. 11:31; Job 4:15; Jer. 14:16). From this there are four distinct developments of the word in Biblical usage. First, it came to be used of the human breath (1 Thess. 2:8; Rev. 11:11). Next, *pneuma* designated the principle of vitality and this idea reigned through the Old Testament, passing into the New (Gen. 6:17; Acts 5:5; 7:59; Rev. 13:5). Then it came to signify the actively intellectual life (Gen. 41:8; Prov. 25:28). Finally, from the realm of human activity the word passes into the divine. The very earliest Old Testament writers conceived of a "Spirit of God" which was analogous to the active intellectual life of man (Gen. 1:2; Job 32:8). This is the Holy Spirit which David begs be not taken from him (Psa. 51:11). It does not throughout the Old Testament bear the slightest resemblance to a person. If the Holy Spirit of the apostles have a personality the Old Testament is unanimous in withholding its affirmation.

The New Testament, however, often speaks of the Spirit in new language. Personal attributes are given in a great many instances while in dozens of others the old conception of the Spirit as "God's working power, directed earthward" is maintained. This striking change arrests attention and calls for an explanation of apparent discrepancy.

The arguments used by those who favor the personality of the Holy Ghost are four in number. (1) The use of the masculine pronoun "he" of the

Spirit; (2) The attribution of will and intelligence to it which belong to a personal agent; (3) Its direct contrast to Satan; (4) Its express distinction from the Father and the Son.

The first argument is based on the fact that the masculine pronoun "he" is used of the Spirit in John 14:26; 15:15, 16; 16:7, 8, 13, 14 by the English translators. It cannot be gainsaid that the English translations do here lend support to the idea of personality but in the Greek, however, this argument wanes to naught. The antecedent of the pronoun *ekeinos*, he is not *pneuma hagiosunes*, Spirit of Truth, which is neuter, but *parakletos*, advocate, comforter, a masculine noun. The gender of the pronoun must be that of its antecedent and so a masculine is here used instead of a neuter. Any other form would be grammatically incorrect. The gender of the pronoun, therefore, furnishes no argument to support the contention.

The question arises at this juncture why a personal name, the Advocate should be used here. This leads to the second claim of the personality's advocates, that acts of will and intelligence are attributed to it which belong to a personal agent. The *parakletos* was the lawyer who entered court and plead the case for his client. So the Holy Spirit is represented as "interceding for us with groanings that cannot be uttered." The New Testament is profuse in its references to qualities and acts of the Spirit which are those of a rational person. It has mind (Rom. 8:27), will (1 Cor. 3:11), power of speech (Rev. 2:7), prayer (Rom. 8:26), teaching and guiding, (John 15:26, 27). It is called by a personal name as we have already seen. It can be blasphemed, and can be lied to (Matt. 12:31; Acts 5:3).

These and other personal attributes are used of the Holy Spirit in the New Testament, and this fact is strongly pressed as conclusive evidence of the personality. Dr. Torry in his article in the Fundamentals, bases practically his whole position upon these personal functions. He looks, however, at only one-half of the Scriptures on the subject. While the personal accomplishments are found, there is also a great number of passages in which the Spirit is spoken of as an impersonal influence. It is the fountain of power which helped Christ (Matt. 12:28), as well as others (Matt. 12:36; Luke 2:27; John 7:39) perform his work. It is something which enters each individual (Luke 15:35), filling him (Acts 2:4). It is inconceivable that a person could so divide himself as to enter millions of men and women, to dwell in them. The Spirit is a comforting influence (Acts 9:31). It was "noured out" upon Cornelius and his house (Acts 10:45). It is also a seal of God's promise. 2 Cor. 1:22; 5:5; Eph. 1:13.

There exists a figure by which personal attributes are allowed to be used of that which is impersonal. This is personification. As figures of personification we can safely explain every instance of the personal qualities of the Spirit though the Spirit itself be an impersonal influence. On the other hand there exists no figure by which the attributing of impersonal qualities to a personal being would be justified. We must conclude, then, that in the use of these attributes the impersonal stand as literal while the personal are but figura-

tive. This conclusion is in perfect harmony with the meaning of *pneuma* while a personal Spirit would violate the etymology of the word.

Thus, the personal attributes of the Spirit, instead of settling the question, lead only to complications from which the only escape is found in explaining them as a personified usage. The argument recoils upon those who use it and lends its strength to those who affirm the opposite.

The evangelists tell us that Jesus was born of the Holy Spirit. If it be true that the Holy Spirit has a personality distinct from God, the Saviour is not the Son of God. The angel who spoke to Mary previous to her conception clears this difficulty. "The power of the Highest shall overshadow thee," is his contribution to the discussion. Christ is the Son of God and his birth was a miraculous manifestation of divine power which power was the "Spirit of God," not a person, but God's working power, directed earthward.

Last, but by no means least, we must, if we accept the Holy Spirit as a person, admit that man has an existence separate from his body. This false doctrine has arisen largely from the misconception of the Holy Spirit which gives it personality and all that this implies. We have already traced the various developments of the word *pneuma* and found that this word does not hint at personality. Now if the Spirit of God be an identity, separate from God, so must the spirit of man to which it is analogous be a distinct being, possessing individual vitality and capable of independent thought and action. This belief, conspicuous in the Bible only by its absence, we reject, and in so doing, we deny the kindred dogma.

### SEVEN YEAR CHANGE THEORY

The theory which claims that the human organism undergoes an entire change once in seven years, and that consequently the man at the age of seventy years has had ten different bodies, in all of which he has done works of righteousness or unrighteousness, for which he must be judged and rewarded, and then proudly inquires Which one of these ten bodies is to be raised and judged, and rewarded, should be held to explain why a man can have certain diseases but once in his life. If the theory is true, why cannot a man have the small pox, or the measles once in seven years? Why should not the second or third body be as really afflicted with these diseases as the first? Will it be said that the same soul dwells in them that dwelt in the first?

Well, who will claim that an immortal soul can have the small pox? If not, what difference does that make? If this theory is true, man might live for ages, unless accidents should befall him, or fatal diseases fasten upon him, for as the first seven-year body shows no signs of being worn out, why should either of its successors, seeing they are of the same age? If the first and second body never die of old age, why need the tenth or twelfth seeing they are no older? Why should one seven-year body wear out sooner than another, with old age, seeing they are of equal age?—Ex.

## THE DEVIL: IS HE A PERSONAL BEING?

## Article 8

The Bible is a wonderful book. It is complete in all matters respecting information and direction into the way that leads to life, peace and happiness. Paul says that "all scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished until all good words."

If this is so, and the writer surely believes it is, the Bible ought to contain an answer to our question concerning satan.

This question is a very important one for many reasons, the chief being that God holds man responsible for the existence of sin in the world today. If satan is a personal being, and the cause and source of sin and evil, and if he is the mighty being universally believed to be, then he is responsible for the existence of sin, and man is utterly impotent to contend against him.

One of the attributes of God is omnipresence. That is he is present in every place. David says: "Whither shall I go from the spirit, or whither shall I flee from thy presence? If I ascend into heaven thou art there; if I make my bed in hell, behold, thou art there; if I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me, even the night shall be light about me, yea, the darkness hideth not from thee, but the night shineth as the day; the darkness and the light are both alike to thee."

The devil believed in and taught to be feared in the various churches throughout the world, both Christian and heathen, is just such a being as this. Beloved, if you believe in a personal, immortal devil, as thus represented, then you recognize a being exists who is on an equality with God! Does the Bible countenance this awful teaching or doctrine?

Listen to what Isaiah the prophet says: "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain: he formed it to be inhabited. I am the Lord, and there is none else. I have not spoken in secret, in a dark place of the earth; I said not unto the seed of Jacob, Seek ye me in vain. I, the Lord, speak righteousness, I declare things that are right." "Remember this, and show yourselves men; bring it again to mind, O ye transgressors. Remember the former things of old; for I am God, and there is none else: I am God, and there is none like me. Declare the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."

If a man is inclined to do evil, and confesses it to a friend, he is told that it is the devil tempting him. A million men may make this confession, all at the same time, yet each is told that it is the same devil. Beloved, to my mind a being possessing this power is omnipresent. Has God delegated this power to any being apart from himself? Yes; the scriptures read only one other pos-

sesses this power, and we first learn this in Matt. 28:18: "And Jesus came (after his resurrection), and spake unto them, saying, All power is given unto me in heaven and in earth." Notice verse 20: "Teaching them to observe all things whatever I have commanded you; and lo, I am with you always, unto the end of the world."

How did Jesus obtain this power? Beloved, by being obedient, even to the death on the cruel cross. If satan is an immortal being God has bestowed an honor upon him which the scriptures declare he has only conferred upon his own beloved Son.

Jesus upon one occasion said: "Have not I chosen you twelve, and one of you is a devil" (John 6:70)? In John 13:2: "And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him." Now read verse 27: "And after the supper satan entered into him." Beloved, ponder over these scriptures. If a personal devil entered into Judas then during the time he was dwelling in him he could not have been dwelling in the hearts of other people.

In one of the apocryphal books (see the Donay version), Wisdom 2:24, we read: "But by the envy of the devil death came into the world, and they follow him that are of his side." Envy and pride caused Judas to fall. The devil in him was the mind of envy and pride. This is the only devil the scriptures teach—the condition of mind antagonistic to God and righteousness, hence sin.

GEORGE B. ALLDRIDGE.

## AN OPEN LETTER

## Concluded

Explanations of Scriptures Submitted by  
One in Error

Absent from the body, and present with the Lord (2 Cor. 5:6-8). By reading the context you will notice that Paul is talking about the present and future conditions. In the present we groan, earnestly desiring to be clothed upon, that mortality might be swallowed up of life. He also says that he would not be unclothed, but your position has him unclothed—or, in other words, this mortal clothing, which Paul contradicts. It was this body of mortality that Paul wished to be absent from. Instead of it being one within he wanted to be clothed upon with it, which would make him of the same nature as the Lord, hence present with the Lord.

You say everlasting punishment, everlasting damnation. I believe in everlasting punishment, and it is for you to prove that he means everlasting misery. This you assume. Obad. 16 says: They shall be as though they had not been. The wicked shall be burned up root and branch (Mal. 4:1). "For yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be (Psa. 37:10). Yet you say they shall always be! Which shall we believe?

"Everlasting" refers to the effect. Jesus says the chaff shall be burned up with unquenchable fire. The fire is unquenchable, but the effect is that the chaff is burned up, referring to the wicked. In Gen. 3:17-19 we have the penalty that God pronounced on man for sin. This penalty God



has never changed. If so, where is the change so stated?

The punishment of the wicked and the bliss of the righteous are both eternal (Matt. 25:46). I believe this, but that both are conscious I do not believe. Eternal misery is out of harmony with a God of love. Rom. 6:23 says: "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

You will notice that eternal life is a gift to the righteous only, but according to your position both have eternal life. One lives as long as the other. Death is the absence of life; hence the wicked are dead. So we find their rewards to be eternal—one dead, the other living, just the opposite.

Everlasting destruction from the presence of God (2 Thess. 1:9). Everlasting destruction is just the opposite of everlasting continuation. If they are destroyed they could not be in the presence of God. They would not exist. It is dangerous to read into a word a meaning which is not there.

The smoke of their torment goeth up forever and ever, and they have no rest, neither day nor night (Rev. 14:10, 11). This scripture refers to systems, for in the 9th verse it says: "If any man worship the bear and his image." You would hardly say that this refers to literal beasts; then it must refer to systems which we might receive the mark of in our forehead." The same shall drink of the wine of the wrath of God;" that is, they which worship the beast and his image. This class are the class mentioned in verse 11. While these systems are being put down or consumed, typified by smoke, they are passing through a state of torment or trouble, the word "ever" meaning for an age. In Rev. 20:9, 10 we get a good description of this meaning. You fail to refer to verse 9, which refers to the nations at the close of the thousand years, going up against Jerusalem the beloved city. And fire comes down from God out of heaven and devours them. That the beloved city that they surround is on earth is evident, because it says the fire "came down" and devoured them. "And the devil that deceived them (that is, the nations) was cast into the lake of fire and brimstone, where the beast and false prophets are." If this is literal fire then it is a literal beast, and you think the beasts are subject to punishment, and even endless torture! "The beast" refers to Catholicism; "false prophet" to Mohammedanism. (These two false systems, with all who have their mark, and most that you have said is the very doctrine taught by them!) are the subjects of this punishment.

In verse 12 we get to individual judgment, when they were judged out of the books, every man according to his works. Why this judgment if they were included in verse 10? "The sea gave up the dead which were in it, and death and hell delivered up the dead which were in them." "Hell" here in the margin is "grave." "And they were judged, every man according to their works." If people are judged and go to their reward at death, why this future judgment? Verse 14: "And death and hell were cast into the lake of fire." The lake of fire and hell are not the same. One is cast into the other and destroyed, as we learn in chap-

ter 2, verse 4, where it says, "There shall be no more death." If no more death, no more grave. Thus we see the scriptures are their own interpreters. Paganistic doctrines are too freely read into the word of God. ALMUS ADAMS.

### TOLERANCE OF THE OTHER FELLOW

The other fellow is an awful bother....He is as contrary and independent of your reasoning as the weather. You run counter to him everywhere you go. He adds to the injury by refusing to recognize your superiority and right to be favored.

It is intolerable to you to see him in front of you in the line at the postoffice window. And at the intersection of streets it is humiliating to have to slacken your speed and give him the right of way in passing.

If you ungraciously unbend so far as to listen to his conversation the chances are he will talk just when you have something to say.

As a matter of course, he isn't always the same fellow; but, whoever he is, he is always the other fellow. The worst thing about him is that there are so many of him.

But put your finger to your bulging forehead and try to think a minute. It may be that he is just as tired of you as you are of him. Your pet ideas may seem to him nonsense. He may have lots of grievances against you.

Talk things over with the other fellow. He is as much a human being as you are. He is affected by heat and cold, love and hate, food and hunger, riches and poverty, toil and rest, just about as you are yourself. What is good or bad or distasteful to you is likely to be good or bad or distasteful to him, too.

In one respect the other fellow is like a savings bank, which is not of much interest to you until you have put some of your treasure in it.

If you haven't spoken a pleasant word to some other fellow this day, then of what good is your power of speech?—Selected.

### IS THE BIBLE UNKNOWN?

More than one hundred years ago Voltaire said, in one hundred years the Bible will be an unknown book. And how has his prediction been fulfilled? After Voltaire's death the British and Foreign Bible Society moved into his house in Geneva and published thousands and thousands of Bibles yearly and then distributed them all over the world. In Voltaire's times the Bible was printed in twenty-three languages; now in four hundred and thirty-six. Then not one Bible society was in existence; now there are seventy-three. The British Bible Society alone in 1899 published five million four hundred and forty-seven thousand Bibles, more than ever before. If we figure up the products of all the Bible societies and other publishers, we find the enormous sum of five hundred million Bibles published and distributed during the last century. Does this look as if "the Bible was unknown today?" or that "the new religion will do away with it?"—Selected.

# THE RESTITUTION

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## EDITORIAL

### MICHAEL THE PRINCE

Dear Brother Huggins:

Will you please explain through The Restitution who Michael is spoken of in Dan. 12:1. I have always supposed that Michael meant our Lord Jesus Christ. There seems to be different opinions on the point. Please give us your idea on the matter and oblige,

Your sister in Christ,

JENNIE McNEE.

### Editor's Comments

Sister McNee's understanding of the passage is correct. While we freely admit that Michael "is one of the chief princes" (Dan. 10:13), we must not ignore the other fact in the premise, and that is, that all the prophets spoke of Christ in their writings (Acts 10:43). All prophecy is Messianic. Michael in Dan. 12:1 is undoubtedly Christ because he delivers those written in the book of life, raises the dead, and meets out to them post-resurrectional destinies (vss. 1, 2, 3). Again, Michael is identified with Christ by calling

him "the great prince." Two facts concerning this prince cannot be denied:

1. The prince mentioned in prophecy is Christ. "Messiah the prince" are the plain, unmistakable words in Dan. 9:25. Here is the divine verdict on the question: Messiah is the prince. The prince is the Messiah. And elsewhere he is called "The Prince of the kings of the earth" (Rev. 1:5); "The prince of peace" (Isa. 9:6); "The prince of life" (Acts 3:15); "A prince and a Savior" (Acts 5:31); and "A prince" (Ezek. 34:24).

2. Christ, the prince of Holy Scripture, is to be exalted to this position by the election and free will of the people. If you will give Ezek. 37:2-25 a close reading you will discover that Israel's king and prince is found in One Person. Perhaps you may say, "But the terms 'king' and 'prince' substantially mean the same thing." Not quite. The original word translated "prince" in Ezek. 37 chapter, does not mean prince in the hereditary sense of the word.

Nassi, the Hebrew word translated prince, means one exalted or elected by the people. At our Lord's first coming Israel deliberately rejected him as a nation. They said: "Not this man but Barabbas;" "Crucify him!" "We shall not have this man reign over us." This national verdict of Israel concerning Jesus shall be revoked at his second coming. Instead of "Crucify him!" they will say, "Blessed is he that cometh in the name of the Lord." They will acknowledge him as their king, will concede his right to reign over them on David's throne, and more: they will declare him their nassi (prince), elected and exalted by the free will of the people. Ultimately Israel will ratify God's choice. David furnishes an excellent type of this change in Israel. After he was anointed King, he spent some fifteen years as a fugitive, friendless and homeless. Finally the people recognized God's choice, and they willingly placed David on the throne of Israel. A beautiful type of Christ.

Sister C. W. Russel writes: Your sermon in The Restitution of May 4 th on "Denying the Faith" is all right. If it is printed in pamphlet form I will take ten copies. Prophecies are so rapidly fulfilling, and there are so many professing the truth that are neither hot nor cold, it is high time for the members of the Church of God to awake and trim their lamps, and go out to meet the Bridegroom. He is so near at hand." We share deeply with Sister Russel the convictions which she expresses herewith, and especially do we wish to warn the lukewarm and indifferent about the danger to which they expose themselves when they become merged and federated in the truth-nullifying churches of Christendom. That is why we have asked the brethren who are "awake" to co-operate with us in printing and publishing the sermon on "Denying the Faith." At this writing we have received in money and pledges about half enough to cover the initial cost of printing the sermon. We shall wait long enough for this last appeal to reach the brethren, and then if we do not receive responses enough to pay for the publication of the proposed sermon, we shall abandon the project. In such a case we hope some of our readers will write and print some

kind of a treatise on the subject. God forbid that we should let any brother or sister go to destruction unwarned.

Many admit the truth, and then contend for some contrary and nullifying supposition as being equally true. This gossamer mantles the hypocritical skepticism of modern times. "It is true," they will say, "that he that believes the gospel and is baptized, shall be saved, but it is also true that if a man is honest, he will be saved too, although he may not understand the gospel!" "It is Scriptural to be baptized for the remission of sins, says another, "but then baptism is not essential to forgiveness!" "We admit," say others, "that without faith it is impossible to please God," but if a man is kind-hearted and sincere, he will be saved, even if he does not have faith!" This doggerel logic abounds and struts about apparently proud of itself. Scarcely a truth is admitted but there is some truth-nullifying hypothesis tacked on to it, by which both the truth and its admission are rendered of no effect. Beware of men who try to make the word of God of no effect by prudish reason, or doggerel logic.

COMMUNICATIONS

Dear Bro. Huggins:

I am writing to you, dear brother, to tell you we still eagerly read The Restitution every week, and of course, as all children of God, we do not believe in Josephism. In reading some clippings of Bro. Pitt's, which he has had for years, the thought came to me that you might be able to use them, so will enclose them.

Give our love and prayers to the brethren and sisters in Cleveland. O brethren, what precious promises are ours! Pray that I may be more worthy. I have overcome some things, but many others remain unconquered. I do not despair; with God and his dear Son's help I will yet get victory over myself and earthly desires. I comfort myself with the thought that I am but a babe, and can not expect to do as well as if I were matured in the truth. We all need the help of each other, and, above all, love. I wish the sisters to whom I have written would please answer soon. I enjoyed your sermons which have been published in The Restitution very much, and hope to see many more printed. Yours in Christ,

MRS. ASHUTE.

Dear Bro. Huggins:

As we have received The Restitution for a long time, and have read the reports from other brethren, we thought maybe they would like to know how we are getting along here at Mora, Minn.

Bro. O. J. Allard came here about a year ago and gave us a series of meetings of about ten days. We had quite a good attendance, but no one took the stand for Christ at that time. Then he came back again January 14, 1915, and gave us a three weeks meeting in the McKinley school house, baptizing two. Then he went to other parts of the state, returning again about the first of March, and gave us a two weeks' meeting at the Webster school house, baptizing four, going back to Fort Dodge from here, leaving more that de-

sired to be baptized later. After being gone for a while there were two people here who were going to California and wanted to be baptized before they went, so Bro. Allard came back May 1st, preached two sermons in the Webster school house, gave one Bible reading in the McKinley school house, and baptized ten. When we came here a year ago last March there were five of us in the faith; now there are twenty-one of the "precious faith," which certainly makes us rejoice, and if the Lord is willing we hope to have some more meetings when convenient. We have Bible reading once a week; first one leads and then someone else, which makes it interesting, as we learn more of his "good teachings." And now I will close for this time, hoping to see this in print. I am waiting for the Lord's return.

Your sister in the faith,

GENEVA HOWARD.

Dear Bro. Huggins:

I never saw the true meaning of Rev. 18:3 until I read your remarks in your sermon on "Denying the Faith." I could not understand how God could claim anyone as his in Babylon; but if, as you say, some of the Church of God are going back to the churches of the world, I can see why God pleads with them that were once his to "come out of her." Yes, his great heart of love still reaches down to his stray children and gives the warning cry to come back to the Good Shepherd. Bro. Huggins, good old Jeremiah saw the same trouble with the people in his day. How God, through his faithful servant, begged his people to come out of old Babylon. Jer. 50:8; 51:6, 45, gives a type of the apostate harlot of today, whose great aim is the world and the pleasures of the fleshly mind. O what a pity! Virgins once espoused to Christ, but for the sake of pleasure with worldly churches they have forsaken the one that gave his life to save them

It does not seem possible that anyone that understands God's lovely plan could go back on it. Brethren of the heavenly King, don't let another take thy crown! Hold fast, for it wont be long until Jesus will come. If any have strayed away from the fold, come back and ask God for Christ's sake to forgive you, and he will gladly do it. But if you persist in staying in Babylon you will be destroyed with her. If Lot had stayed in Sodom after the angels begged him to leave, he would have been burned up, although he was a righteous man. Let me, then, beg of you to heed God and come out of whatever church you have gone with, for the reward is too great to let slip away for a few days of pleasure in a worldly church. I would not think of going into another church, for our dear brother Paul has told us that if we build again that which we have torn down "we make ourselves a transgressor." I never give a penny to help any of the so-called churches, because I think it wrong. I will not fellowship with anyone that denies the divine Sonship of Jesus

Our God is a particular God. If you will read carefully his dealings with the priesthood, which was a type for us, the man who disobeyed died on the spot. Who dare say that God was too particular? O be careful, dear brethren; we are living in very trying times, and if it were possible the

very elect would be deceived. I feel very sorry for those who believe in the human parentage of Jesus the Christ, but I think they are sincere, and when try to show them their error we should be careful of their feelings, for they believe their future life depends on them believing that he was Joseph's son. They want to be saved as well as we. I have been told that some have been rebaptized after taking up the Josephite faith, so they are very firm in the belief, but like many other faiths in this age there is too much God-given testimony against it for me. Their faith fixes a great gulf, as it were, between me and them, for I can not endorse anything that dishonors the God I love.

Bro. Huggins, you can feel sure that you have one more to stand by you in the faith of the divine Sonship of Jesus the Christ. Yes, the angel said, "Unto you is born this day a Savior, which is Christ the Lord." He did not have to work up a good character, as some say, in order to be made the Christ; but this scripture happens to be in the second chapter of Luke, which, I think, is rejected by them. And chapters one and two of Matthew are also counted spurious; but, in that case, where do the Josephites get their proof that Jacob begat Joseph, the husband of Mary? I feel so sorry to know that anyone will try to get rid of two or three chapters here and there! Some want to discard the whole book of Hebrews in order to fix up some man-made scheme to save men contrary to God's plan, which is the best of all. Why, friends, don't you know the good old Restitution doctrine keeps the old book together? We have not one leaf to spare of ours. I feel like pressing it nearer to my heart every day, for we will all have to stand before the great Judge in the near future and I would like to clap the glad hand with all who have taken on them the saving name of Jesus. Brethren don't deny the faith, but hold fast! Let no man take thy crown.

I like to read the good letters we get through our paper, and also the good sermons. We have no preaching here, and a sermon through The Restitution is a great treat to us away out here in the West. We are trying to spread the gospel. One man asked us for baptism, and later I feel sure his wife will be ready. I do hope that Sister Russell and Sister Wood will succeed in getting an evangelist for the coast. We are few in number here, but we will help to pay him, and hope we can get him to come here once or twice a year. There are many anxious hearts now. Time is fleeting; a few more years will end this age, according to the present signs of the times. Believing this, we ought to do all we can to help others to enter the kingdom of God.

Your sister in hope,

MRS. CLARK McCLELLAND.

Dear Bro. Huggins:

The Restitution comes along as usual with much that is good and wholesome truth, and food which we should all try to digest to our advantage and future welfare. I read many good papers, but like others, have said I think The Restitution has more solid food than any of the others.

I am sorry that some are deserting so good a paper. It would seem hard for us to turn it down. Brethren, we should think before we turn our old

friend out. You know how hard it would have been on our fathers in the truth had they not had a means of communication in which they could express their ideas and thoughts. While I do not wish to condemn other papers; I would say continue with The Restitution, till Jesus comes. Never mind if you do not get some little article of yours published, or if the Editor does publish and criticise it. If the Editor criticises it and it is truth, you have done your part; and if it is error the quicker it is demolished the better. You all know Bro. Huggins gave some articles I wrote on resurrection and judgment some pretty hard jolts, and thought I was writing too much to shield the sinner, while the shielding of the sinner was not in my mind when I wrote said articles. Truth was my aim and that only. Must I get offended and run away because our dear Editor misunderstood me? What would I gain by so doing? Would it have advanced my views? Would it have glorified God? Would it have built up truth, and the cause of righteousness? Not at all. The result would have been factional, and disunion instead of union. While "what I have written, I have written," and make no apology to anyone for it, I love and respect our paper and its editor just the same. We want it to visit us till Jesus comes. We may not all see every little item exactly alike now, but, let us try to learn. If you are a believer in the human Paternity of Jesus, there are papers which advocate that doctrine, and by taking both papers you get both sides of the question. You in your tract urge us to read both sides, so we ask you to do the same. If you are an anti-credite you have such papers, but read the other side as well. Perhaps you may learn something by reading both sides. If you have a hobby that you wish to ride, straddle it till you are shown its fallacy; but you will perhaps never be shown that it is fallacious unless you read something to the contrary. I was raised to believe I had an immortal soul, believed it as strongly as could till I was shown better. Now suppose I had said of the first book I ever saw teaching conditionalism, "I won't read it; take it away from me; it is one-sided;" don't you suppose I would still believe that false doctrine? Now suppose I had read in that book, "the soul is mortal," then on the next page "the soul is immortal," what would have been the result? Don't you know I would have been badly tangled up seeing I was only beginning to serve God, and was not posted Biblically. Now if we have one article teaching Jesus was Joseph's son, another teaching he was not, and a third teaching his preexistence, it would be the same with hundreds of others.

Again, suppose the Apostles in writing the New Testament would have said, "Come along; we are liberal; we don't wish to exclude anyone who is honest from having a say in our literature. Ye followers of Pluto, ye idolators, ye Jews who oppose Christianity, may say what you think." What kind of a book would the New Testament have been? Certainly not much of a book! But it is one-sided. It is not "yea, yea, and nay, nay, but yea and so be it." We are admonished to speak the same things, and be of the same mind. "Oh," but one says, "I don't see it like you; neither do I like you. You ask me to read your literature, then why should you not read ours?" I promise



you to be as good as I wish you to be; will you do the same? If you do, you will continue our paper. If you wish us to read your views and you refuse ours, need you expect us to be better than yourself? Don't condemn others for not doing what you will not do yourself. We are admonished, "Prove all things and hold fast that which is good." Are we doing it? Let us strive to live in harmony with this wholesome teaching. "Speak the things that become sound doctrine." Leave out speculation. Jesus says, "We speak that we do know." Suppose we in these days did that and that only; don't you suppose much that is written and sent out to the reading world would never have been heard of? Such assertions as, "Jesus became God's Son at baptism;" "Was made God's Son by his resurrection," etc., etc. Would never have been heard of. Then the assertion that Matthew did not write this, or that, and Luke did not write such and such, and John's Gospel is spurious, the soul is immortal, we go to heaven at death, larger hope, fair chance, past resurrectional probation, and many other such phrases would be dropped from our vocabulary. We should have a standard by which to travel. Without a wholly inspired Bible we are like a ship lost at sea without either rudder, compass or astrolalie; we know nothing of our bearings, the direction we are traveling or the goal before us. With the Bible inspired, from Genesis' first chapter, beginning with verse one, and ending with Rev. 22, verse 21. we can know our future destiny and the way which leads to it. It is the truth which makes us a free people in the Lord Jesus. The Restitution stands up for just such a book and for its most literal teaching, and why should we denounce such paper till the old book has been proven false?

In the one hope.

J. J. HECKMAN.

EVANGELIST REPORT FOR APRIL

Sermons

Kennard, 4.....	3
Omaha, 9.....	1
Debolt, 17-25.....	11
Total,	15

Remarks

After recovering from our illness, we met with the church at Kennard on Easter day. They had a fine program, not in honor of the day, but just an exercise in which all could take part. The children of the Sunday School at Kennard can make the older ones hustle. A great deal of credit is due Gladys Bates, who mostly trains them. These little folks can not only sing solos and class songs, and speak, but can contend for the faith, and know what they go to Sunday School for. I don't suppose they know anything about the longest and shortest verses in the Bible, nor which is the middle verse. Those things are the principle ones learned in Sunday School these days. The Sunday School should be for the purpose of teaching the children the truth and the value of a pure life.

At the earnest solicitation of Bro. Sorrensen we held a ten day's meeting at Debolt, a suburb of Omaha, the interest was good, and we hope for future results. A hoarseness of voice followed

that lasted for two weeks, which unfitted us for work, but we have gotten over it, and are in the field again; and will say to all who are waiting, Be patient and we will get to you just as soon as possible.

Some have gotten a wrong impression from my monthly financial report. I just report the money handed me toward expense as I visit the different localities. This has nothing to do with the regular subscription to the work which now amounts to considerable more than \$800.00. Some have worried and thought the few dollars reported was all I was getting. We have to make some sacrifices, of course, but the brethren in Nebraska have always been loyal to the cause of truth, and have always shared in all sacrifices. If every state would respond as liberally as Nebraska, according to numbers and financial ability, I believe a greater work would be done.

ALMUS ADAMS.

BEREAN DEPARTMENT

Watch!

Dear Bereans:

As I have been requested to write for the "Berean Department," I will take "Watch" for my subject.

What must we watch? In Mat. 26:41, we read: "Watch and pray, that ye enter not into temptation." While there are temptations on every side, we are not to yield. for yielding is sin. In 1 Cor. 10:13, Paul says: "God is faithful, and with the temptation makes a way of escape, that ye may be able to bear it."

If we would know the way of escape. "Study the Scriptures," "which are able to make wise unto salvation. for they are profitable for doctrine, for reproof, for correction, for instruction in righteousness (Gen. 3:15). In Ps. 119:105 David says: "Thy word is a lamp to my feet and a light unto my path." Again, in Ps. 97:11 it says: "Light is sown for the righteous, and gladness for the upright in heart."

By these Scriptures we see the necessity of studying them that we walk not in darkness, as the Apostle Paul admonished in 1 Thess. 5:4-8: "But put on the breastplate of faith and love, and for an helmet the hore of Salvation." In 1 Cor. 16:13, Paul says: "Watch ye, stand fast in the faith, quit you like men, be strong." We must "watch" and not be led away from the truth as it is in Christ Jesus, but stand firm as a rock. In 1 Pet. 4:7. 8. the apostle says: "Watch unto prayer. Above all things, have fervent charity among yourselves, for charity shall cover the multitude of sins." We all need a covering for sins; none are perfect.

Then it is very necessary to watch our conversation. In Ps. 141:3; David prayed the Lord to set a watch before his mouth, to keep the door of his lips. In 1 Cor. 9:27. Paul says he had constantly to watch himself, lest he should be cast away, after he had preached the gospel to others. So we must be constantly on the watch. Again, he says in 1 Cor. 10:12. "Let him that thinketh he standeth. take heed lest he fall." Read the account of Peter in Luke 22:54-62. how in an unguarded moment he fell; and what sorrow it caused him! If we deny our blessed Master in

word or deed, will not our sorrow be greater than Peter's. In Mark 13:35, 36, Jesus says: "Watch ye therefore, for ye know not when the Master cometh, lest coming suddenly he find you sleeping." So let us, dear Bereans, be constantly on the watch, so when our blessed Lord comes we will hear his welcome "well done." What I say unto you, I say unto all, "Watch," (Mark 13:37).

MARY M. RENNER.

### Self Control

In looking up a subject my eyes fell on these words in Prov. 25:28: "He that hath no rule over his own spirit is like a city that is broken down and without walls." Or as the revised version has it, "Whose spirit has no restraint, is like a city without walls."

The thought came to me, how many of us have control of ourselves, so that at all times we can keep in check angry thoughts, not express our thoughts, and thereby raise contention and ill feeling? Most of us are too prone to give way to ourselves and show our weakness in not being able to control our minds and thoughts. Angry words never accomplish your purpose. A kind word will often turn the tide of anger. You can frequently calm another who is angry by talking kindly to him. Do not display folly by letting your temper get the best of you. You never do any good by retorting in an angry spirit. In Prov. 21:23, Solomon says: "Who so keepeth his mouth and his tongue keepeth his soul from trouble."

It is hard sometimes to keep a still tongue when we are sorely vexed, and feel as though it would greatly relieve our feelings if we could give vent to them, and perhaps afterward be very sorry that we have done so, when it is too late to retract what we have said. In Prov. 16:32 we have these words: "He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city."

Again, in Prov. 19:11, we read: "The discretion of a man (or as the margin has it, 'The prudence of a man,') deferreth his anger, and it is his glory to pass over a transgression." Also in Prov. 15:1, we are told "That a soft answer turneth away wrath, but grievous words stir up anger."

How true this is. It always takes two to make a quarrel, and by giving a soft-answer you give no reason for provoking anger in another, and how much better we will feel to do this than by answering another who is angry in the same spirit, causing wrangling and discord. If the old saying, "Think twice before you speak once" were followed, many heart-aches would be spared. In the 18th verse of the same chapter we have these words: "A wrathful man stirreth up strife, but he that is slow to anger appeaseth strife." Prov. 26:21: "As coals are to burning coal and wood to fire, so is a contentious man to kindle strife."

We often encounter people who seem to delight in opposing every thing you say apparently for the sake of being contrary, and raising in one a rebellious feeling. To such it is better to let them talk themselves out rather than waste breath and energy in wrangling with them. This is a hard thing to do, but it will give us a command over ourselves which will be a great gain. Prov. 29:22: "An angry man stirreth up strife, and a furious

man aboundeth in transgression." Eccles. 7:9: "Be not hasty in thy spirit to be angry, for anger resteth in the bosom of fools." We know that to get angry and say harsh things only make others angry, and it does not behoove one who is a professing Christian to show anger. If we have the spirit of Christ we must try and cultivate patience and be able to give that "soft answer" which will oftentimes overcome the anger of others, and smooth the troubled surface.

There are none of us but at some time or other are provoked to such a degree that before we take a second thought, say something that we regret. Let us therefore be very careful to obey. Eph. 4:31; "Let all bitterness, and wrath, and anger, and evil speaking, be put away from you, with all malice, and be kind to one another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you." We are also told in the 26th verse of this same chapter not to let the sun go down on our wrath. Read Col. 3:12-17.

We as followers of Christ should guard against anger as one of our most common faults. We are all too liable to give way to anger, sometimes for causes we think are justifiable, and often when it is not. But we should try and so gain control of ourselves that we should be able to give the "soft answer" that turneth away wrath, or on the other hand, "think twice before we speak" angry words to another; for they often hurt so deeply that it takes time to erase the effects from their minds. Always keep Prov. 14:29 in mind: "He that is slow to wrath is of great understanding, but he that is hasty of spirit, exalteth folly," Prov. 16:1. "The preparations of the heart in man, and the answer of the tongue, is from the Lord. Commit thy work unto the Lord, and thy thoughts shall be established. Rom. 12:18, "If it be possible as much a lieth in you, live peaceably with all men. Be not overcome of evil, but overcome evil with good."

I might go on and quote more Scriptures on this point, but you are all acquainted with them. Let us keep guard over our tongues and thoughts. Do not think evil. Keep our minds turned to better things. Let the love of God abound in us so that we will not give way to our natural impulses if they tend to make trouble.

MRS. JOSEPHINE BARNEBEE.

The bravest and most clear-headed are also the most patient; they know how to "bide their time"—simply another form of expression for patience. Where two men—generals, diplomatists, or lawyers—are equals in everything but patience, the one who has the most of that sovereign quality will triumph; and the same is true of governments and nations. "Let patience have her perfect work."

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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 (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 67.

AKRON, O., JUNE 15, 1915

NUMBER 27

## A STILL SMALL VOICE

A Sunday Morning Address by Robt. G. Huggins,  
Delivered in the Church of God, Cleveland, O.,  
May 23, 1915, and Stenographically Re-  
ported for "The Restitution."

"And he said, Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice" (1 Kings 18:11-12).

God is the author of two books: the book of Nature and the book of Revelation. There is this difference, however, to be noticed between them: While the book of Nature is partial in its revelations of God, the book of holy scripture is plenary. Nature and the phenomena of nature only give a partial revelation of God. They say that God is, that he has eternal power and Godhead; and that is all. Paul distinctly expresses the limitations of the revelations of nature in Romans 1:20: "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and God head; so that they are without excuse."

### God's Revelations in Nature are Only Partial

In the 19th Psalm, David, who was both a poet and a philosopher, speaks of God in this twofold relationship of nature and written revelation. The Psalm is divided into two parts. The first, from the first verse to the sixth, describes God as revealed in nature. "The heavens declare the glory of God, and the firmament showeth his handywork." Then in the second part, from the seventh verse to the fourteenth, he describes God in revelation. There are many Hebrew words used to represent God in the Bible, but the two principal ones are Elohim and Jehovah. Now David, in these two divisions of this Psalm, has used these two words as expressive of God's dual revelations. In the first part of the Psalm, from verse one to verse six inclusive, he speaks of God as Elohim or El, which word means power, strength, might. Then from the seventh to the fourteenth verse he speaks of God as Jehovah. By the use of these two Hebrew words, David seems to say, if you want to understand God's power, that he is Elohim, look at nature. God as power may be seen in nature. On the other hand,

if you want to understand God as Jehovah, as the covenant-keeping God; if you want to understand him as love; if you want to comprehend him in his relationship to his people, understand him as Jehovah, then you will have to turn your attention to the "law of the Lord," the book of revelation.

Then, God has revealed himself in nature and in revelation, completely and finally. But please notice, beloved, that God's revelations in nature are only partial; they have to be supplemented by a written revelation to enlighten man in the plan, in the purpose, and in the gospel of God. In Romans 1:16 Paul says the gospel of Christ is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. "For therein is the righteousness of God revealed from faith to faith: as is written, The just shall live by faith. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." Now, men to whom the gospel has been preached, and who, for that reason, understand the gospel, in the 32nd verse he mentions as those "Who knowing the judgment of God, are worthy of death," if they disobey.

Let me read from the 2nd chapter of Romans, beginning at the 13th verse, a more elaborate description of these men: "For not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves." Now, we have a great many "nature fakirs" today. Natural religion is the gossamer behind which the skepticism and the atheism of this age hide themselves; and here is their proof text, that without the gospel, without a revelation from God in a written form, they are able "by nature" to do the things that are written in the gospel. However, we notice Paul, in Romans 3:2, says: "What advantage, then hath the Jew? or what profit is there of circumcision. Much every way: chiefly, because that unto them were committed the oracles of God." Paul thinks that the Jews had an advantage over the Gentiles because they had the oracles of God; but if the Gentiles, "by nature," do all the requirements of the gospel without having the gospel either in preached or written form, I fail to see what "advantage" the oracles of God were to the Jews. And if nature is a substitute for the gospel I fail utterly to understand the commission given to Paul in Acts 26, beginning at verse 16. "But rise and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness, both of these things which thou hast

seen, and of those things in thee which I will appear unto thee; delivering thee from the people, and from the Gentiles unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

Now beloved, I submit that if the Gentiles, without the gospel, without the oracles of God, "do by nature" the things that are written in the word of God, sending Paul to the Gentiles to turn them "from darkness to light," and to make "forgiveness of their sins" possible, was a work entirely superfluous. Two egregious mistakes are made by nature fakirs, in their interpretation of Romans 2:14. First, they understand by the words, "without law," that the Gentiles had no written revelation from God; and second, they understand "by nature," that nature itself is strong and good enough to do the requirements of God intuitively. But by turning to 1 Corinthians 9:19, we have Paul's explanation of what he means by the words "without the law." His statement is: "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." Now, when Paul used the words "without law," he made an elliptical statement. So now in parenthesis he explains the ellipsis by saying: "Being not without law to God, but under the law to Christ, that I might gain them that are without law." Therefore when Paul says in Romans 2:14 that those without law were doing the requirements of the law "by nature," he is talking about Gentiles who had the gospel law; for here he says that they are "under the law of Christ." And turning back to Romans 2:15, he declares that these Gentiles without law, who were doing by nature the things contained in the law, "show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another."

Now, how did these Gentiles without the law, who did the law by nature—how did they show the work of the law written in their hearts? We look back to Jeremiah 13:23 and the prophet says: "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." The Hebrew in the margin for "accustomed" is "taught to do evil." A man, then, can be "taught" to do evil. Evil may become the "custom" of his life; and then he does "by nature" evil things.

"The sin of Judah is written with a pen of iron," the prophet of God declares, "and with the point of a diamond: it is graven upon the table of their heart, and upon the horns of your alters" (Jer. 17:1). On the other hand, a man may be taught righteousness; he may habituate himself to obedience; he may become so familiar with the gospel that he will perform its requirements automatically and "by nature." This "other side" of the question Jeremiah presents in Jer. 31:32, 33, where he says: "This is the covenant, I will make

with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least unto the greatest." Then the Gentiles addressed by Paul in Rom. 2:14 as being without the law of Moses, were under the law of Christ. They had been taught the gospel, and had obeyed it until they "by nature" showed it was written in their hearts. That is, they had habituated themselves in obedience till they "naturally" obeyed. And therefore the declaration of Paul about these "doers of the law" accords with facts and the truth: "They show the work of the law written in their hearts," their thoughts and their conscience also bearing witness to the same work of God, even accusing or else excusing one another in the day of judgment (Rom. 2:15).

Paul then is right when he writes in Galatians 3:8: "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all the families of the earth be blessed." The heathens then are not justified by nature; they are justified by faith in "the scriptures," if they are justified at all. In Romans 16:25-26, Paul elaborates the point in these words: "Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith." While, then, nature reveals God, the revelation is only partial; and John, in writing his gospel (John 20:30-31) says: "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

So then, beloved, God does not reveal himself in nature, and the phenomena of nature fully and finally. And our text was written for the very purpose of showing this. Turning now to our text, we notice three manifestations of nature, all of which, however, were incomplete in themselves: First. "A great and strong wind rent the mountains, and they brake in pieces the rocks before the Lord; but the Lord was not in the wind." Second. "After the wind an earthquake; but the Lord was not in the earthquake." And third. "After the earthquake a fire; but the Lord was not in the fire." But nature and the phenomena of nature are often used as an exordium, as a prelude, to the voice of God. After Elijah had stood on Mount Horeb and had witnessed these phenomena of nature; after he had seen these extraordinary signs and workings of nature, the statement is, "After the fire a still small voice." That is, these phenomena of nature, while not complete revelations of God, served as fragmentary and partial revelations, and were preludes to "the still small voice" which the prophet afterwards heard. In the 3rd chapter of Exodus, when God commissioned Moses to go to the Israelites and redeem them from Egyptian bondage, "The angel of the Lord appeared unto him in a flame of fire out of

the midst of a bush: and he looked, and behold, the bush burned with fire, and the bush was not consumed." Here was a wonder, a miracle. "And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I." After God arrested Moses' attention by a prodigy he then goes on to commission him to emancipate Israel from slavery, and make known his name to them. The miracles, wonders and phenomena of nature are just preludes, introducing the "voice" of God.

#### God's Revelations in the "Still Small Voice" are Plenary

Now notice, after Elijah had witnessed the three phenomena of nature on Mount Horeb, a "still small voice" addressed him. It was a "still" voice. God is most really in the quietest and gentlest things. His greatest works are carried on in silence. The 19th Psalm, verses one to six, as translated by Lesser is as beautiful and musical as the chimes of wedding bells: "The heavens relate the glory of God, and the expanse telleth of the work of his hands. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech, there are no words, their voice is not heard. (But) their melody extendeth throughout all the earth, and to the end of the world their words. For the sun hath set a tabernacle among them; and he goeth out as a bridegroom from his chamber, he is glad like a strong man to run his course; from the ends of the earth is his going forth, and his circuit is unto their ends, and there is nothing hidden from his heat." And then, with a rapid transition from the wonders of nature to the revelation of God in his word, in the 7th verse, Leeser's translation reads: "The law of the Lord is perfect, quieting the soul; the testimony of the Lord is sure, making wise the simple." That is, as the greatest wonders of God in nature are quietly and simply done, so the wonders of his revelation in the work of enlightening and converting men, is a quiet work. Nature never does anything vociferously unless she is abnormal. In Mark 4:39 the sea roared. Nature is here abnormal; and the record says Christ "arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm."

ing men, is a quiet work. Nature never does anything vociferously unless she is abnormal. In Mark 4:39, the sea roared. Nature is here abnormal; and the record says Christ "arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm."

Now, according to Psalms 4:4, we are to "Stand in awe and sin not: commune with our hearts upon our beds, and be still." According to Psalms 46:10, we are to "be still and see the salvation of God." And Paul in 1 Corinthians 14, reasons elaborately about the word of the truth in its revelations, and the spirit of gentleness and quietness that should dominate his saints. In the course of his reasoning the apostle says: "Even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be

known what is piped or harped? For if the trumpet give an uncertain sound, who shall prepare himself to the battle? So likewise, ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken?" Applying the same principle to singing and prayer Paul continues: "Let us sing with the spirit, and sing with the understanding; pray with the spirit, and pray with the understanding also." At verse 26 he says: "When ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying. If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; let him speak to himself, and to God. Let the prophets speak two or three, and let the other judge. If anything be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy one by one, that all may learn, and all may be comforted. And the spirits of the prophets are subject to the prophets. For God is not the author of confusion (Greek tumult, unquietness), but of peace, as in all churches of God." The criterion of a man's religion is not how loud he can shout "hallelujah;" the test is the quality and quantity of the fruit of the spirit he bears. The spirit of God works in nature quietly, works in the truth quietly. On the other hand, according to James 3rd chapter, the unquiet is not of God. "If ye have bitter envy and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion (Greek, tumult, unquietness), and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." One bud of life, one flower of promise, one grain of golden fruitage, is worth all the cyclones, tornadoes, earthquakes, and thunder in the world.

When God addressed Elijah on Mount Horeb, the voice in which he spoke was not only still but also small: "A still small voice." Feebleness hides in the apparently overwhelming; Almightiness hides in the apparently innocent. A dog that is all bark has no bite; in fact a dog cannot bark and bite at the same time. A man who blusters and flusters is weak. It takes strength. Godlikeness to be constitutionally quiet, still, reserved. Job 26:7-14 describes the Almighty in his workings in nature. In every display of omnipotence there is visible elements of stillness and smallness. Notice this fact in Job's words: "He stretcheth out the north over the empty place, and hangeth the earth upon nothing. He bindeth up the waters in his thick clouds: and the cloud is not rent under them. He holdeth back the face of his throne, and spreadeth his cloud upon it. He hath compassed the waters with bounds, until the day and night come to an end. The pillars of heaven tremble and are astonished at his reproof. He divideth the sea with his power, and by his understanding he smiteth through the proud. By his spirit he

hath garnished the heavens; his hand hath formed the crooked serpent. Lo, these are parts of his ways: but how little a portion is heard of him? but the thunder of his power who can understand?"

Beloved, just look at Jesus Christ, the author and finisher of our faith. He was a babe born in a manger; see his chubby hands and feet; realize what Paul meant when he said "he was crucified through weakness." Yet he was "God manifested in the flesh" (First Timothy 3:16); "God was in Christ" (Second Corinthians 5:19). These remarks are not only true of his first advent, but even when he comes in "the glory of his power," and in the glory of the angels, and of his Father, at one stage of his manifestation he comes from Mount Paran, and his glory covers the heavens, and the earth is filled with his praise. "His brightness was as the light; he had horns coming out of his hands; and there was the hiding of his power" (Hab. 3:3, 4). It is like God to be still; it is Godlike to be small.

One more thought: we must not undervalue agencies because they are weak and insignificant; for in Haggai 2nd chapter we have this statement in the 3rd verse concerning a time when feebleness, darkness and discouragement were in the ascendancy. Notice what a cheerful view God takes of the situation: "Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing? Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts" (Hag. 2:3). Discouraging times, and yet God appeared on the scene and said, "Be strong and work." God was identified with them and with their cause. In Zechariah 4:9; "The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you. For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth." Why, beloved, we are a small, despised, ostracized little flock, but infinite potentialities are wrapped up in our weakness and insignificance. According to Isaiah 60:21, we are to be the subjects of this coming glory: "Thy people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one shall become a strong nation: I the Lord will hasten it in his time." In Zechariah 12:8 the promise is: "In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them." God is identified with those that seek the kingdom of God. To them he gives this promise of cheer: "Fear not, little flock; it is your Father's good pleasure to give you the kingdom" (Luke 12:31, 32).

## THE BIBLE

### A Higher Critic Refuted, and the Bible Defended

Among some of the brightest minds filling the pulpits in the nominal churches in the city of Cleveland; quite a sensation has been caused by probably the brightest mind of them all (Dr Dan. Bradley), declaring that the Old Testament is a series of "Old wives' fables," obsolete, out-of-date, and no longer needed, as a rule and guide to our faith and morals; that the New Testament is sufficient to inform us, respecting our duty to God and a knowledge of God's plan of salvation for the human race.

Bro. Huggins, in a masterful discourse upon "The Flood" pointed out that God has revealed himself only through two sources, viz: The great book of nature, in fine the universe and all its manifold manifestations, and the Bible. Paul in Rom. 1:19-32 points out what kind of men those are who ignore the scriptures and are governed in their thinking by the so called "book of nature." To know God outside of the revelation he has made of himself through the scriptures is impossible.

It does not appear anywhere in the scriptures, that the distinction of the two parts of the sacred scripture by the appellations of the "Old Testament" and the "New Testament," is of divine authority, though it is of very ancient use in the Christian Church. The original word both in the Hebrew and in the Greek, rendered "Testament" in this connection is more generally rendered "Covenant," and ought always to be so rendered (Heb. 9:15:17). It refers to the condescending manner, in which it has pleased God to deal with men by covenant transactions and engagements; and not merely by command and sanctions.

The covenant of works, (the law covenant) as distinguished from the covenant of grace, (The New Covenant), does not seem to be intended by "The Old Testament," for the covenant of grace and mercy was introduced immediately after the fall of Adam, by the promise that the "seed of the woman should bruise the serpent's head; the hope of believers in every age has arisen from that source: and all unbelievers, even under the so-called christian dispensation, remain under the condemnation of that covenant which Adam transgressed; the terms of which are simply, "Obey and live" (Rom. 5:12-21; Rom. 6:23). But of the New Covenant, which is of mercy and grace, all believers, from righteous Abel down to the present moment, are under. "For the law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17). Christ enlarged, unfolded, and simplified it. About four hundred years after God had established his covenant with Abraham, as "The father of the faithful." Read carefully and thoughtfully Gal. 3:15-29, Paul directly refers to this, pointing out it is the same exactly in substance as that believed and embraced by believers since our Lord's resurrection. If Dr. Bradley is not under this covenant, made by God to Abraham, and intimated to our first parents after they had sinned, then he has no part or lot in the Kingdom; and beloved let us not deceive ourselves. The only promises that Christ and his saints will be blessed by are recorded in the Old Testament, which Dr.



Bradley is trying "As evidence to throw out of court."

The Bible speaks only of three ages. The Mosaical (Heb. 9:26). This ended at the death of Christ when he said, "It is finished." The Gentile (Matt 13:49), which Christ calls "The end of this age;" and the milleneal (1 Cor. 15:24). "Then cometh the Lord 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."

At Mount Sinai it pleased God to make a covenant with Israel as a nation (Amos 3:1, 2). The Mosaical dispensation, and the writings of the prophets to some extent related to that period, during which this national or law covenant was in force. But notice the prophets themselves speak of the change, which would take place in the days of the Messiah as a "New Covenant," distinguishing it from that which was made with Israel when brought out of Egypt. This, Paul says, waxed old, and was ready to vanish away," (Ex. 19:5; Gen. 31:31-34; Heb. 8:7-13).

At the opening of the so-called Christian or gospel dispensation these predictions as recorded in the scriptures above cited, were fulfilled; and as the writings of the apostles and evangelists relate principally to the dealings of God with his church since that time, or rather in the days of our Lord's ministry here upon earth, the "Mediator of the New Covenant"; this part of the Bible has received the appellation of the New Testament or New Covenant; and that part which was published before his coming, is called the Old Testament or Covenant. Thus they are distinguished from but are by no means opposed to each other. The same revelations of our glorious heavenly Father, and the same principles of views of true religion, pervade both. Read James 1:27, then read Hebrew 11th chapter and see how much your understanding of God's promises and covenants are superior or clearer than theirs. The whole series of sixty-six books reciprocally establish the authority and illustrate the meaning of each other; and even those parts of the Mosaic law, which we are not now required to obey as commands, are replete with important instructions. In short, the whole is the unerring word of God.

In conclusion, the writer wishes that Dr. Bradley could read this from the pen of H. L. Hastings, showing how much of the New Testament really consists of the Old, so if we eliminate the Old we have no New remaining: "Our Savior not only referred to and endorsed the Old Testament scriptures as a whole, mentioning their three divisions, the Law, the Prophets, and the Psalms, but he also referred specifically to some twenty-two out of the thirty-nine Old Testament books. In the book of Matthew are references to 88 passages in ten different Old Testament books; in Mark to 37 passages in ten books; in Luke to 58 passages to eight books; John has 40 references to six books; Deuteronomy and Isaiah, the two books most vehemently assailed by modern critics, being oftener quoted than any other books of the Old Testament. In the 89 chapters of the four gospels the list given in Bagster's Bible notes 200 references to or quotations from Old Testament books. In the 16 chapters of Romans are 74 quo-

tations or references; in Corinthians there are 54; in Galatians 16; in Ephesians 10; in Hebrew 85; of which 27 are in the eleventh chapter; and Revelations closes the count with 24 quotations from or references to 25 Old Testament Books.

"The entire New Testament contains but three sentences quoted from the vast mass of the literature of the whole heathen world. (Acts 17:28; 1 Cor. 15:33; Titus 1:12), but in the 260 chapters of the New Testament there are not less than 832 quotations from or allusions to the Old Testament scriptures; Ezra, Nehemiah, Esther, and the song of Solomon being the only books omitted from the list.

"These 832 quotations are scattered through 24 of the 27 books of the New Testament, including every book except three brief personal letters, the second and third epistles of John's and Paul's epistle to Philemon; there being an average of 3½ quotations from books of the Old Testament in each of the 260 chapters of the New Testament. The apocryphal books are not quoted at all."

Surely, beloved, we are sanctified by the Truth. "Thy word is truth."

GEORGE B. ALLDRIDGE.

#### JUDGMENT FOR THE DEAD

"And the dead were judged out of those things which were written in the books" (Rev. 20:12).

What part of man is judged? Inspiration answers, the dead were judged.

First. If the soul does not die, it is not judged; for it is the "dead" that are judged.

Secondly. If the soul is not judged, it cannot be rewarded.

Thirdly. Thus the soul is neither saved or dammed, if not "judged" or rewarded. In other words:

First. If the body only lives, the body only will be judged, for it is the "dead" that are to be judged.

Secondly. If the body only is judged, the body only is to be rewarded.

Thirdly. Thus the body only will be saved or dammed; this would fill the kingdom with soulless bodies of the holy, and fill hell with the soulless bodies of the wicked, and leave the poor soul out of the question. But:

First. If the whole man dies, the whole man is to be judged.

Secondly. If the whole man is judged, the whole man is rewarded.

Thirdly. Thus the whole man is either saved or dammed.—Sel.

#### PROGRESSION OF SOULS

Assuming that the human soul is an entity, a distinct person of itself, which survives the stroke of death, it is claimed by many that it enters upon a state of progression as soon as it leaves the body. To this we reply, if it progresses either in a moral or intellectual sense, no matter how slowly, it would ultimately attain to a higher position than Jehovah now occupies, unless he also progresses; and if God progresses, then he ever has progressed; hence there must have been a time when he was inferior to man! —Ex.

# THE RESTITUTION

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## EDITORIAL

### JUST PUBLISHED

#### The Sermon Entitled "Denying the Faith"

This sermon deals with both doctrinal and practical verities of the truth. It calls those who know the gospel to obey it; it calls those who have obeyed it to keep their white garments clean, that when the Bridegroom comes they may have on wedding garments, and as espoused virgins, become the wife of Christ by the "marriage of the Lamb." "It is fine," writes Brother J. F. Wagoner, "and is meat in due season. We need more like it."

We have advanced the money to pay for the publication of this sermon. We ask our readers to assist us financially, morally, and spiritually, by buying and scattering this sermon everywhere. To the poor it will be sent for postage. To others the price is one copy, 5 cents; one dozen copies, 40 cents.

### SALVATION BY FAITH

We call your attention to Eph. 2:8: "For by grace are ye saved, through faith, and that not of yourselves; it is the gift of God." In some meas-

ure this common translation seems to sanction the idea we often hear expressed, that faith is the gift of God, and that men cannot exercise faith unless under the immediate influence of the Holy Spirit. Let us examine that passage from Paul carefully, to be sure that we get his meaning, and not some one's opinion about it.

In the first place, the Syriac, the Diaglott and Whittingg, and Henderson, and Rotherham, and Campbell and McKnight, and Dr. Adam Clark read: "For by grace (favor), are ye saved through faith; and this not of yourselves," instead of, "and that not of yourselves." But what is it, that is not of ourselves? The answer is, the gift of God is not of ourselves. What is the gift of God? The salvation, the life. How do we know? Well, Paul says so. He says in Rom. 6:23: "The wages of sin is death, but the gift of God is eternal life." You see from this that Paul does not mean that faith is the gift of God, but the salvation or life is God's gift; it must be accepted as a gift: the moment we think to merit it, that moment we debar the gift.

Now we turn from those who think to merit salvation, to the opposite extreme. They think they are so very helpless that they cannot even believe, except under the direct influence of the Spirit. But observe, "By grace (favor) are ye saved." It cannot be purchased or merited; but at the same time you have to use some means. What is it? Answer, faith. "Through faith," says the apostle. Paul states in Rom. 1:16 "the gospel is the power of God unto salvation." To whom? "To every one that believeth." This, then is the test. God bestows his gift on those only who believe his gospel. He sent his Son, gave his only begotten Son, that "whosoever believeth on him might have everlasting life." No others! Now in the nature of things, faith could be no test if God had to supply the gift and the faith too. Plainly God expects man to have faith in him, or miss the great salvation. Plainly, man has the ability to believe or God would not expect it of him. "Without faith it is impossible to please God." How would faith on the part of man please God, if God had first to infuse it into him? He would be obliged to have faith, under those circumstances whether he would or no. He could not help it. How could the compulsory exercise of faith please God? If someone was obliged to treat us well; it would not please us. If he treated us kindly voluntarily, it would please us. So it is with God. Faith in him pleases him; want of faith in him displeases him (Eph. 2:8), then, does not teach that faith is the gift of God. "Saved by grace through faith," and God's free gift, lest any should boast." This is Rotherham's translation. Henderson's is as follows: "And this matter of salvation by grace is not from you; it is the gift of God."

We would not have dwelt so long here had we not recently read a sermon by Jabez Bunting, of London, called the Hercules of Methodism in which he said: "True faith is supernatural." Just think of that! He continues: "You must believe. Believing is your act; but it is the act of a heart renewed by divine grace! True faith is the immediate effect of a direct influence of the Holy Spirit." To us this is very absurd. There is here

so much error crowded into so few words. Paul says we are saved by favor, through faith; and this great pulpit orator says the heart is renewed first, and then the man believes. No wonder, after that, we are told it is no matter what we believe if we are only sincere. No wonder that sincerity is said to be all sufficient when it is said men's minds can be renewed without faith—renewed before they have faith. Did Jesus talk that way? Did he not say it was whosoever believeth in him should not perish? Would he speak thus to those whose minds had been renewed? But it is refreshing to turn from Bunting to Dr. Adam Clark. On Eph. 2:3 he says, of the word "this:" "It is in the neuter gender, and cannot stand for faith which is the feminine; the word 'this' has the whole sentence that goes before for its interdependent." He then forcibly adds: "God never believes for any man, any more than he repents for any man."

### BAPTISM FOR THE REMISSION OF SINS

#### Lesson XIII

"Teach all nations baptizing them into (eis) the name of the Father, and of the Son, and of the Holy Spirit" (Mat. 28:19). "He that believeth and is baptized shall be saved" (Mar. 16:16). "He commanded them to be baptized" (Ac. 10:48). "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins" (Ac. 2:38). "Why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord" (Ac. 22:16).

#### Remarks:

This lesson teaches that in order to be saved you must first believe "the gospel of the kingdom;" then be baptized "for the remission of sins," and continue afterward to "walk in newness of life." Thus, at the resurrection morning, "an entrance shall be ministered to you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ;" even into that same everlasting kingdom which Daniel says shall be "under the whole heaven," shall fill "the whole earth," and shall never be destroyed, but shall stand forever" (Dan. 7:27; 2:35, 44; 2 Pet. 1:11).

### Baptism Is Immersion and Essential

#### Lesson XIV

"There went out unto him all the land of Judea and they of Jerusalem, and were baptized of him in the river of Jordan. \* \* \* And it came to pass in those days that Jesus came from Nazareth of Galilee and was baptized of John in Jordan. And straightway coming up out of the water he saw the heavens opened, and the Spirit, like a dove, descending upon him" (Mark 1:5, 9, 10). "John also was baptizing in Aenon, near to Salim, because there was much water there" (Jno. 3:23). "When they were come up out of the water, the Spirit of the Lord caught away Philip" (Ac. 8:38, 39). "Planted together in the likeness of his death \* \* \* Buried with him in baptism wherein also ye are risen with him" (Rom. 6:3, 4; Col. 2:12). "Having our bodies washed" (Heb. 10:22). "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (Jno. 3:5).

#### Remarks:

This proves that baptism is immersion by saying they were "baptized in the river," went "down into the water," came "up out of the water," etc. Also by the wonderfully plain symbols employed to describe it; as a burial, a planting, a birth, a resurrection. It proves, too, that baptism is essential, for "except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." A believer of the gospel of the kingdom is born out of water (ex huiusmodi) when he comes forth from it at baptism and afterward born of the Spirit when the "mortal body" is quickened into spirit-nature (divine nature) at the resurrection (Col. 1:18; Rom. 8:11; 2 Pet. 1, 4). Through the merits of the blood of Christ, baptism is made the act in which a believer of the gospel of the kingdom obtains "the remission of sins" that are past; and certainly all must acknowledge that remission of sins is essential to salvation. We take medicine "for" a sickness not because we are well of it before taking the medicine; so when "baptized for the remission of sins" it is not because they have been remitted before baptism, but because we desire, like Paul, to "wash away" our sins in the act of baptism. So Naaman was not freed from his leprosy—a type of sin—until the act of dipping in the water; and this is written "for our admonition" (1 Cor. 10:11). Baptism, important as it is, will not save you without believing the gospel of the kingdom, and walking in newness of life, nor would all these combined save you but for the atoning blood of Christ for "without shedding of blood is no remission" (Heb. 9:22). Why take it for granted that the dying thief had never been baptized? His wonderful intelligence in acknowledging the Messiah, whom so many others had deserted, might lead us rather to suppose that he had—perhaps by John; and that on giving evidence of contrition, the Savior, who was then personally present, extended his pardoning mercy. James 5:19, 20, indicates that a somewhat similar restoration is not impossible—"brethren, if any of you do err," etc. See also Galat. 4:1. Besides it seems that the gospel ordinances were not fully established in place of the Mosaic before the death and resurrection of Christ: "He taketh away the first that he may establish the second" (Heb. 10:9). Baptism is also proved essential by the fact that it is a divine command—"Then commanded he them to be baptized."—"Be baptized every one of you."—"Be baptized and wash away thy sins" (Ac. 10:48; 2:38; 22:16). "If you love me, keep my commandments" (John 14:15). "Blessed are they that do his commandments" (Rev. 22:14). The pure and spotless Lamb, who knew no sin, humbly submitted to baptism: it is therefore utterly preposterous to think that persons in these days can afford to neglect it. Beware, I beseech you, of classing yourself among those wicked persons of old who "rejected the counsel of God" in "being not baptized;" for no one can be saved who rejects the counsel of God (Lu. 7:30, with Prov. 1:24-33).

Honest readers, how can you resist the plain and positive testimonies of Scripture contained in these lessons? Read them again and again, till familiar with them. Let no "fowls," by their arts of quibbling and sophistry, "catch away" from you

this precious "word of the kingdom" (Mat. 13:4, 19 23; Jer. 23:30). You must admit that we cannot be saved if we refuse to believe that gospel which the Lord Jesus and his apostles preached 1900 years ago. And, as proved in Lesson 12, they preached the gospel of the Kingdom. Therefore, we cannot be saved if we refuse to believe the gospel of the Kingdom. There is no flaw in this logic. And since the Savior and his apostles constantly preached the gospel of the kingdom, two penalties would be incurred by rejecting it. 1st. The penalty of refusing to believe the only begotten and dearly beloved Son of God; and he that believeth not the Son shall not see life, but the wrath of God abideth in him" (Jno. 3:36.) 2d. The penalty of rejecting the words of the apostles; and "it shall be more tolerable for the land of Sodom and Gomorrhah in the day of Judgment than for "one who rejects the words" (Matt. 10:14, 15; Ac. 13:51). O then, do not, by unbelief, incur either of these fearful penalties; for the Lord is merciful and gracious, having no pleasure in the death of the wicked; but rather "that the wicked turn from his way and live" (Eze. 33:11). Belief and faith are the same; and what the Lord requires is, of course, not a "faith without works," which "is dead;" but he requires a living faith—a faith which "works by love, purifies the heart, and overcomes the world" (Jas. 2:20; Gal. 5:6; Acts 15:9; Heb. 5:9; 1 John 5:4). Now, truly believing in the Son is, with such a faith, believing what he preached, namely, the gospel of the kingdom. This gospel—as plainly proved in these lessons—teaches that in the morning of the resurrection the Lord Jesus will personally return to the earth and establish here his eternal kingdom, in which he will give endless life and happiness to all who, in faith and obedience, are redeemed by the precious blood of Christ, who died for our sins, was buried and rose again the third day according to the Scriptures. If, still unbaptized, you believe this gospel and desire to be saved in that soon-coming and blissful kingdom, "Why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16).

### "I KNOW YOU NOT"

"Lord, Lord, open to us. But he answered and said: Verily I say unto you, I know you not" (Matt. 25:12). The foolish shall not stand in thy sight; thou hatest all workers of iniquity, (injustice, wickedness), Thou shalt destroy them that speak leasing, the Lord will abhor the bloody and deceitful man (Ps. 5:5, 6). Now we know that God heareth not sinners, but if any man be a worshiper of God, and doeth his will, him he heareth (John 9:31). What is God's will? That with well doing you may put to silence the ignorance of foolish men; and it is better if ye suffer for well doing, than for evil doing, and if ye suffer according to the will of God, ye commit the keeping of your souls to him (1 Pet. 2:15; 3:17; 4-2, 19). The world passeth away and the lust thereof; but he that doeth the will of God abideth forever (1 John 2:17). For what is the hope of the hypo-

crites? (Job. 27:8, 9; 35:12; Prov. 1:28). They cried but there was none to save them; even unto the Lord but he answered them not (Ps. 18:41).

According to the signs at the present time, we are very near the time when there will be a great disappointment among men, so many are wise in their own conceit (Prov. 3:7; 26:12; 28:11; Rom. 12:16). They seem quite certain that the Lord will not refuse to recognize them, although they know they have left their first faith, and have joined a class that are more liberal. Right there is where their light has gone out, for lack of oil, and they may plead and cry, "Lord, Lord, open to us," but hear their doom. "I know you not." Brethern, there is but one plan of saving mankind, and that is God's plan, Noah was saved by God's plan, and all that would not submit to God's commands were lost. Soon will come another time of saving and destroying. Which side are you on? Remember as you live, so will be your reward. We can only save our own soul (and that is saved by righteousness). "If I send a pestilence into the land, and pour out my fury upon it in blood, to cut off from it man and beast; though Noah, Daniel and Job were in it, as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own soul by their righteousness (Ezek. 14:14-20).

A man is known by the company he keeps. If he keeps company with unbelievers he is classed with them. "The Lord of that servant will come in a day when he looketh not for him, and will appoint him his portion with the unbelievers" (Luke 12:46; 1 Cor. 14:23). Be ye not unequally yoked together with unbelievers. Come out from among them, and be ye separate and I will receive you (2 Cor. 6:14, 17). They could not enter in because of unbelief (Heb. 3:19).

If we enter into God's rest we must believe something that he has commanded us to believe, here is that creed again! "Well, we cannot help it." We want to be saved, and enter into God's rest, and we cannot, unless we believe something, and we must believe the same thing that other fellow did, that was saved. Those that are classed as unbelievers, although not saved, still they have "a creed." They really believe something, but it is not what Christ commanded to believe in order to be saved. So he can say to all the unbelievers "I know you not." What a fearful day that will be!

Why will people strive so hard to put their belief in with the ranks that are popular with the masses? Come now, be reasonable; listen to James: "Whosoever therefore, will be a friend of the world, is the enemy of God" (James 4:4). Also Paul: "If I yet pleased men I should not be the servant of Christ" (Gal. 1:10). "But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God which trieth our hearts" (1 Thess. 2:4; Prov. 17:3).

"Brethern! there are two classes: To the one he will say, Come, ye blessed of my Father, inherit the kingdom;" to the other, "I know you not."  
E. W. KNAPP.



## IMPORTANCE OF CHRIST'S SONSHIP

"As my Father hath taught me, I speak these things. And he that sent me is with me. The Father hath not left me alone; for I do always those things that please him."

That Jesus is the Christ the Son of the living God is the foundation of redemption, substance of the Christian religion. Some may not be able to comprehend it, for it is difficult to comprehend, so when Peter gave expression to the idea as quoted above, the Savior made the comment that only the Father had to him revealed it. There are certain truths that dawn on us when argument is quite useless—at last for the time being. There is nothing so plainly revealed in the scriptures than that eternal and supernal rescue was needed, if the human family were to be redeemed back to God their maker.

Now Jesus makes certain definite claims for himself as the redeemer that would be absurd in any ordinary person. There is the claim that he "laid down his life" and that "no man took it from him." This in connection with other claims, seems to imply that death in the ordinary sense was not his portion, and he thus differed from ordinary mortals. Now this claim was verified in his resurrection when he "took it (his life) again." Although this claim was astounding to his disciples then, and may be to some of us now, there are others equally or even more so. For instance: the claim that he was Lord of the Sabbath, and thus superior to the law that governed his fellows, only submitting to it, as he did to death, voluntarily and not necessarily. But more wonderful still, in my opinion, is his claim as quoted at the head of this article in which he claims perfect knowledge of, as well as perfect obedience to the divine will. When we look at our wavering, quavering selves as well as our neighbors, and observe the variety of opinions about which we argue and quarrel and fight, we can readily realize how much of a claim this is, and that any ordinary human being of ordinary parentage could quietly sit down and utter such extravagant claims and be listened to, then and throughout all the ages since then, is much more difficult to credit than it is to believe that he was what he claimed to be, namely, the Son of God.

Years ago it used to trouble me to understand how anyone could know anything without being told of it in human language. That was before I had carefully observed the many other handiworks of God that he has spread out before us for our instruction. Since then I have noted and learned that intuitive knowledge is one of the most conspicuous things in all nature, and that all the other creatures not only inherit the physical structures and the characteristic traits of their parents, but with them also a complete encyclopedia of knowledge that fits them for their place in creation. And moreover, this knowledge develops in them ahead of the structural development, and so prepares for it. Thus although it took the human race several milleniums to think out and practice the art of flying, the young robin will pitch itself out of the nest even before the pin feathers of its wings are fully grown; and the chicken hatched duckling will wiggle his fuzzy tail delightedly the first time he waddles his way into the streamlet.

They know because they are offspring of their parents. And our Lord knew the will of the Father. Although Jesus was the only begotten Son, he wasn't the only son spoken of in the Scripture. Adam was the son of God also, made in his image, endowed with supernal faculties, and was in close communion with his maker on the one hand, and with his "environment" on the other; but as by him, our first father, the birth-right and inheritance was lost, it was obviously necessary that a second man should develop not on the plane of deficiency to which the human race had been reduced, but on the original divine elevation of our first parents, superior to death and undefiled by falsehood, supreme lords and legislators, subject only to the will of the Father directly communicated. This is the position that Christ claims for himself, with power also to confer the divine kinship to those who trust in him, to those whom the Father intuitively "calls," of whom "he openeth their ears and sealeth instructions"—it is this secret leading of God's Spirit that we most need to lead us with all truth.

J. F. GELLETTY.

## THE KING'S MESSAGE

## "Jesus Is Coming Again"

The greatest event of the future is the fact that Jesus is coming again to this earth; coming to take the throne of his father David and rule, with judgment and justice, all the nations of the earth. All that God has spoken by the mouth of all his holy prophets concerning a glorified Messiah, reigning in majesty, Christ will fulfill as certainly as he fulfilled all the prophecies concerning a suffering Messiah. He is coming to restore all things which have been spoken of by all his holy prophets since the world began.

Millennial Day, we hail thy coming, as a morning without clouds, after a night of darkness and tempest. Reader, may this joyful tidings of "peace on earth" fill your heart with joy and gladness. "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord: and he shall send Jesus Christ which before was preached unto you; whom the heavens must receive until the times of restitution of all things, which God has spoken by the mouth of all his holy prophets since the world began" (Acts 3:19, 20, 21).

1 Thess. 4:16. The Lord himself shall descend from heaven.

1 Thess. 4:16. The dead in Christ shall arise.

1 Cor. 15:51. Dead and living saints changed to immortality.

1 Thess. 4:17. Caught up together to meet the Lord in the air.

Isa. 26:19-21. They are hid for a little moment until the "indignation be over past."

Luke 12:36-37. "They that were ready went in with him to the marriage and the door was shut" (Matt. 25:10).

Zach. 14:4; Acts 1:11. He will come to earth then with all his saints with him, to the same Mount of Olive.

2 Thess. 1:7, 8, 9. "In flaming fire."

Matt. 24:30. "In clouds of heaven with power and great glory."

Rev. 1:7. "Every eye shall see him."

2 Thess. 2:8. That wicked one destroyed with the brightness of his coming.

Matt. 25:31. He will sit on his throne.

Acts 15:16. The restored throne and kingdom of David.

Ezek. 21:25-27; Luke 1:32; Jer. 33:15 to end.

Dan. 7:13, 14, 22. The saints are to possess the kingdom.

Dan. 7:27. The kingdom under the whole heaven.

Isa. 21:23. Reign in Mount Zion.

Jer. 3:17-18. Jerusalem the throne of the Lord.

Ps. 87:3. "Glorious things are spoken of thee, O City of God."

Zech. 14:16-17. Go up to worship the king at Jerusalem.

Ps. 2:8-9. The heathen for thine inheritance.

Ps. 72:11. All nations shall serve him.

Isa. 60:12. Those nations that will not serve shall perish.

Rom. 11:26. Judah and Israel to become one nation.

Micah 4:27. The Lord shall reign over them in Mt. Zion.

Isa. 2:4. "No more war." Peace on earth.

Ezek. 36:24-35. This land like the garden of Eden.

Isa. 35:1-2. The desert shall blossom like the rose.

Isa. 55:13. Instead of thorns—beautiful trees.

Isa. 11:6-10. Shall not hurt nor destroy.

Isa. 65:17-25. Long life to the people—as the days of a tree.

Isa. 60:21. They shall inherit the land forever.

Ps. 37:9, 11, 22, 28, 29, 34. "Evil doers cut off."

Matt. 5:5. "The meek shall inherit the earth."

Isa. 11:10. "His rest shall be glorious."

Hab. 2:14. "The earth shall be filled with the knowledge of the glory of the Lord."

Num. 14:21. "As truly as I live, all the earth shall be filled with the glory of the Lord."

Luke 2:14. "Glory to God in the highest, and on earth peace, good will toward men."

Upon the word of the Almighty we rest our hope that Christ will come to earth and fulfill all that the prophets have spoken. Space will not allow our telling all the good news God has revealed in his Holy Word. Go to the Sacred Library and read its volumes and learn of the glad time to come, when there shall be no more curse on this earth, no more sorrow and mourning, no sickness, no death. The last enemy to be destroyed is death (Isa. 51:11; 25:8; 33:24; 1 Cor. 15:25-26).

Christ's coming to earth again will turn our sorrow into laughter, our mourning into rejoicing. It will bring back the sleeping dead; it will immortalize the saints; it will beautify the earth, and bring gladness and peace to the inhabitants of the earth. Come, Lord Jesus, and come quickly (Rev. 22:12; 22:20-21).

HARRIET E. BOICE.

## MANNA FROM HEAVEN

"Our fathers ate the manna in the wilderness, as it is written: He gave them bread out of heaven to eat" (John 6:31).

Since the days of the Bible manna has been taken as the emblem of spiritual food, the "bread of life, that whosoever eateth shall not hunger;" and that it had actual or material existence has been doubted. But there fell during a copious shower of rain recently in the vicinity of Mardin and Diarbekir, Asiatic Turkey, a substance that analysts declared to be the veritable manna of Bible days.

It was in the form of small globules about the size of millet seeds, and though yellowish on the outside was perfectly white within. The inhabitants eagerly gathered it up and with it made excellent bread, for it proved floury, palatable and nutritious. Samples were sent to Paris, where chemists declared it to be a vegetable substance of the lichen family, scientifically known as *lecanora esculenta*. This lichen, found in the most arid mountains of the desert of Tartary, grows so close to the ground among the pebbles that it can be distinguished with difficulty.

In 1828 Parrot, a great traveler of that period, brought home a quantity of this substance from Persia, where a shower caused it to cover the ground to the depth of several inches. The inhabitants gathered it in great quantities, and cattle ate it as if it were a rare treat.

Scientists explain the shower of manna in this way: Waterspouts are not infrequent in the country where it grows, and it is believed the lichen was gathered up in one, carried by a vaporous wind at a high altitude, falling to the earth again in a rain shower.

Then said Jehovah unto Moses: Behold, I will rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may prove them whether they will walk in my law or not. \* \* \* And when the dew that lay was gone up, behold upon the face of the wilderness a small round thing, small as the hoar-frost on the ground" (Ex. 4:14).—Selected by Bro. Tomlinson.

To meet with success something more than a small effort, or a series of small efforts, is necessary. It is not by short, fitful jerks, but by long, vigorous pulls that a boat is forced against the current. The oarsman stretches himself to his work, puts all his momentum into it, does not rest upon his oars long enough to be carried back by the current, but perseveres, and in this way only can he reach his goal. It is just the same in life—the long, strong pull conquers all opposing forces.

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ROBERT G. HUGGINS, Editor.

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## EXTRACTS FROM ANNA'S LETTER

### Written to Her on Universal Restoration

How can you, possession so much intelligence and natural perception of the fitness of things, for one moment believe in universal restoration? If you stop to consider what it involves you will, I think, see how utterly impossible that such can be in the very nature of things. Who can believe that all that have lived and died of Adam's race will be restored—the millions in whom, by hereditary descent, the God was buried, the animal alone surviving, being the natural sequence of sin; the debauchee, haters of men, sensual, despisers of all that is good; the low and beastly of all nations; natural born fools, or idiots upon whom has been visited the sins of generations until reason and intelligence no longer hold sway. The infant of a day; the dead, born and unborn—where can we draw the line, at conception, or what might have been? All to be saved! The fruit of the most licentious, begotten with a curse, reeking in all the degradation of the flesh, born with a curse, and lives but to curse—all to be resurrected, restored, saved! Heaven forbid, for if such is to be the heritage of all who have lived, and are to live, then blessed have been the dwellers at Five Points, New York, and Whitechapel, England, and of all the slums of vice and crime of every city who have so largely contributed to the redeemed of God, to the family of the saved!

The very thought is shocking to the feelings of even common humanity. Why put limits of law to the licentious, the libertine, if the fruit of beastly indulgence is to be saved? It is only the fittest that survive in every department of life. It is not only unreasonable, but in the very nature of things impossible. Thousands of men are born and grow up with neither mental organisms nor desires such as are necessary to salvation—actually incapable of comprehending God or of enjoying that existence which becometh the saints Solomon well understood this when he said: "Though thou shouldest bray a fool in a mortar, yet his foolishness will not depart from him." Again, "A fool (self-confident person) hath no delight in understanding."

This incapacity on the part of thousands is because they are lacking in brain organization in consequence of sin of birth and of environment. Such incapacity can not be overcome but by reorganization, which involves the destruction of the one to be replaced by a better. Hence universal restoration is an impossibility, according to their own admission that all must eventually believe and obey God, which the naturally incapacitated

can not do. It is utterly out of the power of man to set aside this position, as it is the only logical deduction from the premises. It is not only in accord with the facts with which we become conversant in every department of nature, but it is in strict accord with all scripture teaching. Abortion is as much the order of the present arrangement as is perfection.

Trial is necessary to exaltation. If all are to be perfected any way trial becomes unnecessary, for trial implies a chance of failure; if there be no chance of failing trial would be uncalled for. Yet the Master himself was made perfect through trial, being tempted as we are. As in the Grecian race, so in the Christian race, all do not win. Those who hold fast the confidence unto the end is the principle upon which all are saved. Some will abort. The very language implies it. Then there are the thousands who never enter the race for life. The very preparation is repugnant to them. "Ye will not come unto me that ye might have life," is an inborn characteristic of human nature, and always must be till the work of redemption is completed and the seed of Cain destroyed, not saved. The enmity between the two seeds was to continue till the serpent seed was bruised in the head, not saved.

Yes, it is true we can not see all things alike. It is because of man's inability to know the right or to reason correctly, that God has made a revelation of himself and his purpose, and in so doing he made it known that in order to be "justified" we must be "conformed to the image of his Son." If universal restoration were true there was no necessity for saying: "Whom he did foreknow he also did predestinate to be conformed to the image of his Son." The words plainly teach us that he did not foreknow everybody. Restoration being true, the apostle would have said: "He did predestinate all to be conformed to the image of his Son. While it is impossible that we see alike in all things, yet I hold it is necessary to see and understand the truth that saves alike."

But if you are totally given over to restoration it matters not to you; we shall all be restored any way. You may answer: "The world will come to think near enough alike to be fitted for salvation." That, dear Anna, is pure assumption, contrary to all experiences in every department of life and on every topic—social, civil, political, religious or biblical. If you hold it necessary to believe anything, in the strictest sense of that word, in order to a restoration, then it is a failure, for, as you say, "we can not think alike," or, to put it in your own words, "we are so constituted that it is im-

possible to see things in exactly the same light. God's way of life takes cognizance of this fact, and is expressed in the words: "He that believeth not shall be condemned." It would be folly to say: "He that believeth not shall be condemned" if there were none but what would believe.

You may say the words apply to those who are to be kings and priests. Suppose we grant it, the principle involved or expressed in the words is the same whether for kings or for subjects. Faith, or belief, is the mainspring of action in life, the foundation of every achievement in this life or the next. Not a passage occurs in the Bible that implies that man can be saved without faith and to assume that all men will believe or accept the "one faith" is to assume an impossibility, according to your own admission that "we cannot all see alike," and contrary to the tenor of the whole Bible, which is expressed in such passages as:

"I have set before you life and death;

"The wages of sin is death,"

"Be thou faithful unto death."

"Whosoever believeth on him should not perish."

You say: "The doctrine appears to me most reasonable, philosophical, scriptural, possible and Godlike, and, being honest in my convictions, I must suffer myself to appear wanting in logical and philosophical powers." I must now say that I did not intend my words to convey that Anna was wanting in "logical and philosophical powers," for I quite well understand that philosophically and logically she stood well among women, and both myself and Mrs. Thomas had remarked the same more than once. But Anna will not suppose that her abilities in that are not surpassed by some, that therefore there are some things which she may honestly regard as philosophical and logical that are not so. It is possible to be so blinded or misled by fancy or sophistry that a proper or even a natural exercise of our logical powers is impossible until the spell is broken.

I have given over forty years to a close and critical study of the scriptures, without fear or favor, without creed or commentary, in order to grasp the spirit's teaching, heedless as to where it might lead me. I was, if I may so speak, neither Jew nor Greek, orthodox or heterodox, but willing to believe whatever the scriptures taught, be it universal restoration or otherwise. I availed myself of both Hebrew and Greek lips. I read on both sides, on every side. Took no part in the varied discussions, but brought all things to one test of the word. Have stood fearless and independent, acknowledging no man master but Jesus the Christ. By this course I have been able to see the weaknesses and mistakes of many who have fallen into error growing out of a connection with this or that faction. Few if any have ever taken the stand I have taken, therefore none are as well prepared to say what is scriptural and what is not. I have investigated every claim to my knowledge of scriptural teaching. Universal restoration having been presented to me from different standpoints, I have given it careful consideration. Have met it, both in public and private, and am bold to say that it has no foundation in scripture, is neither reasonable nor philosophical, and in the

very nature of things impossible. Whoever can not to see are either blinded by fallacy or have yet to understand the spirit's teachings, for it is not taught in the scriptures.

At the risk of being considered too self-conscious, I may say that after forty years study of the word, with the key to the interpretation thereof—a knowledge of "the things of the kingdom of God and name of Jesus Christ"—with no theory to serve or abandon, I am prepared to say what it teaches and what it does not, on all important issues. As you look upon much of the teachings of the sects, knowing that it is error, and discerning clearly where they may make their mistakes, so look I upon all theories or teaching in regard to the Bible. Excuse my seeming boasting or egotism, for such is not intended, but rather a simple statement of the facts.

J. H. THOMAS.

## PARTAKERS OF OTHER MEN'S SINS

Flora A. Wood

In 1 Tim. 5:22 we find these words: "Neither be partakers of other men's sins; keep thyself pure" (from other men's sins). A very important question then is: How do we become partakers of other men's sins?

Let us consider this question for a little while. If one should be angry and call us harsh names, and speak unkind and unjustly to us, and we should try to be a little more cutting than they in our reply, are we not partaking of their sins of anger and injustice? Remember the words of our Lord, "When ye are reviled, revile not again." So have we broken two of our Lord's commands. If one overreaches us, and in some way "gets the best of us," and we say, "I will get even with him if I can," and we do, are we not partakers of his sin; and again we break two commands of one whom we have promised to obey. "If any man will take thy coat let him have thy cloak also." If one metaphorically strikes us, and we "hit back," are we not partakers of his sin, and again disregard the command, "I say unto you that ye resist not evil?" If one comes to us with a base insinuation against a brother, and we listen and immediately begin to "peddle" it out, I wonder if we are in the most contemptible way a partaker of his sins, and we forget the command which says, "Speak not evil one of another, brethren;" "Thou shalt not go up and down as a tale-bearer among thy brethren."

If we stay away from the study of God's word because Brother A or Sister B will not come, are we not partaking of their sin, and breaking the command to "assemble ourselves together," and so much the more to exhort one another, as we see the day of judgment fast approaching? If one comes to us with outstretched hand whom we know is blaspheming that holy name by which we are called, and we give him our hand in Christian fellowship, bidding him Godspeed in his work, I wonder if ye are not partakers of his sin to that extent that in the eye of God we are classed with him? In 2 Tim. 3:5 the spirit speaks of a class arising in the last days who will have a form of godliness, but deny the power thereof." From

such we are commanded by the spirit to "turn away." It is well, then, to ask what is this "power" which is denied by those who have only a form of godliness. Let Paul answer: "Christ the power of God" (1 Cor. 1:24). In Acts 5:29 all our Lord's apostles say "we ought to obey God rather than man." Read carefully the following scriptures: Gal. 1:8, 9; 1 Cor. 16:22.

Because one is by nature kind, loving, pleasant and agreeable, shall we forget Jesus' command that we must forsake all others, if need be, if we would have him? Finally, can we call any of God's commands "little ones," and go on breaking them, and be judged guiltless?

Peter speaks of a time when the church will pass through a fiery trial which will test her obedience. John in Revelations speaks of a time coming when the servants of God would be sealed in their foreheads just before the earth, the sea and the trees were to be burnt. The book of Revelations is a book in which the truth is set forth by signs or symbols. What could the "forehead" symbolize but the mind or intellect? What is it to "seal?" Webster gives many definitions. One seems to apply particularly to this text of scripture. It is this: "To mark as one's property and secure from the danger threatened, so will he secure from the danger." "God is sealing his servants to secure them from the danger threatened, so he will be sure of his property, or those belonging to him.

What is the seal which is impressed upon us which shows we belong to God? Jesus says in John 8:32: "The truth shall make you free." In John 17:17 he says: "Sanctify them through thy truth. Thy word is truth." Sanctify, to separate, to set apart. What sanctifies us? "The truth." Now if it is the truth that sets aside for God, is not the seal which marks us as God's property, and sets us aside from threatened danger, "the truth?" That system of truth revealed in God's word which turns around and has for its center Jesus the Son of the Most High.

There never was a time in the history of the church when all things conspired to draw her from her allegiance as now. We have shed upon our pathway all the light from all dispensations—patriarchal, levitical and Christian. We have the light from the whole word of God, which light was hid from the church in past ages. With increased light comes increased responsibility. Jesus said: "And this is the condemnation, that light has come into the world." Our individual responsibility is in proportion to the light given us in the word of God. It will not excuse us if we say, "I can not understand it." God says it is so, and we must believe. This is the righteousness which came to Abraham: "He believed God, and it was counted to him for righteousness" (Rom. 4:3). Will we dispute with Jehovah because our finite minds can not comprehend the infinite? There never was a time of such intense worldliness as now. Thought, social relation, all are of the world and not of God. In the world of thought it is considered scholarly to reject a great portion of God's word, thus leading directly away from the fountain of truth. Let us give heed to the words of the Spirit found in 1 John 2:15. If

we live godly lives in Christ Jesus we must look for persecution in these evil days. Remember the words of our Lord: "All (that does not mean a few in a certain time) will suffer persecution." Let us put on the whole armor of God, that there may be no opening for the darts of the wicked.

## THE DEVIL: IS HE A PERSONAL BEING?

### Article 9

Another Old Testament scripture the advocates of a personal devil quote is Ezekiel 28:11-19: "And the word of the Lord came unto me, saying, Son of man, take up a lamentation concerning the king of Tyre, and say unto him, Thou wast complete in outline, full of wisdom, and perfect in beauty. In Eden, the garden of God, didst thou abide; every precious stone was thy covering, the sandins, the topaz, and the diamond, the chrysolite, the onyx and the emerald, and the carbuncle, and gold; thy tabrets and thy flutes of artificial workmanship were prepared in thee on the day that thou wast created. Thou wast a cherub with outspreading covering (wings); and I had set thee upon the holy mountain of God (as) thou wast, in the midst of the stones of fire didst thou wander. Perfect wast thou in thy ways from the day that thou was created till wickedness was found in thee. By the abundance of thy commerce thou wast filled to thy center with violence, and thou didst sin: therefore I degraded thee out of the mountain of God; and I destroyed thee. O covering cherub, from the midst of the stones of fire; thy heart was lifted up through thy beauty, thou didst corrupt thy wisdom by reason of thy elegance; (therefore) I cast thee down to the ground, before kings did I set thee, that they might gaze on thee. Through the abundance of thy iniquities, through the wickedness of thy commerce, didst thou profane thy sanctuaries: therefore brought I forth fire from the midst of thee; this devoured thee, and I changed thee to ashes upon the earth before the eyes of all those that saw thee, all that know thee among the people are astonished concerning thee: thou art as though thou hadst not been, and thou shalt not be no more for ever" (Leeser's translation).

Beloved, in what respect does this scripture refer to a personal devil? The prophet was directed by God to predict against Tyre and its monarch what was about to befall city and king. The words are in the form of a poetical elegy, and the more remarkable because at this time the king of Tyre was then at the height of his pride and prosperity. He thought his dignity as great and his advantages as many as those of Adam in Eden, the garden of God. Probably he had been anointed king, according to the custom in Israel; it was his office to cover or protect his people, and for this purpose God had raised him to his throne; but he forgot his dependence on him, deemed himself able to do it by his own power, and shone in his own eyes as an angel in heaven, or as a deity. This refers to the cherubim that covered the mercy seat, which were anointed with the holy ointment, along with the ark of the covenant; or it may refer to those who guarded the entrance of Eden and kept every way the tree of life (Gen. 3:22-24; Ex. 25:10-21; 30:22-33).

In this conceit of his own excellency, and counting himself equal to the inhabitants of heaven, and probably in mind having the person of the High Priest robed in his robes of glory as he ministered in the temple "on the holy mountain of God," he walked up and down, surrounded and decorated with precious stones, sparkling like fire. Now, beloved, keep this character in mind, as he is without doubt a type of the pope of Rome, the antichrist. Now no one thinks for one moment that the pope, although anti-Christ, is the satan or the devil, and yet let us mark the startling similarity between them. Read carefully Revelations 17th and 18th chapters, and compare with Ezekiel 28.

In the year 1870 the Ecumenical Council met in Rome and decreed that the pope is infallible. On July 18th this decree was formally promulgated, with ceremony, at St. Peter's Cathedral. Dr. J. Cummings, in describing this event, says:

"The pope had a grand throne erected in front of the eastern window of St. Peter's, and arrayed himself in a perfect blaze of precious stones, and surrounded himself with cardinals and patriarchs and bishops in gorgeous apparel for a magnificent spectacular scene. He had chosen the early morning hour and the eastern window, that the rising sun should flash its beams full upon his magnificence, and by it his diamonds, rubies and emeralds be so refracted and reflected that he should appear to be not a man, but what the decree proclaimed him, one having all the glory of God.

"The pope posted himself at an early hour at the eastern window, but the sun refused to shine. The dismal dawn darkened rapidly to a deeper and deeper gloom. The dazzle of glory could not be produced. The aged eyes of the would-be god could not see to read by daylight, and he had to send for candles. Candle light strained his nerves of vision too much, and he handed the reading over to a cardinal. The cardinal began to read amid an ever-blackening gloom, but had not read many lines before such a glare of livid fire and such a crash burst from the inky heavens as was never equaled at Rome before. Terror fell upon all. The reading ceased. One cardinal jumped trembling from his chair and exclaimed: 'It is the voice of God speaking the thunders of Sinai.'"

All this has taken place within the memory of the writer, but he has never heard anyone say or believe that the pope is a personal devil, yet many of this one's predecessors possessed devilish minds, and all of them, including the present pope, have taught and practiced the doctrines of men and devils (Col. 2:22; 1 Tim. 4:1).

Beloved, if we open our eyes and read the word of God intelligently, we are enabled to see many devils, but they are all human and are under the influence of the scripture devil, which is sin. Nowhere in the Old Testament is any authority found for the mediaeval doctrine of a personal devil which has so greatly influenced the minds of people living in modern times to believe and encourage the promulgation of the same. Let us who know the truth "earnestly contend for the faith which was once delivered unto the saints" (Jude 3).

Some people tell us that there were no saints

until after Christ rose from the dead. These people are very clever going up and down the land telling all about God's plan, and showing the same in moving pictures, and yet with all their knowledge they understand but little of God's word. David knew more than them all. He says, in Psa. 106:16: "They envied Moses also in the camp, and Aaron the saint of God." And, beloved, if you read Daniel 8:13 you will find saints lived in his day also. Hence this faith Jude speaks about was delivered to them as well as unto us, and that faith does not include a personal, immortal devil.

If you read Jude 6 and compare with the context, you will notice these angels that seem to trouble so many people are dead, held in chains of darkness. Anyone who is held in chains can not be very active or need much to be feared. But, beloved, the devil we are to resist is to be feared, and that is sin, and it behooves us all to watch and pray lest we fall into temptation and thus become ensared of the devil.

GEORGE B. ALLDRIDGE.

#### A PRAYER IN PERPLEXITY

Jer. 20:7-13

1. Jeremiah was probably born about 645 B. C. He experienced his call to be a prophet (Jer. 1) when a youth of about twenty years. In the early years of his prophetic career the prosperity of King Josiah's reign was rudely threatened with the Scythian invasion. Soon after that came the great reformation of religion under King Josiah (2 Kings 22), when the book of Deuteronomy was discovered, and the prophetic party, which had for generations been struggling for political power, triumphed, and firmly established the rigid worship of Jehovah. This was in 621 B. C. During the middle life of Jeremiah terrible events overtook Judah. In 608 Josiah was killed at the battle of Megiddo. In 604 Egypt, which had been Judah's suzerain, was crushed at Carchemish. In 597 came the first Babylonian captivity, and Zedekiah's difficult and humiliated reign. During these years Jeremiah came to see two things. First, that the reformation under Josiah had not been deep and real, and that the people were still idolatrous. Second, that God was determined to overthrow Judah and bitterly punish her. So when the Babylonians advanced against Jerusalem, 588 B. C., Jeremiah, unlike his predecessor Isaiah in somewhat similar circumstances, prophesied the fall of the city, to the great indignation of his countrymen. Jerusalem was taken 587.

2. Jeremiah, then was a prophet of evil to his own people. At this time he had no words of cheer or encouragement. Even when he called upon them to turn from evil he still had to announce the impending doom. He saw the chosen people altogether marred and incorrigible. His teaching as to the future is vividly given in the parable of the potter (chap. 18). God would crush the spoilt pot in his hands and start to make another vessel of the shameless clay. God would destroy Judah as a kingdom, desolating Jerusalem, taking the populace into captivity, and then make a new beginning.

Now while Jeremiah prophesied thus he did so with the greatest anguish of mind and heart. He loved his country. He was filled with horror at



the thought of its impending doom, and it was sheer agony to him to have to foretell its black woes. To the government and general public he appeared to be a traitor. He encouraged the soldiers to desert. And he was treated accordingly. He was punished, too. He was put into the stocks. And with what passionate invective he turned upon the official who put this indignity upon him! (vers. 1-6). But from cursing his enemy he turned to God with a cry of anguish. How great that anguish was we see in vers. 14 to 18, where Jeremiah curses the day he was born.

3. We have to do with Jeremiah's complaint against God. Jehovah appears almost as his enemy. Jehovah has trapped him, as it were, into the prophetic office, and then has imposed upon him his present terrible duties, so cruelly against the grain, so that his neighbors hate him and despise him, and are ready to kill him.

Here we see in its extreme form the perplexity of a soul brought into suffering and loss through obedience to God. I once knew a man who, because he would not be dishonest at his master's wish, lost a good berth became reduced in circumstances, and died poor. He sometimes complained much, as Jeremiah did, that obeying God has brought him to ruin. The problem of duty is rarely set in such an acute form as this, yet there are many people who find that they have to choose between such advantages as wealth, comforts or popularity and God. God is not always lenient. He does not pamper us. His own Son had to suffer the harshest ignominy and die by torture. And Jesus warns his disciples clearly that if they would follow him they must be prepared to lose all worldly goods.

In the midst of the perplexities which thus come upon those who seek to obey God, it is well to do as Jeremiah—to bring all our heart's trouble to the Father. Jeremiah is very outspoken in his prayer. He lays bare all the revolt and anger that is in him. He brings it into the presence of God. With what result? The results were chiefly these two:

1. God strengthened him to persevere. Jeremiah's task was never lightened. After the exile, when he was left behind in Judah, he still had to prophesy against his own desires and in the teeth of public opinion. His compatriots still raged against him, and refused to obey his message. He is said to have died in Egypt—perhaps murdered.

2. By-and-by a deep peace came upon his troubled spirit. His later prophecies lose their bitterness and tone of revolt. He becomes reconciled to the Almighty. For he looks forward to the New Covenant and the Lord Christ.—Newton H. Marshall.

#### CHRIST'S MIRACLES

1. John 2:10—Water turned into wine.
2. Matt. 8:2, 3—The leper cleansed.
3. Matt. 8:5-13—Healeth the Centurion's servant.
4. Matt. 8:14, 15—Peter's wife's mother healed.
5. Matt. 8:16, 17—Cast out devils and healed sick.
6. Matt. 8:28-32—Cast out devils and they went into the swine.
7. Matt. 9:2-6—Cureth the palsy.
8. Matt. 9:20-22—She that touched his garment.
9. Matt. 9:18, 23, 25—Jairus' daughter raised.
10. Matt. 9:27-30—Restoring sight to two blind men.
11. Matt. 9:32, 33—Restoring the dumb with a devil.
12. Matt. 14:15-21—5000 fed.
13. Matt. 14:25-32—Walked on the sea.
14. Matt. 14:34-36—Healing all that touched his garment.
15. Matt. 15:21-28—Healing the daughter of the woman of Canan.
16. Matt. 15:29-31—Healing all that came to him.
17. Matt. 15:32-39—4000 fed.
18. Matt. 17:14-21—Healeth the lunatic.
19. Matt. 19:2—Healeth the sick in Judea.
20. Matt. 20:29-34—Healed two blind men near Jerico.
21. Matt. 21:18-22—The fig tree withered.
22. Mark 2:3-5—Healeth the palsy.
23. Mark 3:1-5—Healeth the withered hand.
24. Mark 7:31-35—Healed the deaf man.
25. Luke 22:50, 51—Healing the servant's ear.
26. Mark 8:22-25—Healed the blind at Bethsaida.
27. Luke 5:4-6—Miraculous draught of fishes.
28. Luke 7:12-15—Raised the widow's son.
29. Luke 8:22-24—Christ stilleth the tempest.
30. Luke 13:11-13—Healeth the crooked woman.
31. Luke 14:2-4—Healeth the dropsy.
32. Luke 17:12-19—Healeth the ten lepers.
33. John 5:5-9—Healeth the impotent man at the pool.
34. John 9:17—Healeth the blind at Siloam.
35. John 11:34-44—Raiseth Lazarus from the dead.
36. John 21:6-11—Miraculous draught of fishes.

E. W. KNAPP.

We are Christ's servants. To be in the service of a great man is an honour; to be in the service of a good man is a pleasure. Christ is both great and good. His greatness he has told us of—"All power is given unto me in heaven and in earth." As to his goodness, what master for the sake of his servants has voluntarily "made himself of no reputation," "humbled himself," and suffered an ignominious death? Surely it should be our first anxiety to study the wishes of such a master. What ingratitude to profess to be his servant, and to make no effort to learn and obey his will. What wage could such an one justly expect? Our service is not unnoticed. "The eyes of the Lord are in every place." Applicable to every servant is the statement, "I know thy works." Moreover it is said, God is not unrighteous to forget our work" (Heb. vi:10). Christ expects (and reasonably so) his servants to perform his work willingly, heartily, cheerfully, and thoroughly. Are we drones—lukewarm, careless, profitless, make-believes? Let us ponder these questions with the attention they deserve. It will be too late to reform when Christ has called us away to render our account. Now is the day to give heed to Paul's counsel, "My beloved brethern, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know your labour is not in vain in the Lord."

# THE RESTITUTION

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## EDITORIAL

"No man hath seen God at any time" (John 1: 18). From this we learn two things:

1. No man ever went to heaven into the presence of God.
2. Jesus was not God, for he was seen of many men during his life upon earth.—The Faith.

By the continual inflow of the meekness of Jesus Christ I am to be kept safe from pride; by the continual inflow of his long suffering I am to be kept from irritability and from temper; by the inflow of his love into my heart I am to be kept safe from selfishness and inconsiderateness, and those sins that so easily beset me; by the continual inflow of his purity into my heart my heart is to be kept pure and my eyes clear for a vision of God.—G. H. C. MacGregor.

Every member of the church of Christ, whether minister or layman, should be very careful not to bring reproach upon his cause. Many have done so, not because they have designed it,

but because they have not considered their ways. They think they mean well, and no doubt they do; yet they forget to look at things in all their bearings, and overlook the apostle's injunction, "Edify one another." In their zeal to combat error, and defend what they consider truth, they lose the spirit of Christ, and thus many ministers and writers for books and papers do more harm than good.

Paul congratulates Timothy that "from a babe he had known the sacred writings which are able to make us wise unto salvation through faith which is in Christ Jesus" (2 Tim. 3:15, R. V.). Timothy had been cradled in faith and nurtured in love. He had breathed from his very birth the atmosphere of heaven, and his soul had opened to God as the sunshine and the dew. This is the ideal of conversion, and it should be the experience of everyone who has enjoyed the precious blessing of a Christian upbringing. He should be able, as he looks back, to say: "I do not remember a time when I did not know the love of Jesus and was not trusting him."

A man strikes me with a sword, and inflicts a wound. Suppose, instead of binding up the wound, I am showing it to everybody; and after it has been bound up I am taking off the bandage continually and examining the depth of the wound, and making it to fester, till my limb becomes greatly inflamed, and my general health affected. Is there a person in the world who would not call me a fool? Now such a fool is he who, by dwelling upon little injuries or insults, or provocations, causes them to agitate and inflame his mind. How much better were it to put a bandage over the wound and never look at it again.—Jamison.

The school of "Futurism" has so distorted the prophetic word that if we adopt this system of interpretation we know not where we have been, are now, or will be! This school teaches that antichrist is a "person" and works only after Jesus has taken the saints into the air. Let us see. Daniel says antichrist must wear out the saints and kill them. But when Jesus comes he takes the saints into the air where the antichrist can not touch them (1 Thess. 4; Dan. 7). And Paul says the brightness of Jesus' "parousia" will destroy the antichrist. If Christ takes away the saints at his "parousia" they are out of the reach of antichrist. If he destroys the antichrist at this very time (his own "parousia"), then the saints need not fear, for a destroyed antichrist can inflict no persecution on anyone! This system of "Futurism" is a very dangerous system. Avoid it as you would a contagious disease!—Our Hopes.

We are grateful to many readers for words of appreciation regarding the sermon just published, "Denial of the Faith." It already has been the means of showing several their duty of coming out from sects and ecclesiastical organizations which are out of harmony with the gospel. Under God's blessing may this good work go on. The primary design in publishing this sermon will be

served if it helps to "take out" and "prepare" a people for the coming of the Lord. The message in this discourse is peculiarly a call to those who already believe the gospel. It is not meant for circulation among those who know not God. Will brethren everywhere see that it has a popular circulation among believers, especially among the churches and isolated members of the faith with whom they are personally acquainted? That they are "all right" is no excuse—they need to be kept "all right." The household needs to be fed, and they must have "meat in due season" to fulfill Christ's law. Will you not do your part, dear brother, at this laudable task?

That sincerity will save us, no matter what we believe, is not of God; it is of man. It is a soul-destroying, God-dishonoring doctrine. Sincerity without faith in the gospel or obedience to its requirements is man's plan for saving himself. God offers eternal life in his kingdom on earth to all who believe the promise of it. "He that believeth and is baptized shall be saved, and he that believeth not shall be condemned" (Mk. 16:16). You can see from this text that no amount of sincerity will take the place of faith and obedience. We must be sincere, to be sure, but we must have sincere faith in the gospel; we must sincerely repent of our sins, we must sincerely be baptized into Christ for the remission of past sins, we must sincerely observe all things that Jesus and his apostles have commanded us. To leave out faith, because we do not believe what God promises; to leave out repentance, because it is of little importance, in our estimation, or because we do not want to leave off sinning; to omit baptism for the remission of sins, because we consider it a mere whim of the Lord and his apostles, and of no practical importance, is to be under a terrible delusion.

Go to the 7th chapter of Matthew and see the awful doom of religious people who expect to be saved and blessed at the great day. To us this is the most awful passage in holy writ. To think of men and women, pious in their way; pious, evidently sincere—there is no lack on that score—to think of them rejected is awful! Had they been hypocrites they would not have expected recognition by One who knows the hearts of all. But they do expect to be received. They appeal to him boldly; they submit that they have prophesied or taught in his name, and done many wonderful works. Ah, there's the fatal delusion; they have "done" this and that and the other that they took a notion to do, and thought surely that would secure them a passport to glory without mishap. But is the reply of Jesus to them a surprise to any of us? Does his refusal seem unlike him? Does it seem harsh or unjust? He says "Then will I profess unto them, I never knew you. Depart from me, yet that work (not iniquity, but) lawlessness!" Lawlessness is the meaning of the original word anomian here translated "iniquity."

How had these pious people worked lawlessness? Why, they had disregarded the law of God themselves and taught others to do the same. How so? There must be a law with a penalty in

all trials. The law in this case is the word of Jesus. You remember he said on one occasion: "My word shall judge you in the last day" (John 12:48). The evidence is before you that they had not obeyed his law, pious and devoted as they appeared to be. Well, what had he said? He said: "This gospel of the kingdom shall be preached in all the world for a witness. He had said it was the Father's pleasure to give his disciples the kingdom; he had said the meek should inherit the earth; he had taught the disciples to pray, "Thy kingdom come;" he had said that he that believeth this gospel of the kingdom and is baptized into the name of the Father, Son and Spirit should be saved. These are some of the provisions of the law that is to try them; consequently this "good people" of "wonderful works" will be rejected because they had not done the will of the Father, expressed in the words of Jesus—the law in the case. We find thousands today who do not know what the gospel of the kingdom is; thousands who do not believe the meek are to inherit the earth; thousands who say "Thy kingdom come," but they all the while mean "Let me go to the kingdom in heaven;" thousand who do not believe it necessary to believe the gospel of the kingdom, or anything else, as long as they are sincere; thousands who do not think it necessary to be baptized into the name—they take the name without that, as if the Lord was merely talking for talking's sake; thousands who have not been baptized in order to remission of sins, as if the Lord overstepped himself when he exacted baptism for that purpose, and hold that he pardons without any useless ceremonies! The whole law has been set aside for tradition or feelings or impressions, and our Lord has warned us of the result. He will say he never knew them—never approved them; how could he when they ignore the gospel of the kingdom as the power of God to salvation? How could he when they say: "No matter what we believe if we are only sincere?"

#### THE RETURN OF THE WICKED TO HELL

"Will you kindly harmonize Prov. 21:16 with Ps. 9:17, as rendered in the Revised Version? If those who wander out of the way of understanding "remain in the congregation of the dead," how can the nations who "forget God" be "returned to sheol," as affirmed by the Revised Version? This rendering surely implies their resurrection.

JOHN FISKE, Jr."

#### Editor's Comments

That we may have before us the best translations of the scriptures inquired of we submit the following by Leeser:

"The man that wandereth astray out of the way of intelligence shall rest in the assembly of the departed" (Prov. 21:16).

"The wicked shall return into hell, all the nations that are forgetful of God" (Psa. 9:17).

The Hebrew word shub, translated, or rather mistranslated "turned" by the Common Version in Psa. 9:17, means "to turn back" (Young), and is therefore correctly translated "return" by Leeser and the Revised Version. Bro. Fiske evidently realizes this fact in this case; and as he

sees that if the wicked are to "return" to hell they must previously have had a resurrection, he sees no way of harmonizing the text with Prov. 21:16, which declares the man "astray out of the way of intelligence" is to "rest in the assembly of the departed." The Revised Version and Leeser have improved the common rendering, yet both have come short of the original, which is very emphatic. *Le-sheolah* means to thrust headlong into hell, to cast down into hell violently. So Psal. 9:17 not only teaches the resurrection of the wicked, implicatively, but with extraordinary emphasis it teaches they are to be "returned" to sheol with the violence of the second death.

How, then, are they to "rest in the assembly of the departed?" Well, they do not "rest" there. If you will turn to Young's concordance you will find that "the man" of Prov. 21:16 is "Adam" in the Hebrew. He wandered "out of the way of intelligence;" and he is doomed to "rest in the assembly of the departed" forever. All his offspring are also "astray," and if they remain in the native ignorance of the flesh they too will "rest with the departed." But some of them come to know the truth, refuse to do good, and, thus sinning against the light, become the "wicked" (Jas. 4:17). These are "the wicked" of Psal. 9:17 and after their resurrection they are "returned to hell." Again, men of this character are so numerous that they have formed themselves into "nations." Now these are the nations that are said to "forget God" in Psal. 9:17. That can not be forgotten which was not once known. "The wicked," then, as individuals, and the "nations," these sinners in the aggregate, are raised from the dead, die the second death, and then "return to hell," or, literally, "are thrust back headlong into sheol."

#### "HE RESTORETH MY SOUL"

Psalm 23

These words are among the most precious in this priceless Psalm, in our estimation. They speak to the experience of many of God's children, who are almost always in need of the restoring favor of the Good Shepherd. If we were always obedient there would be no need of restoration, but we are not! Our minds are too easily diverted; we relapse into states of lethargy and indifference, and it is necessary to be restored. We must be restored or lost.

Many, we are afraid, have lost their first love; they are, to all appearances, in the condition of the Ephesians when the announcement of the spirit was made to them: "I have somewhat against thee; remember how that art fallen and repent, or I will come unto thee quickly and remove thy candlestick out of his place." You see they could be no light in the world while in that lukewarm, lifeless condition themselves.

The first source of spiritual declension is the neglect of the word of God and of private devotion. So long as a person keeps on terms of intimacy with the spirit of God and Christ, while the word of God is really and truly resorted to, and actually taken as the rule of one's practice, as well as his faith, there will be a regular growth in grace as well as in the knowledge of our Lord and Savior. If only the golden pipes are kept free

and unclogged there will be an uninterrupted flow of the golden oil to feed the flame of a holy life. I trust we all know something about this, that our hearts have often tasted the sweet refreshment and encouragement found in seasons spent in the most holy place, that we realize that there is nothing which is more productive of all that makes life worth living than communion with God. Unconfessed, unrepented wrongdoing, however trivial, among friends, they shrink from meeting; or if they meet there is coldness and restraint which are the more evident and painful in proportion to the warmth and intimacy of their previous attachment; and there can be no more heart union till the cause of estrangement has been probed, and the wrong confessed, or the misunderstanding explained. The same principle obtains in our relationship with God. It is to be feared that there is often a tendency to imitate Adam and Eve in their concealment beneath the foliage of the garden. It seems that the lesson that unconfessed sin casts a dark shadow over our fellowship with God has to be learned many, many times before it has the desired effect.

Worldly society, with all its accessories, is another fruitful source of spiritual decline. It is impossible to spend much time amid the trifling talk, the insane conversation, the banter, the ridicule, the empty literature, the frivolous pursuits of what is called "society," without losing much of the fine edge, the holy temper, that causes its possessor to be enraptured with the spirit.

Neglect of some known command will soon pull down the strongest spiritual health into weakness and steady decline. If all the professed followers of the Lamb who are fencing with some known command of Christ would dare to obey it there would be one of the greatest revivals of God's work in the household of faith we have ever experienced. Sometimes we meet with those who tell us that they used to be greatly exercised on certain matters, but they have now gotten over that. But is it very probable that the present state is worse than the former. If I understand what it is to be exercised in that sense, it is to be undecided whether to do or say a thing, or not to do or say it. A state of mind in which our desires clash with what appears to be duty. If a person is no longer so exercised a decision has been made in one way or another. Either desire has been gratified at the expense of duty, or desire has been sacrificed to duty. But if one is no longer exercised because he has decided to do as he wished, and accepted the consequences, he has greatly deteriorated spiritually, and can not have a good conscience before God, and unless I am greatly mistaken he will soon be a complete bankrupt, spiritually. Disobedience in one thing without compunction is sure to be followed by disobedience in other things. The flesh never lets any such opportunities go to waste. No sooner is one advantage gained than a determined effort to gain another is made, with renewed vigor. Thus the conflict goes on.

It is delightful to turn attention to the restoring processes of the Good Shepherd. The Psalmist says: "Jehovah is my Shepherd." And we see from this that the God of nature is the God of the



Bible, and that natural laws pervade the spiritual realm as well as the natural. There are hundreds of things that prove nature to be full of restoring processes. When a wound is made in our flesh the blood at once tries to build up the breach, and if the parts are healthy soundness takes the place of the lacerated aperture. In the same way, and even to a greater extent, the Good Shepherd cares for his sheep, and heals his wounded lambs.

### COMMUNICATIONS

Bro. Katison and The Restitution:

I have read carefully your contribution in *The Restitution*, and also its answers, and I hope you will pardon my intrusion. If I understand you both, you are earnestly contending for what you believe to be the truth, as nothing but the truth conscientious we may be.

Now let us, for the sake of argument, agree that there are 60,000 translations, and all but one have been proven spurious, therefore there must be a great many mistakes, and therefore Matthew and Luke, in both of the first and second chapters, are spurious. I say, let us agree to this for argument's sake. There is one thing neither of us can deny, and that is that the Jews stumbled. If the Bible has 60,000 errors in it there is no going behind the fact that the Jews stumbled. If I understand you aright, you contend that the Jews believed Jesus was the Son of Joseph, and you have brought plain, positive statements to prove your assertion. Now, I agree with you that the Jews believed Jesus was the Son of Joseph. I believe that can be proven outside of the Bible. If you doubt it ask a Jew whose son he believes Jesus to be, and he will promptly tell you Joseph's. And right here hinges the whole truth that man can not go behind and question for a moment. Paul says in Rom. 11: "The Jews were blinded." May I ask what their blindness consisted of? In Rom. 8:32 Paul says they stumbled at that stumbling stone. Why? Because they were blind.

Now let us reason together a few moments. We notice when Jesus was on the cross the people passed by, wagging their heads, and said: "If he be the Son of God, let him come down," etc. Now I do not believe even you will deny that when Jesus comes the second time they will accept him as the Son of God. We all believe that. Then what could be better proof that what the Jews were blind to was the fact that Jesus was God's Son. If they had believed he was God's Son when he came first would they not have accepted him? You know they would.

In conclusion, Bro. Katison, let me say: Even if Matthew and Luke are Romish fables and heathen superstition you can not get around God's living witness in the world today, Judah. If you consider that I am wrong about this, will you kindly, through *The Restitution*, give us a short, clear explanation as to what you consider the Jews stumbled at? And greatly oblige, yours for the truth,

O. J. ALLARD.

### DOCTRINES CONCERNING DEMONS

"But the Spirit saith expressly that in later times some shall fall away from the faith, giving heed of seducing spirits and doctrines of demons, through the hypocrisy of men that speak lies" (1 Tim. 4).

The merest tyro in the knowledge of Greek history, mythology or sculpture, would never make the mistake of supposing that the "demon" of the Greeks corresponded to the "devil" of mediaval or modern theology or, more correctly perhaps, mythology. The more modern myth by some freak nightmare of superstition, seems to be derived in a round-about way from a sort of combination of Greek and other mythologies. For instance, the devil as pictured by mediaval artists as a human form with the horns and hoofs of a goat, is a close copy of the Greek Faun or Satyr. The latter is described by Webster as a "sylvan diety or demigod \* \* \* part man, part goat, and characterized by riotous merriment and laciviousness." The same authority defines the Faun as "the god of agriculture." The demon of the Greeks was quite another conception which Webster defines thus: "(Ge. Antig.) a spirit or uninated being holding a middle place between men and the deities of the pagans, hence also a departed soul." Greek demons were supposed to be good, bad, and indifferent as the case of the bodily possessor happened to be at the time, decease, or anngation, or whatever they called the incident of death.

We who believe in God and his promise of life by a bodily resurrection through the Christ, know very well that these doctrines as taught by the Greek "philosophers" were entirely wrong, and we also know that these wrong teachings were at an early period foisted on the Christian Church. The quotation at the head of this article is Paul's warning to Timothy against just such doctrines concerning demons; not against doctrines taught by demon, for demons can not talk. The talking was done by the "men that speak lies." The little word "of" has two or more meanings to it that can readily be understood by its use in a given context. The doctrine that Paul speaks of as my doctrine was the doctrine that he taught, and the doctrines spoken of as "doctrines of men" were the doctrines that men taught; but when the "doctrines of baptisms, laying of hands, resurrection of the dead, and eternal judgment" is spoken of, reference is made to the teachings concerning such matters. And we have altogether too much doctrine concerning demons even until now. I notice lately that the much advertised "Pastor." Russell has come out openly teaching a Christ "without body or parts"—a disembodied spirit or demon. He tells us, moreover, that the (Christ) is "not a man" now. The "risen Christ" is spoken of in all "gospels" as a bodily being to be seen, even felt; and according to their word he continued to be the "Son of Man" after, as well as before, his death and resurrection; and he will so continue till he comes again. Paul speaks of him as "the Man, Christ Jesus." And Christ himself says that God gave him authority to execute judgment "because he is the Son of Man," and thus in sympathy with humanity.

J. F. GELLETLY.

## JOSEPH

"Joseph, the husband of Mary, the mother of Jesus, was a just man." So the record says, and I believe it; believe it just the same as I believe that Mary was a pure virgin before the angel appeared to her. We understand that Joseph was minded to put her away privily. But while he thought on these things the angel of the Lord appeared unto him in a dream, saying: "Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the holy spirit." Furthermore he told Joseph what name he should call the child, and the reason for the same. The angel's visit seemed to take away every vestige of doubt in Joseph's mind, and he did as the angel of the Lord told him.

Now supposition will not do when we are writing or speaking of Bible characters. To suppose Joseph was not the just man that the Bible says he was would be to falsify the word of God. Besides all this we realize how anxious he was to save the child Jesus from the wrath of Herod. He did all he was told to do, even to going down into Egypt by night, that their absence might not be discovered. And when he was told to go back into the land of Israel he went. But when he found Herod's son reigned in his father's room he was afraid for the young child, and went and dwelt in Nazareth, a distance, I think, of about seven miles from the Jerusalem. This shows he was anxious for the life of the child Jesus.

We have the record that Joseph was living with Mary when Jesus was twelve years old. But we have no record of his ever leaving Mary through the advice of his sons or otherwise. True, we find when Jesus first began to preach the word says his brothers did not believe on him; still we have a record that later on some of them became followers of him—James, whom Paul calls "the Lord's brother." Some of them at least believed on him. The Great Dispenser of all events, at whose word empires rise and fall, knew whom he could trust to have charge over his Son through his minority.

We understand Joseph was not a young man when he took Mary to be his wife. Then to add thirty or thirty-three years to his life would make him an old man. It is just possible he might have died. We know Joseph or Mary are not spoken of many times in the scriptures. If I am not mistaken the last time Joseph is spoken of is when Phillip was telling Nathaniel they had found the Christ (John 1).

Now I can say with Bro. Robinson that everyone writing on a subject is under obligation to his readers to prove his subject to be true. If our subject is a Bible one it should be proven by Bible writers. We have Bible proof that Joseph was a just man; let us believe it. To believe that Joseph left Mary because he had lost faith in her would bring a stain on her which will not do. I have written this with the best of wishes for the truth of God's word.

ALMIRA BROOKS.

## DIVINE VISITATIONS

"Thou knowest not the time of thy visitation"  
(Luke 19:44).

God visits us in opportunity. The dawn of

opportunity is the unveiling of his presence. When the door opens upon the way of sacrifice and enlargement, he is there! No longer does he visit us in bodily form; he comes in the form of circumstance. He speaks to us in the voice of events. We may behold his comings and goings in the movements of our day. We may see him in a tendency, we may hear him in a challenge, we may find him in the midst of upheaval and unrest. He comes to us in the brightness of some glorious hope, being "clothed with light as with a garment"; and he comes to us in the shadow of some chilling disappointment, visiting us "in the night seasons."

It is therefore a fine attainment in grace to be able so to interpret events as to discern the presence of the Lord. We are advancing in the school of the Spirit when we know the time of his visitation, when we can look upon the robe of light or the pale of darkness, and say, "It is the Lord!" But when events have no divine significance, when they are empty as a drum, life becomes a very hollow procession—indeed, it is scarcely a procession at all, but just a disorderly assemblage of blind and warring instincts, rushing out of the night and into the night again.

To recognize the divine visitation, and to discern the Visitor! To know him as he comes to the door!.... "Behold, I stand at the door and knock." How may we know his knock? "He that hath ears to hear, let him hear." "With what measure ye hear it shall be measured to you again." We need the consecrated ear, and the ear is sanctified in the consecrated heart. When the heart is sanctified all the senses are awake to the presence of the Lord. "Blessed are the pure in heart, for they shall see God."—J. H. J.

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ROBERT G. HUGGINS, Editor.

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## PRAYER

Our father: Help us whatever we do to do it heartily, and that we may do it from the heart may we do it as unto God. And do thou send to us such gifts as thou knowest to be best for us, and help us to shape our wishes according to thy will, and not to set our affections on anything concerning which we do not know that it is thy loving purpose to give or do it. Through Jesus Christ our Lord. Amen.

## HE COMES

By JOHN L. WINCE

He comes, for him we've waited long,  
He comes a conquering king;  
'Tis this inspires our sweetest song,  
Nor shall we cease to sing.  
He comes with power to save and bless,  
To pour the healing balm;  
To reign in truth and righteousness,  
Lift up the voice in psalm!

He comes in night, the dead arise  
To meet their coming Lord;  
All tears are wiped from weeping eyes,  
As promised in the word.  
He comes to crown the waiting bride,  
O shout the glad amen!  
Ye hills and vales on every side  
Echo the joyful strain!

In view of this who can be sad,  
Or joyous hymns refuse to raise?  
What watcher keep from being glad,  
Or joining in the notes of praise?  
He comes! O rebel sinners, hear!  
To seal your awful doom;  
How then will fail your hearts with fear,  
Your faces gather gloom.

He comes, but not in lowly form,  
As when before he came;  
He comes in earthquake, hail and storm,  
In tempest and in flame.  
He comes with fiery scourge of God,  
To lay the spoiler low,  
To break and lash with iron rod  
Each stubborn-hearted foe.

To him as universal Lord  
The nations far and near  
Will bow in honor to his word  
In reverential fear.  
His law from Zion shall go forth  
To islands of the sea,  
To distant lands, to north and south,  
Till all shall bow the knee.

Till swords that drenched in human gore  
The plain and mountain brow  
Shall be reformed forevermore  
To point the useful plow.  
Behind the discord and the jar  
Sweet peace, made sweeter still  
By contrast with the din of war,  
Shall earth and heaven fill.

## LIGHT AND DARKNESS

2 Cor. 6:14

Sermon by M. Joblin

This is not a perfect state; the very opposite of this is true. Imperfection and perishability is stamped upon everything; and the mind unenlightened by a revelation, may well ask, Where are we drifting?

Reforms are to be met with among all classes; or, at least, organizations purporting to be for reform exist on every hand. This is proof that the existing state of things is made so by men, or else the reformation of a man would not alter his condition. All these reformations cannot effect man beyond his mortal life. The laws of nature which he has violated may be obeyed, and he may in consequence of this enjoy more health; the injury done to a fellow man may be requited and he will feel more happy; but man's relation to his God is of such a nature that all his ingenuity and the combined energy of the human intellect will utterly fail to produce a reformation, or a system of means that will reach beyond his brief mortality.

Principles that are recognized between man and man, and between nations will bear out this assertion. It only requires to be known that man has sinned—that the wages for sin has been set by God—it is death! and it will at once be seen that not only cannot human effort devise a remedy, but from the fact of his being a transgressor, he has no right—nay—it is out of all question for him to think of inventing remedial scheme.

Well, seeing man has gone out of the way, how does God proceed with his disobedient children? What steps has he taken to direct his wayward feet? He does not speak audibly to the masses, but has selected individuals from the generations long gone to whom he made known a complete remedial scheme, and one just adapted to the human family. This revelation is the word of God, or oracles of God. It is the only thing in all the world that can give light to benighted, sinful man. Says the Psalmist: "The entrance of thy word giveth light." The burden of the whole matter is, light to lighten man out of mortality and sin, and sorrow, and death into the kingdom perpetual and life returned which it is God's pleasure we should have. We then may put it down for a fact that without this word, man—the whole family of him—would not know where he came from, or whither he was going; would know but little of his responsibility—could develop no character, would all be little better than the brute.

Now the question comes up, What does this word say about the provision made? How does

it operate? How can we avail ourselves of it? We reply, God at the first constituted a man righteous on account of his faith. He could not undo what in his life had been wrong. He could not remove anything connected with his parentage, but, there was one simple thing left that he could do: he could believe a promise of God if he choose, and if he fell in love with the maker of this promise and wanted to get it, he would not only believe in the word of promise but would do everything in his power to obey the discipline laid down by the Promise-Maker.

We, in the foregoing remarks, have had reference to Abraham. He was constituted righteous before God for no reason but for his faith; and this principle has not been repealed to this day, and will not be, while the Gospel dispensation lasts. But suppose God had never called Abraham and never gave him promises: could he have been made righteous by faith then? No, he would, like all the world besides, have been in the dark, for Paul says: "Faith cometh by hearing the word of God." The promises made to Abraham for faith in the only Gospel which God has ever made to the human family. The saved of the human family will all realize the promises God made to Abraham. Nothing besides this has been promised. "They who are of faith are blessed with faithful Abraham."

Look at Abraham—read his call: "'Get thee out from thy kindred and from thy father's house.'" He was obliged to forego all their society—it did not suit the purpose of God that he should have constant intercourse with them. It might contaminate him. He was to be "the friend of God," and must separate from all other associations for that purpose. After having left all, in obedience to God, an ordinance was instituted that kept him and his descendants forever separate.

"What communion hath light with darkness?" A stronger figure could hardly be employed. We know darkness flees before light. It implies a contradiction of terms to talk of its being dark and light at the same time. True, we have a twilight while the change is being affected, but as the one advances the other recedes till it occupies the whole space of the other. Now it is just so with reference to light divine: one who is a child of the light cannot blend with one in darkness as the light is dimmed or suppressed.

"What concord hath Christ with Belial (or Beliar, Syrian for satan), or what part hath he that believeth with an infidel?" There is no agreement whatever between Christ and satan, and so there should be none between believers and unbelievers.

We expect almost every one will agree with us this far, because it hurts nobody! It is like nearly all the preaching of popular theologians. It is for every one in general and no one in particular! It shoots over the head! This is a nice, easy way to get along, and providing it would do just as well, we should gladly stop here; and providing also that you would all go home and make a personal application of the subject. We are afraid, however, lest any should forget, or neglect to do it faithfully.

We must come now to the facts as they exist around us bearing in mind the words of Paul, that the church at Thessalonica and of course all in like condition were "children of the light." Now

the question arises, What had caused them to be children of the light? We can learn by turning to the 4th chapter, 4th verse. The God of this world had blinded the minds of some so that "the light of the glorious Gospel of Christ could not shine upon them." Seeing then that the same letter makes reference to light in the words of our text, we conclude that all on whom the glorious Gospel has not shined, are in darkness. What is this "glorious Gospel" about? What is it that makes it such glorious news to man? Is it that Jesus has died instead of all men? No! He has died on account of all men, but not instead of them. God still holds each transgressor to account for his own sin, and is not so unjust as to demand full satisfaction twice! Is it that the immortal soul might at death wing its way off to realms of glory away beyond the bounds of time and sense? No! the soul is not immortal; it does not fly off at the death of the body; the realms above are not promised as the saints everlasting rest.

Well, then, what can it be that makes up the glorious Gospel that shone into the hearts of the Corinthians? We fancy we hear one say: "Oh! it is that Jesus died to save us from hell torment forever." No! that is just as false as any of the preceding. The wages of sin is death, eternal torment implies the living of the criminal forever, and this cannot be, for "all the wicked will God destroy." Neither Jesus nor the twelve nor the seventy ever preached about these things; they all told good news about a kingdom that was coming—that had for its basis the plain unequivocal straightforward promises of Jehovah. The road to a future life was also subsequently preached through Jesus and a resurrection. Understand then, that all who teach what Jesus and his apostles did are proclaimers of the light—those who believe it and obey it are children of the light. Those who teach the monstrous errors referred to are blind leaders of the blind. They will fall into the ditch together. The entrance of God's word giveth light; the traditions of men cause the profoundest darkness. We have seen that these two states cannot mix or intermingle—one flies before the other.

We would naturally suppose that all who have stood under the heavenly rays of this glorious Gospel would ever stay there—that nothing could possibly cloud their vision, that all the world combined could not move them from their foundation; that nothing we can possibly conceive could affect their glorious hope, or make them want to commune with darkness; but oh! poor mortal man is very weak! Oh how weak he is! Before he hardly is aware of it he is switched from the track and hurled down a precipice. The tempter appears as an angel of light, and his faith is sometimes taken.

Paul's letters tell a story of his day that in our day and through all the intermediate days has been re-enacted again and again. Hear him after he had left Galatia and learned of evil workers having perverted the gospel: "Yedidrun well; who hath hindered you that ye should not confide in the truth?" This persuasion (which we now have) cometh not from him who called you. "A little leaven leaveneth the whole lump." How careful,

then, does it become us, to adhere to the word of truth by which we are called. There was but a little error at first, but now it would appear he is compelled to address the whole body, and in sorrow he says, "a little leaven leaveneth the whole lump." And then again he says: "Oh! thoughtless Galatians, who hath deluded you, before whose eyes Jesus Christ was previously set forth as having been crucified." Only a short time had elapsed since he had set forth to them that righteousness came by the hearing of faith, but some one had been there and corrupted the Gospel by teaching the works of the law as a means of righteousness.

In order to prevent the same untoward event at Colosse, he writes: "Beware (take care) lest any man spoil you through philosophy and vain deceit, according to the rudiments of the world and not according to the anointed, because in him dwells all the fullness of the deity bodily." In these days when men will not endure sound doctrine; when hardly one can be found who will close his ear to the seducing voice; when the truth of God is mystified, oh! how opportune is this language of the beloved Paul: "Take care that no one make a prey of you through philosophy and empty deceit, according to the traditions of men." This kind is stalking abroad, dear friend, more numerous than ever before: they come to us with all the santimonious of the pharisees, but it is, in the language of Paul, "empty deceit and traditions of men" that they are loaded with. They pretend to have great reverence for God, but they turn their back on his covenants of promise. They profess great love for Jesus, but deny him his right to come again, to sit on the throne of David his father on Mount Zion. They tell us to love God, and practically teach the traditions of men are far preferable to the Scriptures. In fact, they are sheep on the out-side, but wolves inside. They trample on the plain testimony pertaining to the kingdom of God and the name of Jesus Anointed.

"Beware, lest any man spoil you!" It is not necessary for you all at once to give up the great and glorious truths you believe in order to be spoiled. It commences by degrees: by trying to mix truth with error, light with darkness, till it permeates the whole system like a virulent poison. Peter, also in closing his second epistle, after speaking of the things they looked for, says: "Therefore beloved looking for these things, diligently endeavor to be found by him in peace, spotless and blameless, and reckon the patience of the Lord as salvation, even as our beloved brother Paul, according to the wisdom imparted to him, wrote to you, as also in all his epistles speaking in them concerning these things in which some things are hard to be understood, which the uninstructed and unstable pervert, as also the other Scriptures to their own destruction. Do you therefore, beloved, being forewarned, be on your guard lest being led away by the deceit of the lawless, you should fall from your own stability; but grow in favor and knowledge of our Lord and Saviour, Jesus Christ. To him be glory, both now and for the day of the age."

It must be obvious to all from the Scriptures referred to, that the Christian has a race to run—that he has to war a warfare, and the deadliest foes he will have to encounter are those who insin-

uate traditions of men to the detriment of God's truths. But we see plainly, that there is no communion of light with darkness—they are as opposite as oil and water; they will not mix. They cannot go hand in hand. The human organized societies around us, while at heart entirely opposed to each other, as shown by the jealousies manifested at each other's prosperity, pretend to tolerate so-called evangelical sects—fellowship all who will fellowship them! Some will contend they have fundamental truths, that others are hostile to, yet they are tolerated, and in fact they practically give the lie to Paul, for he says: "What communion has light with darkness?" But what is the nature of their fellowship? What is it based upon? A dialogue, which we read a few days since, we will repeat to illustrate this: It is between a Disciple Elder and Observer.

The Disciple remarks: "Our meetings are all free. We meet in the revival with all denominations."

Obs.—"Did I not once hear you say that infant sprinkling was a mockery, and wholly unscriptural?"

Dis.—"Yes, I believe that immersion is baptism."

Obs.—"How then can you unite with the Methodist Elder in his discourse on baptism?"

Dis.—"I had no fellowship with it."

Obs.—"Do you believe that the scriptural mode of baptism immersion is the only true mode?"

Dis.—"I do, and I cannot see how any one can hope for salvation who varies from this."

Obs.—"In what then, consists the union?"

Disciple—"Oh, well, we—we we—"

He did not know what to say! And yet this very class will tell us under different circumstances it makes no odds what we believe. The union is all a sham—although they are so nearly pitch dark together, yet where the little difference does appear, one cannot see how the other can hope for salvation. Well may the apostle ask "What communion hath light with darkness?" Brethren, who have believed God's truth, cling closely to your chart, do not parley with the enemy. Copy Jesus' example and say: "Thus it is written." Cover up the adversaries with the written word of Jehovah. Ever remember the awful word of Jesus: "No man having put his hand to the plow, and looking back is fit for the kingdom of God."

## THE DEVIL: IS HE A PERSONAL BEING?

### Article 10

When the writer first began to learn the truth, he in common with all enquirers seeking to know what is truth, tried to establish himself in his position of quoting single texts. Bro. Huggins, his instructor, pointed out that God's universe was governed by laws and principles. While apparently a single text may contradict the general tenor of testimony of the scriptures, yet upon careful comparison it would be found in harmony and consistent with the laws and principles of revealed truth. We mean by "principle" a source, origin or cause; a fundamental or general truth; general rule of action; giving to a substance its essential properties.

A child at school knows that heat always expands, and that cold contracts. But there are ex-

ceptions even in this, though we say this is the universal principle. Antimony possesses the property of expanding or solidification. Because of this exemption, shall we conclude the general principle that heat expands and cold contracts, is invalidated? Certainly not. The Bible declares from Genesis to Revelations, that God is the creator of all things; that without him nothing could exist. "For in him we live and move and have our being" (Acts 17:28). In the creation of this beautiful earth, and man to subdue and replenish it, and to have dominion over the works of God's hand (Gen 1:26-28; Psa. 8:4, 9), God has this definite end in view that the earth shall be filled with his glory (Hab. 2:14; Psa. 72:19). Through the prophet God says: "So shall my word be that goeth forth out of my mouth; it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper whereto I send it" (Isa. 55:11).

May we ask this question of those who believe in a personal immortal devil: Where is hell, the place of eternal pain and torment, and where now is the abode of the devils. If, when the glory of God fills this earth, as it now does heaven (Isa. 66:1), and his footstool shall be made glorious (Isa. 60:13), and he shall put all things under his feet (1 Cor. 15:27; Eph. 1:22), then all things that are in heaven and that are in the earth will reflect the glory of God.

But some one may say that the devil will be destroyed, and death and hell cast into the lake of fire, which is the second death (Rev. 20:15). But, my friend, the Bible says in Rev. 20:10: "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever." Now friends, fire brimstone, lake, beast, and false prophet are all material things; hence to exist as the text says "forever and ever" would hardly reflect the glory of the glorious being expressed in John 3:16. If these things exist they must be upon this earth, they could hardly be in the air. Some one may say that they will exist in the bottomless pit" (Rev. 20:1). Well, where is this pit located? If the pit is bottomless it would be a good definition of space. Friends, it does not need much exercise of the faculty of reason to see that all this is symbolical.

Yet when we consider this question of the devil, our minds become confused, and instantly we claim, because texts state that the devil is a father and a liar, that it means a personal being. Probably the text that is quoted more often than any other to prove this is John 8:44: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and above not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it." Now read the next two verses; they explain this verse: "And because I tell the truth, ye believe me not. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God heareth God's words: ye therefore hear them not, because ye are not of God. Then answered the Jews and said unto him, Say we not well that thou art a Samaritan, and hast a devil? Jesus answered I have not a devil; but I

honor my Father and ye do dishonor me."

The devil (diabolos) is here personified, but this is only in accordance with an Eastern custom of personifying principles, of which there are other illustrations in scripture.

What "beginning" is here meant? "He was a murderer and a liar from the beginning." It cannot mean the scene in the garden of Eden where the serpent tempted Eve, although the serpent was a liar; the record does not say he committed murder. In Rev. 12:9, 20:2; the serpent is called a "deceiver," but is not addressed as a murderer. Let us go back to Gen. 4:8: "And Cain talked with Abel his brother; and it came to pass when they were in the field, that Cain rose up against his brother and slew him."

Here we notice who the murderer is—it is Cain, and God so recognized him; for in the next verse we read: "And the Lord said unto Cain, Where is Abel thy brother? He said, I know not: Am I my brother's keeper?"—a liar. Did God go hunting around to find the orthodox devil? Nay, nay; God knew just where the devil was, and knew exactly who was the devil; read on: "And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. And now thou art cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand." I challenge anyone to prove from the scripture where Adam or Eve told a lie, or committed murder. Then the "beginning" Christ had in mind was the terrible episode concerning Cain and Abel just related. The devil was sin, and sin is both a liar and a murderer, just as Christ stated, for he asked this question, "Which of you convinceth me of sin?" In other words, possessing this spirit exemplified in Cain, "the father of liars, who was a murderer and above not in the truth."

The scriptures hold out no hope of life to one guilty of murder. Mr. Russell sees hope for all mankind, but that hope is not found in God's word (John 3:15; Rev. 21:8; Rev. 22:15). God cursed Cain from the face of the earth (Gen. 5:11).

It was selfishness on the part of Cain that led him to commit these awful crimes of lying and murder. And such has been the case in the history of the human family since that time. The mind of the flesh (Matt. 15:19; Rom. 1:29; Gal. 5:21) has been continually slandering or calumniating. Mankind in their collective capacity, have always been striving with one another, and have never been able to abide for any length of time in the truth of the Lord. Individually it has been the same. God created man very good, created him in his moral image. But that image he had defaced through giving way to sin (Eccl. 7:29; also read the whole of Psa. 106).

Man having thus forsaken the path of righteousness, he has reaped the reward of selfishness, for the effect has fallen back on himself; and he is now dead in trespasses and sins. To revive us from this fallen state is the mission of Christ; and the man or woman who lays hold on his teaching and is baptized, being covered with his all-saving name, puts off the "old man"—the carnal mind, with all his deeds—and puts off Christ, who is the "new man." "and is renewed in knowledge after the image of him that created him."

Now notice how carefully Christ observed this



wondrous spirit in men, and when he saw or recognized it, he always called it by its proper name, diabolos or devil. Peter asked this question: "Lord, to whom shall we go? thou hast the words of eternal life, and we believe and are sure that thou art that Christ, the Son of the living God." In the face of such a testimony as this, what would be the attitude of your mind? What thoughts would fill my mind? Our Lord gave Peter this remarkable answer: "Have not I chosen twelve and one of you is a devil (diabolos)? He spake of Judas Iscariot, the son of Simon, for he it was that should betray him, being one of the twelve" (John 6:68-71). In verse 64 we read: "But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him."

Why did Jesus call Judas a devil? Simply because he was a devil or a slanderer. He intended to bring about the death, the cruel murder of his beloved master. Why? Because he did not believe that Jesus had the words of eternal life; he did not believe that Jesus was the son of the living God, the lamb of God which taketh away the sin of the world; and yet this same Judas had heard from his lips the gracious words of divine love and mercy. He had heard him declare that he was the living bread which came down from heaven. Yet in spite of all this, for the paltry sum of thirty pieces of silver he betrayed him! Jesus said it was better for that man, that he had never been born. We hear people say "only believe," "repent and be saved." Judas repented; but it was too late, Esau also repented but he lost his birthright. Beloved friends, wherever the word "devil" occurs there are implied imperfections and disobedience, and therefore the devil must be of our race, which we know full well is still imperfect and disobedient to the authority of God.

One of Mr. Russell's strongest arguments to prove that Christ pre-existed as an angel is, that it was necessary for him to leave the angelic plane of being, become a man, because only a man could redeem a man. If this philosophy is true, (the Bible teaches it is not), then it seems to me passing strange that God should permit a member of another race to interfere as a member of that race, in any degree with the purpose of redemption of the race of mankind, to thwart his purpose by drawing any of them aside from serving him. If this is true, then the devil is a fallen angel. Now if the work of Christ is to undo and destroy the work of the devil, which is expressly declared, "For this purpose the son of God was manifested, that he might destroy the works of the devil" (John 3:8); if the devil, his opponent, is an immortal angel, or as Russell says, "a mortal angel," would it not be more fitting that instead of being born of a woman (Gal. 4:4), that Christ should have remained on the angelic plane? Paul in Heb. 2:16, says: "Verily he took not on him the nature of angels, but he took on him the seed of Abraham." Why was this? Simply because the devil has no relation to the angelic race, is not a fallen angel, but is of the mortal Adamic race, it was necessary that the Son of God should oppose the devil in the sin-stricken, death-stricken nature.

Now listen: can the scripture make this point any plainer? "Forasmuch, then, as the children

are partakers (or sharers) of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the devil" (Heb. 2:14). If Christ was an angel, he could not die. To destroy the devil it was necessary to die. Christ, by being born of a woman, was manifested in the sin-stricken nature; he was under the power of sin, but when he died, and when the Father raised him from the dead, he had no longer any relation to sin; he was put beyond its reach. Sin was rendered powerless; it was destroyed. Hence Paul reasons that he who is dead is freed (or justified) from sin. Sin has no claim beyond death; it leads to death, but it can go no farther.

Therefore it is as clear as the sun, that according to Paul's view of the work of Christ the devil that the Christ was manifested to destroy, is sin. Are angels under the power of death (sin)? No; for the scriptures teach clearly that only the human race have sinned, hence lying under its power—death. Since the power of death is sin, sin is the devil, and the devil is sin. "Therefore, 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).

GEORGE B. ALLDRIDGE.

#### FOOLISH WOMEN

The woman who scolds, the woman who argues each point to the bitter end, the woman who always will have the last word, the woman who tries in any fashion to meet man on his own ground, stands to lose in the fight, and is a very foolish woman. Not that a good honest fit of anger on righteous occasions—outspoken, genuine, brave, and free from all taunting or meanness—is not effective and useful, but it must be very rare, very well controlled, and must clear off when its object is attained into genuine sunshine, never dwindling and muttering off in sulky resentment.

"I will never leave thee, nor forsake thee." Thus saith God to every faithful brother, sister. The statement is of inestimable worth for God does not exaggerate. What a sense of security does it bring—a peace of mind which the wicked know nothing of. It is gratifying to have the assistance and protection of mortal man. But to be under the guidance and care of the controller of the Universe!—of Him who can turn a man's heart whithersoever He will (Prov. xxi:7)! Unfathomable comfort our privilege contains. We should strive to reach a fuller realization of it. There is much to make up dull and insensible to it. God appears to be far, far away, and we are apt to imagine that He is uninterested in and uncognizant of our puny affairs. Bad trade and unhealthy climate confront us, and the thought arises, are not we and the alien equally effected by these evils, and is not God, therefore, excluded from our affairs? To grapple with these fleshly, lying suggestions we must be of quick, spiritual understanding. This quickness can only be attained by a daily study of the Oracles of God. Such a study will produce that full assurance of faith which will enable us to wield an "it is written" to our own satisfaction, even if not to the conviction of our adversaries.

# THE RESTITUTION

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## NOTICE

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## EDITORIAL

He who knows himself best, esteems himself least.

He who teaches the ignorant, has need of much brains.

Just as we go to press word comes that Bro. J. H. Thomas is dead. Particulars next week.

Positive thought is needed, thought that clasps and sticks, that has, as Luther said, hands and feet. Negations are the vacuum in which no one can breathe. The minister that would be effective must be positive. Paul was positive.

A single kernel of truth has greater power, better vitality, and more hope of endurance than a whole universe of error. Even if buried a thousand years with mummies, it may eventually find a fruitful soil and bring forth an hundredfold.

Brother Goss requests us to state that during this summer he will sell the booklets by Bro. Job-

lin, deceased, advertised on page 12 of The Restitution, at one-half their advertised price. He has in supply a large stock of these tracts, and as he wants them out doing errands for the truth, he makes this unusual offer so that readers may get a supply without much expense for distribution at conferences, vacations, etc.

A worthy thought as the basis of the unifying power saves the sermon from becoming a medley. Strength requires concentration. Some sermons are like watches which tick, but never strike. They have no synthesis of power, no concentrated force as the consummation of the discourse, no culmination or crystallization of the discussion.

Sometimes the outcropping of an incident rebukes the popular doctrine of going to heaven. "I was once preaching when a woman fell dead instantly," says a heaven-going divine. "The body was borne into the vestry, and I went straight on preaching. After the service I went up to the husband and sought to utter some word of comfort; but he spoke up at once, 'Praise the Lord, I have two wives in heaven.'"

Ministers give us marrow in the sermon. Let it have nerve and muscle. This means that it must have thought, but also something besides. It must contain the living experience of the preacher to the hearer. All true preaching is from person to person, from life to life. It makes the impression of being real, substantial, earnest, something to be taken home for reflection, to build up character, and to be made the guide in dealing with the realities of life.

It is on the level on which we meet men that we can serve them. They are out of our reach if we get below or above them. Our common humanity is the bond of our common brotherhood. Piety has its human side as well as its Godward side; and its human side must be exercised to influence men. The highest learning can be made so thoroughly human as to reach, in some way, the humblest of God's children. It is the man in the preacher that touches men, especially if divinity exalts the humanity of the preacher as in the case of Jesus Christ.

A covetous man once went to hear John Wesley preach on the subject of money. His first head was, "Get all you can." The farmer nudged his neighbor and said: "That man has got something in him; it is admirable preaching." Wesley reached his second division.

"Save all you can." The farmer became quite excited. "Was there ever anything like this?" he said. The preacher denounced thriftlessness and waste, and the covetous man rubbed his hands as he thought: "And all this have I been taught from my youth up." What with getting and with hoarding, it seemed to him that "salvation" had come to his house. But Wesley went on to his third head, which was:

"Give all you can." "Oh dear! he has gone and spoiled it all," exclaimed the listener. But getting, without giving, makes only stagnant pools, on which "green scum" soon forms.

It is not often a minister is asked to marry a man who does not know his bride's name. But Mr. Bowers in an exchange tells of marrying a couple, and when he asked the man to say after him, "I, George, take thee, Tryphena Tryphosa, to be my wedded wife," he repeated, "I, George," and said to him, "Governor, I can not speak it," and to his bride, "Sal, that ain't your name, be it?" On her replying in the affirmative the poor fellow was in a fix, wiped the perspiration from his forehead, and made many serious attempts to say the words. He evidently had never heard the names, which occur in Rom. 16:12, and which had been awarded her by pious and Bible-loving parents. The pronunciation of the words on his part was an impossibility, and one had to allow "the will for the deed."

### THE DISOBEDIENCE OF INACTION

"He left nothing undone of all that the Lord Com-manded" (Jos. 11:14)

There is a disobedience of inaction toward our heavenly Father as well as toward our earthly friends and brethren. Do you remember on what kind of sins the last indicment before the judgment-seat of Christ is to be based? Do you realize that what Christ is going to call you and me to account for then is not our sins of commis-sion, but our sins of omission? It is not the big things we may have done, but the little things we did not do, that in Christ's thought will condemn us at the last. How does the indicment read? We shall not be taken unawares by it. Christ has served it upon us in ample time for us to remedy if we choose: "I was a hungered and ye gave me no meat; I was thirsty and ye gave me no drink; I was a stranger and ye took me not in; naked and ye clothed me not; and inasmuch as ye did it not unto one of the least of these my brethren, ye did it not unto me." It will be the disobedience of inaction; the selfish torpidity of somnolent souls; the sluggish indifference of earth-blinded men—these are the things that arouse the wrath of the Lamb and bring down the judgment of heaven. It is a startling truth, but not less the truth. The mistakes of our life may be many, but it is not our mistakes but our neglects that at the last will shut us out from the kingdom of God. What says the apostle? "How shall we escape if we neglect so great salvation? "Men die spiritually by simply neglecting the great salvation. And you and I may be neglecting it by forgetting the needs of those around us, by shutting our eyes to the cry of the poor at our gates. "Whosoever will save his life shall lose it, but whosoever will lose his life for my sake and the Gospel's, shall find it unto life eternal."

### NEW LITERATURE

Doubtless there are many brethren who would be pleased to see new literature listed in our publication department on page 12, along with, it not replacing some of the old favorites which we all esteem so highly. We are able to add a new one this week of which we are specially proud. We refer to "The Past and Future Kingdom of God," by Wiley Jones. Some of our readers personally knew Bro. Jones, and have heard him speak the

gospel during his life. This 12 page booklet by Bro. Jones is a masterful treatise on the gospel of restitution and restoration. "The hope of Israel" is his theme in this effort, and his presentation of it is peerless.

### IMPORTANT ANNOUNCEMENT

To the Brethren Scattered Abroad

Greeting:

We now come before you with a matter we hope you will all be interested in, and act promptly.

It is evident that we now have no church song book. The old ones having been worn out, and unless, we go back to singing orthodox songs, we must have a book.

Last fall the Nebraska Conference took this matter in hand and appointed a committee to co-operate with all the churches and states to get up such a book. This book is to be a church book. No individual or committee having any control of the book, just merely to compile and assist in the work of getting such a book printed.

We will be indebted to many brothers and sisters for suggestions and many favorite songs selected, and due credit will be given to all those selecting pieces.

We want this book every way to be a church book. Every book, both old and new, has been searched for choice songs and we are confident that when finished it will be one of the best books our people have ever had. In fact, the book of the choicest songs ever put on the market.

No song will go in this book that isn't perfect in wording and we have been able to find a collection beautiful in sentiment, and in most cases the music beautiful, and some, more or less classic.

Our idea is to publish a book large enough and well enough bound to be used anywhere, one that will be durable, so that we will not have to get a new one every year. To do this the cost will be a little more at first, but cheaper in the end.

To select these songs and correct the wording and all other work connected is no small task. But with the help of the brethren we expect to accomplish this work, and believe the book will fully represent the church. To raise the money for this work, we have decided upon the following plan:

To ask the brethren to take stock. In this way the church will own the plates and the book.

We are not just sure yet what the plates will cost, but about \$2.00 each.

We have concluded to make the shares equal to the price of a plate. That is, each share will be \$2.00, and each individual can take as many shares as they wish. When the book is sold the money will be returned to the stock-holders. It may be possible that the sale of the first books won't much more than cover the cost of printing and binding. But then the church will own the plates and have them for future use. Every church and evangelist knows that to do the best work, a good song book is necessary. So now, brethren, we appeal to you to act promptly. Write me at 3944 Hartman Ave., Omaha, Neb., and tell me how many shares you will take. Send no money; just tell me how many shares you will take. If anyone taking five or ten shares would, of course, get a larger per cent. back than they who only take one or two shares. Where there are several in one

locality, let someone take up the matter with the others, and then send the list of names and the amount of stock each one takes. Where brethren are isolated, they will have to write for themselves. We desire to hear from three or four hundred brethren at once; and if you will act promptly, we can have this book for our fall conferences. Now remember this book is not being gotten up by any one conference, or in the interest of any one concern; it belongs to the brethren in general. When the book is finished, the committees work is done. Then the book belongs, or we might say the plates, to the whole church.

To make this doubly true let everyone take a share, and where two might be in one community, neither one being able to take a share by themselves, let the two go together. In this way we can get the whole church in the company.

As soon as we sell enough shares to insure the publication of the book, we will then ask for the money to be sent. So let us hear from you at once. We haven't yet decided on the name, but will make it representative.

ALMUS ADAMS, Chairman,  
BETTIE JENKINS,  
ROSE STORJOHN,  
MRS. CHAS. A. GOSS,  
Committee.

#### COMMUNICATIONS

Dear Restitution:

Sunday, June 6, 1915, as I had three disciples for baptism, we gathered at the edge of a large body of water. There were a number of people, mostly young, gathered to see and hear what they could. I read Gen. 3:22-24, teaching that life forever was in the tree, not in Adam; and that our lives here were only temporary, and that by believing the gospel and the "promises made of God unto our fathers" (Acts 26:6), "repenting and being baptized in the name of Jesus the Christ" (Acts 2:38; 4:12) they were then "children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ (the saving power). And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:26, 27, 29). "If children, then heirs; heirs of God and joint-heirs with Christ; if so be that we suffer with him, that we may also be glorified together" (Rom. 8:17). "Our 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).

Then I read the 6th chapter of Romans, teaching the true sense of baptism. Then Mrs. Lorena Chambers, age 79, was baptized. This dear sister in Christ, said she was sprinkled when she was 12 years old. Now with her age, cataract has grown over her eyes, so she needs help to see to walk. With her "faith cometh by hearing, and hearing by the word of God" (Rom. 10:17); and how glad she was to receive it and put on the all-saving name! Her sense of understanding was exceptionally bright.

The next was Mrs. Mary F. Branham, age 57. This dear sister in Christ never belonged to any church, but learning "the word of truth," rightly divided and studying (2 Tim. 2:15), she has now "found rest for her soul" (Jer. 6:16).

Then Mrs. Susan Shephard, age 61. This dear sister in Christ, as the one above, never could reason with the worldly teachings, but lived in hope of some time learning the truth. A year ago I first met her and taught the "glad tidings." With the first little lesson she thought her hope was coming true. Then my wife and I often visited her to instruct her. An adversary, a blind leader, tried to mine it away, but ah, "the gates of hell shall not prevail against it" (Mat. 16:18). In speaking of the truth, she will say "it is in the Bible."

The above report is the result of cottage meetings that wife and I held last winter. March the 27 I baptized Wm. B. Ritz. He and his wife and four bright little children were with us at this baptism. Then we served the Lord's supper, and sang, "God be with you till we meet again."

L. J. SWEET.

#### BEREAN DEPARTMENT

##### Favorite Verses

Dear Bereans:

Perhaps to each of us there are certain verses or chapters of the Bible that seem of especial value. My favorite chapter, as a practical guide, is Romans twelve, of which almost every verse is in itself a short sermon.

And when I go for a cheering message to the word of God, my Bible often opens at the beautiful, helpful, twelfth chapter of Paul's epistle to the Romans.

MRS. LETITIA WALLER.

##### Promise to David Messianic

Dear Bereans:

I am going to try to show by the Bible itself that the subject under consideration in 2 Samuel, 7th chapter, from the 12th verse to the end of the chapter, refers to Christ.

In the 12th verse the prophet Nathan speaks to David saying that when he (David) is sleeping with his fathers, a kingdom is to be established. Christ is the builder of this house, and God will establish the throne of his kingdom forever. It is not to be taken away from him as it was from Saul. Now we know that Solomon reigned over all Israel forty years, and not forever. In the 19th verse David realized that God had spoken of his house for a great while to come. Christ was the builder of that house.

In Isaiah 42:1 God says: "Behold my servant, whom I uphold; mine elect in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the Gentiles." In the 6th verse: "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee and give thee for a covenant of the people, for a light of the Gentiles." It is through Christ this house is built, and God is to give him the whole earth for his possession, and uttermost parts for his habitation.

In Psalm 89:4, 29, 36 it is promised "Thy seed will I establish forever, and build up thy throne to all generations. His seed also will I make to endure forever, and his throne as the days of heaven. His seed shall endure forever, and his throne as the sun before me." God refers to Christ when he says, "Thou art my son, my first born,



this day have I begotten thee." We have no record that he committed iniquity, but we find a record of him being chastened with the rods of men, and with the stripes of the children of men. Isaiah 53 reads: "We did esteem him stricken, smitten of God and afflicted." "He is despised and rejected of men; a man of sorrows and acquainted with grief." He is now "the head of the body, the church; who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence.

I have tried to show the subject of Nathan's conversation with David was Christ, and not Solomon, as the nature of the kingdom is so vastly different from that of Solomon's kingdom, which had an end after forty years.

Submitted in love.  
SELMA SAMUELSSON.

### OBITUARY.

#### Sister Curry

Leona Johns was born in Lawrence county, Ind., March 7, 1868, died June 2, 1915, age 47 years, 11 month and 25 days.

Sister Currey was married to Edward Curry, Oct. 17, 1888. The object of this notice was baptized by the writer in Aug., 1898. Surviving to mourn her loss is the husband and aged mother, three sisters Carrie Free of Blair, who makes her home with the mother, Mrs. Ettie Mehrens, of Santa Rosa, N. M., Mrs. Effa Bartlett of Rose Lake, Idaho and two brothers, E. B. Johns, of Central City, Nebr. And G. M., who lives on the old homestead near Blair.

Sister Curry's taking away was the result of internal cancer, which made her a great sufferer, but through it all she was an example of patience. Two sisters, Anna and Florence, preceded her to the grave. But they are just waiting the summons to that happy meeting. Sister Curry made a strong fight against the old enemy of the race, but had to finally yield the fight to the enemy. But as she went down, she could smile, knowing another had won the fight for her, and soon she will emerge from her temporary resting place, and then smile at the old foe as he slinks away never to return. So sister, quietly sleep; your enemy has been vanquished, and your place in the kingdom assured.

While in the south three years ago I visited sister Curry at her home in New Kirk, New Mexico and at her earnest request told her neighbors the good news of the kingdom. Sister Curry was very earnest and was always ready to help in any way she could to spread the truth. The esteem in which sister Curry was held was evidenced by the large number who came to pay their respects and listen while the writer told of her hope and the cause of her present condition one, from Rom. 5-12. May God's blessing and sustaining favor abide with those left to mourn. The proclamation of the everlasting gospel will not be interrupted by these calls. May the time hasten!

ALMUS ADAMS.

### "FRET NOT THYSELF IN ANY WISE"

This is an easy advice to the phlegmatic and the fatuous who "have all that heart can wish" in the range of their limited vision and comprehension, which extends only to the satisfying of their own desires, "who are not plagued like other men," and who "have no pangs in death." It is a difficult proposition, though, for the "other man." There is so much that to them seems so discordant and misplaced. At this writing, for instances, when nearly all Europe is aflame with war, how vain there it would seem to speak thus; but I read "a story from the front" the other day of an elderly French woman who had been driven penniless and homeless from the field of fire and blood, and in concluding the narration of her experiences to the reporter she said that nothing astonished or horrified her any more. "Je dit ma prieres et Je couche" (I say my prayer and go to bed). Now she caught on to the right idea.

"When you hear of wars and war rumors," said the Savior, "see that ye be not troubled." Why, in the second Psalm, we have a succinct description that even now obtains among the lordlings over in Europe dividing the spoils of God's earth as if they had all the rights to it; but the Almighty sees it all with amused contempt. Therefore we come to the idea, "Rest in the Lord and wait patiently for him."

Although we on this side of the Atlantic have not such dread conditions as in Europe at present, there are reasons and occasions for worry if you get the habit. We who are interested in "the one faith" are inclined, I think, sometimes to get irritated over the dullness of others to comprehend or to get our point of view. More especially does this feeling develop when we observe the success of "gospel" freaks and fakes who parade out into the limelight as Sir Oracle, "before whom no dogs should bark" when "they open their mouth;" and when they have said all they have to say it amounts to nothing at all, or only perhaps a rehash of antiquated ideas and superstitions diluted in a multitude of words.

But why worry for this? Are they doing any damage? Verily it is the purpose of the Lord to "sift the nations with the sieve of vanity;" and there are many holes in that sieve to drop the "nubbins" through. Jesus thanked the Father that he had hidden the truth from the "wise and prudent." If he was glad of it, why should we be sorry? This is a big world, and there is a vaster universe beyond, and the whole thing has got to be shaped up together. Only the intelligence that conceived it all can handle it aright; and we know that our part in it for the present is only to "do justice, love mercy and walk humbly before God." Talk, however "big," amounts to nothing; but even when bolstered up with scripture texts. Pride is vain in his sight; only to that one will he look "who is of a broken and contrite spirit."

J. F. GILLETLY.

**WHO ARE THE CHOSEN?**

"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 be ever with the Lord."

We understand by these words that only our Lord's chosen people will be aware of his coming or presence in the air. We mean by God's chosen people those who have complied with the rules laid down in the scriptures for our guidance in obeying God's commands, and have lived up to them as perfectly as possible. Those whose hearts are filled with a glorious hope that is held out to us; those who love the Lord and things pertaining to a godly life so much that these things are uppermost in our thoughts continually, and we have no room or inclination for worldly desires or pleasures. If we can follow in the footsteps of our Savior and be satisfied that we are doing what will be pleasing in his sight, then we must surely be numbered among his chosen ones and so be forever with the Lord.

Brethren, we are all striving, I hope, with great diligence to perfect ourselves in grace, so as to be worthy of him when he shall come for us. But the great fault of most of us is that we have not the brotherly love, forbearance and kindness for each other that we should have. Paul says in Rom. 12:18, 19: "If it be possible, as much as lieth in you, live peaceably with all men." Again, in Eph. 4:31: "Let all bitterness and wrath, and anger, and clamor, and evil speaking, be put from you, with all malice. And always remember that 'he that loveth another hath fulfilled the law.'" I would that we might, in the words of Paul, "speak evil of no man, but be gentle, showing all meekness unto men, and not prone to take offense, especially with one another." Brethren, have we a spirit of forgiveness for each other? Do we try our utmost, with God's help, to obey his commands in these respects? If not, can we expect to be among the chosen ones to reign with him through all eternity in the glorious kingdom of God? Let us one and all take heed, and think earnestly upon these things. JENNIE McNEE.

**STARTLING FACTS**

Mr. Geo. Hodges has written a book entitled "Faith and Social Service," which has some appalling statements which I copy. He writes ironically that the inscription placed by Robert Owen over his Harmony Hall, "C. M." (meaning "Commencement of Millennium"), can not yet be written over the door of any ecclesiastical assembly. He entreats the churches to join forces and become an actual "Good Government Club" to advance the kingdom of God in the community. He takes the following facts about New York City churches from a pamphlet, "What are the Churches Going to Do About It?"

In New York City there are 555 churches. Most of them are still administered upon the lines of narrow denominationalism. The parish is considered rather than the city, and the interest of the sect is advanced rather than the cause of

Jesus Christ. One district with a population of 16,391 bodies has a saloon to every 111 inhabitants, and one church to every 8196.

The situation is worse in another district, with one saloon to every 118, and one church to every 9422.

In a third district, among 49,359 inhabitants there is one saloon to every 208, and one church to every 9872.

West of Tenth Avenue, between Fortieth and Sixty-fourth Streets, there is only one church; there are 46,563 people living in this district.

We have always called the saloon the "devil's church," but what shall we call the churches that preach the devil's lie, recorded in Gen. 3:4? They are not God's church. They have a false gospel, a false faith and a false hope; they had rather believe falsehood than humble themselves to the truth. E. W. KNAPP.

**DENYING THE FAITH**

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If you desire to know how you may deny the faith, read this sermon.

If you have doubts about who the "man of sin" is, who and what is the anti-Christ, read this sermon.

If you have joined some church which is astray from the truth, under the plea that you wanted a "church home," you had better read this sermon, and read it now.

**EVERYDAY CHEERFULNESS**

The hardest thing is to keep cheerful under the little stings that come from uncongenial surroundings, the very insignificance of which adds to their power to annoy, because they can not be wrestled with and overcome, as in the case of the larger hurts. Some disagreeable habit in one to whom we may owe respect and duty, and which is a constant irritation to our sense of the fitness of things, may demand of us a greater moral force to keep the spirit serene than an absolute wrong committed against us. In the one case endurance is all that is possible; in the other we may sometimes rightfully fight—and there is a world of comfort in the powers of action.

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ROBERT G. HUGGINS, Editor.

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NUMBER 25

## I WANT TO SEE MY CHILDREN

I want to see my children,  
And see them play once more  
Around our cheerful fireside,  
As in the days of yore;  
But time has brought its changes,  
And I am left alone;  
Those children they have firesides,  
And children of their own.

I want to see my children,  
And see them every one;  
A striving for God's kingdom,  
Which soon on earth will come;  
The only way to gain it,  
Believe it is a prize;  
Believe the gospel message,  
And then to be baptized.

O children, do not tarry,  
The time is drawing near;  
When Christ the blessed Saviour  
On earth he will appear;  
Then all the saints recorded,  
In God's great "Book of Life,"  
Will hear the joyful message,  
"You are done with mortal strife."

He'll raise them all immortal,  
They'll never die no more;  
They'll spend their life with Jesus,  
And reign for evermore;  
Then in the great hereafter,  
Where satan never roams;  
May I then see my children,  
And find them all at home.

E. W. KNAPP.

## FAITH, BELIEF, CREED

No. 1

Flora A. Wood

Asking a certain man what was the creed of the organization to which he belonged, his answer was, "We have no creed." He enlightened me a little farther, however, by explaining that when one applied for membership he must, before being taken in, affirm his belief in certain things which the organization held as fundamental doctrine. Today, looking through a little book on word analysis, which I used in school years ago, I found this under a heading entitled "Latin Roots and English Derivatives:" *Credere, Credo, Creditum, to believe. Creed from the word Credo, I believe.*

Turning to the word "belief" in Webster I find it is a synonym of the word "faith." Turning back to "faith" I find again the synonym, belief. If then, creed is what we believe, and our belief is our faith, one who believes anything or has any faith, has a creed. There is but one class of people who have no creed. Even one whose brain is partially clogged, who has but little reasoning

faculty, has a belief in something or somebody. One whose brain has become diseased, and which we call "insanity," has certain connected ideas which he believes. At very rare intervals we meet one who apparently is entirely without reasoning power, whose mind is a vacuum. Such a person can have no belief because he has no thought or mind. A new born babe has little mind. Such a one can have no faith. There are cases on record in which the brain has been stunned by a blow, and while in that condition there was absolutely no thought, therefore no faith. Every man who has the power to think or reason has a faith, belief or creed. The man spoken of at the head of this article had a creed, and apparently did not know or believe that he had.

There is a large sect known as the Christian Church who say, We have no creed; but if one applied for membership and baptism, he would be asked these questions: "Do you believe Jesus is the Son of God?" "Do you believe in baptism for the remission of sins?" and he is baptized on profession of his faith. You see they have a creed.

There are organizations calling themselves the Church of God whose boast is, "We have no creed." If no definite faith is necessary to a valid immersion into Christ, what follows? Why, everyone is free to come in bringing the little bundle of faith peculiar to himself, and that organization has more creeds within itself than any other, although boasting that it has none! The Bible is full of our creed (faith, belief), and this faith or creed is necessary to a valid baptism into Christ. Upon that "creed basis" we must remain. We must not be moved from it if we would receive an inheritance among those who are sanctified. It is this very creed which sanctifies, or sets us apart as a peculiar people; and in the fast coming age will make us a royal priesthood, a holy nation.

That such a creed or faith is given to us from God, and a belief of it a condition of salvation, see the case of Philip and the man from Ethiopia. Philip preached unto him Christ. The Ethiopian already understood the things of the kingdom. We know this because he had been up to Jerusalem to worship, and he was reading the Hebrew Scriptures; but like most believers of that time, his mind was so fixed on the glories of the kingdom that he failed to see the trial and humiliation which must first come to the King and all who will reign with him. So we find Philip instructing him in the death and resurrection of Jesus, and the salvation which comes through believing and being baptized into Christ, if we continue in Him to the end; and the man receiving the seed into a good and honest heart said: "Here is water: what

doth hinder me to be baptized?" Philip answered, "If thou believest with all thine heart, thou mayest." The thing essential was that the man had a belief, a creed. This we find was the case whenever the Apostles baptized into Christ. Then they became members of his body, the Church. And without this belief they never took them in.

We find later Philip preaching this same Son of God to the people of Samaria. Did he take them in without any belief? No, he remembered when the Lord said go and preach the Gospel, he said, "He that believeth and is baptized;" so when they believed he helped them to put on Christ. We find this same course in Peter's first sermon. After speaking of the kingdom, with which his audience was familiar, he preached Jesus as the Son of God; and when they believed, then he baptized and received them into the fellowship of the Church. We find Paul first preaching to the jailor Jesus as the Christ, and then baptizing him.

This we find was the order in every case recorded. First, a faith or creed believed and preached by the believers; this faith or creed received and believed by the hearer, then baptism. If one is without this faith (belief or creed) he has no part nor lot in the promises of God. In harmony with this we find Paul exhorting Timothy to take heed to the doctrine. Paul evidently believed in making sound doctrine a test. The time seems to have come to the Church when God is testing us as to whether we will be faithful to the truth, or whether we will be like those who turned from the Lord saying, "This is too hard." Will we with Peter answer, "To whom should we go? Thou hast the words of life; and we believe and are sure that thou art that Christ, the Son of the living God." The great test in the end of the Jewish age in the preaching of the Gospel both by our Lord and after his ascension, by those he commissioned to preach the glad tidings, was the confession of Peter: Jesus is the Christ, the Son of the living God. The Jews to whom they preached well understood the glories of the kingdom, neither did they stumble at the truth that the thing was from God (John 7:27). They had read in scripture, "A virgin shall bring forth a son." They were to this extent more believing than their modern brethren. They stumbled not at the promise that God would send a miraculous Son to redeem them from their enemies, but that Jesus the humble, poor obscure Nazarene, his followers a few unlearned Gallilean fishermen, was that Son they could not believe, and they crucified him because they thought he was the son of Joseph. They said, "We know this man. Is he not the son of the carpenter? Are not his brethren with us, but when Messiah cometh no man knoweth whence he is." Even the murderers had more faith than some in the end of this age.

Again I repeat, the great test of fellowship among the Apostles, fresh from the personal teaching of the Lord was, "Do you believe Jesus is the Son of God?" Now brethren, I want to ask you, What do you suppose the Apostles would have done if, when they had asked this question some one had boldly and openly answered: "I do not believe it; I believe he was begotten by Joseph." Let Paul answer for himself in Gal. 1:8 "Though we or an angel from heaven preach any other Gospel unto you than that we have preached unto you,

let him be accursed." What did Paul preach? See Acts 9:20: "And straightway he preached Christ in the synagogue that he is the Son of God." What is Peter's testimony? Matt. 16:16: "Thou art the Christ, the Son of the living God. And Jesus said, Blessed art thou," for this confession. The eternal God confirmed or made this sure in the holy mount, speaking to Peter and the other two, saying, "This is my beloved Son." And the beloved disciple John—see the number of times he directly affirms Jesus to be the Son of God in his first short letter to us. Now brethren, I ask in all solemnity, Has God changed? Is the narrow way made broader? Are the things necessary to be believed in order to attain to adoption by God and eternal life, the same as taught by our Lord and preached by the holy Apostles, who spoke as the Spirit of God gave them utterance? There is not a member of Christ's body on earth today but will answer in a loud voice, yes. I do not believe there is one outside of Christ who believes the Bible who will dare say, No, however much his action may say it. If this is true, why does not the Church of God act in accordance with it? The command on this is so strong, how can the Church "sleep" on this question? Listen to the word of God. "Now I beseech you, brethren, mark them which cause division and offences contrary to the doctrine which ye have learned, and avoid them (Roman 16:17). "Having a form of godliness, but denying the power thereof; from such turn away" (2 Tim. 3:5). "Men destitute of the truth from such withdraw thyself" (1 Tim. 6:5). Read carefully Gal. 1:7, 8, 9.

### "THIS ONE THING I DO"

No. 1

George B. Alldridge

"Brethren, I, as to myself am not reckoning to have laid hold; but one thing I do, the things behind, indeed, forgetting, but those before reaching after, by a mark am I pressing on, for the prize of the calling on high, of God in Christ Jesus" (Phil. 3:13, 14, Rotherham's Translation).

In judging others we should be careful, for we are exhorted by Paul in Rom. 14:13 not to judge one another, and by our Lord in John 8:15 to judge no man. Paul ever says, "I judge not myself" (1 Cor. 4:). But if we form an opinion based upon our judgment of a brother or sister, it can only be by observance of their conduct and actions. Our Lord says, in speaking of false prophets, etc., "Ye shall know them by their fruits" (Matt. 7:15). Paul in Gal. 5:22, 24 tells us exactly the nature of this fruit. Jesus said: "For nothing is secret that shall not be made manifest; neither any thing hid that shall not be known and come abroad" (Luke 8:17). Paul probably had this in mind when writing to the Romans, "For the day when God shall judge the secrets of men, by Jesus Christ according to my Gospel" (Rom. 2:16).

But Paul looking into, and reading his own heart felt therein an inspiration, a motive for the reason of the life he was then living. In verse ten he says: "That I may know him and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death." Paul differed with the theologians of our day, for he

believed in a resurrection; he did not believe that at death he still retained consciousness and went to heaven; but with the wise man he agreed that the dead know not anything (Eccl. 9:5); and with David, the wise man's father, that the dead praise not the Lord (Psa. 115:17). Paul knew he was about to die; he knew that the grave would soon be his home. But he knew that if in this life by the transforming power of the knowledge of Christ, in conforming his life to the sufferings and death of Christ by dying to sin, and daily crucifying the flesh with its affections and lusts, that when Jesus comes, as he says in the twenty-first verse, "who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." This, to Paul, meant a resurrection from "out from among the dead." He knew that all mankind would not be raised; he knew the Scriptures and could correctly quote them; he was familiar with Isaiah who wrote speaking of some: "They are dead, they shall not live, they are deceased, they shall not rise" (Isa. 26:14; 43:17). He had read Job and Obadiah, who both declare they should be "as though they had not been" (Job 10:19; Obad. 16). Jeremiah informed him that they "shall sleep a perpetual sleep," and should hence never awake again (Jer. 51:39, 57). Amos agrees with Jeremiah, who declares they shall fall and never rise up again (Amos 2:19). And David, the man after God's own heart, with whose writings Paul was so well acquainted, that he is always quoting them. David says their souls are too precious, or no price can redeem them, and that they cease to exist forever (Psa. 49:8). Read Jesus's version. Psa. 140:10 and Psa 49:19 says they shall not rise again, that they go to the generation of their fathers: they shall never see light. Paul nowhere in his epistles teaches the doctrines of Russell, that in the age to come all mankind will be given a "fair chance." Christ did not teach it. If we do not accept Christ in this life, obey him by believing and being baptized into his name, hence been covered by his all-saving name: if we do not believe in the Abrahamic faith and promises, we have no part in the kingdom. Paul knew this, so he realized the necessity of doing only one thing, and that one thing to make his calling and election sure.

Paul was deeply in earnest: he knew that his blessed and divine Lord had attained the prize—immortality. He knew what a life of sacrifice and obedience to his Father's will he always led, from Bethlehem to the hour, that battle cry escaped his lips, "My God, My Lord, why hast thou forsaken me?" and bowed his head in death, saying, "It is finished." Paul knew the nature of this struggle to overcome the lust and desires of his flesh: he knew the experiences of bitter failure and cried out from the depths of his soul: "O wretched man that I am! who shall deliver me from the body of this death?" Paul realized that in this race "many are called but few are chosen." He felt the way was indeed narrow and straight. So like the competitors in the Isthmian games, he forgot the ground over which he had run, and even the other competitors he had passed by, some exhausted and had dropped out, discouraged and lost hope of gaining the prize. Paul realized that as the crown was

in sight, an heavenly host at his side, urged him on to reach forth, gladly welcoming further labors, that thereby he might be more readily conformed into the image of his Master.

Paul could not afford to loiter or rest by the wayside, yielding to the weariness of his flesh. No, no. "This one thing" urged him on with a greater effort, putting forth all his spiritual vigor and agility, and like the runner trying to outstrip those before him, and to pass over the remainder of the course set before him.

"One thing" became the passion and ambition of his life, this only engaged his attention: all other considerations were forever excluded from his mind. The plaudits of the crowd, the execrations of his enemies could not take his eye off that prize. It was 'the mark for the prize of the high calling of God in Christ Jesus.'

### THE SABBATH

In many communities there are parties that teach that it is necessary to observe the Seventh day Sabbath. They go so far as to say that the Sabbath is the "Seal of God," and that to observe Sunday as a rest day is "the mark of the beast." These statements trouble some honest souls who are trying to render obedience to the obligations of the gospel, but are not observing the Seventh day Sabbath. It seems reasonable that the word of God will reveal the truth on this, as on other subjects.

The Sabbath, or rest day is first mentioned in Gen. 2:1-2: "And on the Seventh day God ended his work which he had made: and he rested on the Seventh day from all his work which he had made. And God blessed the Seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." Therefore the Seventh day is God's rest day, from the work of creation. And we find no mention of the Sabbath from that time until the giving of the manna in Exodus 16, some 2500 years after the creation. Now if the Sabbath is of universal obligation through all time, how shall we account for the silence of the word of God on that point for so long a time? We cannot find any answer to this question: the facts in the case amounts to positive evidence that Job, Lot, Abraham, Isaac and Jacob, and all the ancient worthies were not required to keep the Sabbath. And if we notice closely the commandments from Sinai, we shall find a difference in the nature of the Sabbath command from the others. The Sabbath law rested on a positive command, without which it had no binding force. When Moses laid the words of the Lord before the children of Israel, all the people answered together, and said, "All that the Lord hath spoken we will do." Therefore their obligation to keep the Sabbath. But when that covenant by limitation run out, the Sabbath law like that of circumcision, ceased to be binding.

The law was given to Israel in their childhood period, when they were given to idolatry. The gospel is a higher law, and supersedes the old law. The ten commandments did not condemn drunkenness, enjoin love or unfeeling charity, which is the greatest precept in the gospel.

When Israel was obedient, and God was their protector, the Sabbath was a blessing to the nation.

teaching them obedience at every return of the Sabbath. But when God ceased to protect them from their enemies, the observance of the Sabbath became a veritable yoke of bondage; see the history of the Maccabees, and the siege of Jerusalem where their enemies attacked them on the Sabbath.

In our Lord's teaching, and especially in his sermon on the mount, he magnifies the law; for instance he says: "Ye have heard that it was said by them of old time, Thou shalt not kill \* \* \* But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment." But on the Sabbath he is silent, except to justify himself when charged with its violation.

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Christ fulfilled the law, and is its end for righteousness; therefore the observance of the Sabbath, and the writ of circumcision, and the offering of animal sacrifices have passed away. "The Sabbath was made for man, not man for the Sabbath: therefore the Son of Man is Lord of the Sabbath day." And in the establishing of Christian Churches among the Gentiles, there is no instance where they taught them to observe the Sabbath. No rules for its observance are ever given by the Apostles: Sabbath breakers are never included in any list of offenders. In enumerating the sins of the last days no mention of Sabbath breakers is ever mentioned by the Apostles; and this omission is only accounted for on the ground that the Sabbath belonged to the old covenant, and with it passed away. But there is evidence that when the Kingdom of Israel is restored, the Sabbath will be restored for use by the mortal nations of the earth.

In conclusion I will say, that the "seal of God" is a certain truth held in the mind, impressed on the forehead figuratively expressed. My own mind on the subject is, that it is the truth of the unity of the Deity in opposition to the doctrine of the trinity, which is the "mark of the beast."

In some cases it helps us to find the truth of a thing by finding out what it is not. "The mark of the beast," is something that originated with the beast: or it would not be his "mark." Sunday worship was practised by the pagans in worshipping the sun, long before the papal beast was born: also the early Christians observed the first day of the week before the beast had an existence.

The same is true of the doctrine of the immortality of the soul, it being taught in Egypt before the Christian era. A triune Deity fills the bill in every respect. See Dan. 11:36 to 40, where the papacy worships a strange God. Compare 2 Thess. 2:4.

GEO. FRANCIS.

No one loves to tell a tale of scandal but to him that loves to hear it. Learn, then, to rebuke and silence the detracting tongue by refusing to hear. Never make your ear the grave of another's good name.—Sel.

## IS IT, NOW, ARMAGEDDON?

The Authorized Version of Rev. 16:14 defines two stages:

(1) The gathering together of "the kings of the earth" to battle.

(2) The gatherings of "the whole world."

The "earth" in the Apocalypse always means the territories once belonging to the empire of ancient Rome—Western and Southern Europe. We see at the moment of writing, France, Belgium, Germany, Austria-Hungary in conflict. These belong to the expression "the earth." But the prophecy is not confined to Western Europe. The battle spreads to "the whole world," revealing an area of conflict of the most vast extensions. Japan is arising. Russia has already done so. The Near East is included. Canada, Australia, New Zealand, India, have sent contingents to aid England while Africa, Portugal, Turkey and Egypt have been drawn into the war. How soon "all the world" will join remains to be seen. The expression includes the British Empire and, in fact, every part of the habitable globe. Yes! we are at the beginning of Armageddon. The Era of Armageddon has commenced. The word translated "battle" is in the original meaning not one battle but rather a war—a series of battles—stretching over years, with, probably, intervals of peace, until it culminates in Palestine. Such, then, is the prospect before the earth—world-wide conflict of unparalleled magnitude and unexampled ferocity and slaughter, covering an epoch possibly of considerable length.

Secondly, we ask, What is the object in view? The object of Jesuit wire-pullers we know to be the subjugation of the British Empire to the Papacy. But what is the object in view of the unclean spirits, of the unseen devil and his spiritual confederates? "To gather them to the battle of that great day of God Almighty" (Rev. 16:14). That "Great Day" is the Advent of our Lord Jesus Christ, when he comes to take vengeance on the earth. Satan gathers his hosts to oppose him.

Thirdly, we note—and this with special emphasis—that a warning of transcendent importance sounds in the very midst of this wondrous vision. As armies fight on earth there comes the solemn announcement, "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame" (ver. 15). Does this signify merely an awakening in the study of the Second Advent among the people of God at the time signified? Or does it portend the actual Advent itself?

Although many watch for his appearing there is no universal, deep research on the subject in the Christian Church generally. Though many do look for, and some few preach his coming, yet the large Christian organizations give the subject but scanty attention. How seldom we hear it taught in the pulpit! The prophecy, therefore, foretells the rupture of the saints in the very epoch of conflict. When we see wars extending to "the whole world," may we look up to see him coming for his own? Let us, then, be ready! Let us see to it we are clothed in his robe of perfect righteousness and not in the unclean rags of the various heresies so prevalent today.—Augusta Cook, per Sister Wince.



## THE RESURRECTION OF TWO CLASSES

The following text proves conclusively the resurrection of two classes to opposite destinies: "And many that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Dan. 12:2). Both classes awake. Nothing is gained by reference to the following version, viz.: "Multitudes of sleepers shall awake; these to everlasting life, and those to shame and everlasting contempt." To supply the elipsis, it would read thus: "These (that awake) to everlasting life," and "those (that awake) to shame and everlasting contempt." The same verb must be supplied for each noun when divided, which is used for both when united. The verb "awake" agrees with the noun "multitudes." It must also agree with each division of these multitudes. There is no other verb with which to supply these elipses. And if one is negated both must be. Thus: "These shall not awake, &c., and those shall not awake," &c. But in as much as this verb is not negated in its first occurrence, it is not admissible to negate it when repeated as the predicate of the same subject. And in as much as this adverb is not in the original, I protest against its use by uninspired men.

I will next introduce the testimony of the Apostle Paul. Acts 24:12, 13. "But this I confess unto thee, that after the the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the Law and in the Prophets. And (I) have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." In reference to which testimony please observe.

1st. Paul positively declares that the resurrection of the dead, both of the just and the unjust was his hope; and that they (the Jews) allowed it. There is no way to avoid the force of this assertion of the Apostle. There is no alternative left but to endorse this positive affirmation of the Apostle, or in the most pointed and palpable manner to contradict his statement. If it should be affirmed that the phrase "of the dead," is marked by good authority as doubtful, still the Apostle's unequivocal testimony remains unimpaired. It would then read: "I have hope toward God which they themselves also allow, that there shall be a resurrection both of the just and the unjust." Omitting, therefore, all that can be claimed even as doubtful, still the hope of the Apostle embraces the resurrection of the unjust as well as the just. I have, therefore, as good authority from this testimony to deny the resurrection of the just as any man on earth has to deny the resurrection of the unjust. It does not change Paul's hope in the least to change the statement to read thus: "They have hope which I allow." It matters not whether Paul endorsed their hope, or they his; the conclusion is the same.

2nd. The original word rendered "hope" occurs just thirty times, and is rendered "confidence" eighteen times, and "hope" twelve. In every instance where it is rendered hope it may be rendered expectation. The sense is true of the Greek word elpis. Now it does not follow because Paul

expected the resurrection of the unjust, that, therefore, he desired it. Nor does it follow because the Apostle had confidence in God that there would be a resurrection of the unjust, that, therefore, he desired it. We may have confidence to believe, or expect calamities to come upon ourselves or others, which we do not desire.

3d. It does not follow because Paul believed the Law and the Prophets, and believed also in the resurrection of the unjust, that, therefore, the Law or the Prophets expressly taught this doctrine. The resurrection of the just is not expressly taught in all the promises made to Abraham, and referred to in the burning bush to Moses; and yet, according to our Saviour, the resurrection of the dead was taught. How? Ans. As an essential prerequisite to the fulfilment of the promises made to Abraham. Just so in the Law and in the Prophets; the resurrection of the wicked is necessary to the infliction of the penalty for personal transgression denounced for them. For positive evidence of the re-living of the wicked, I refer the reader to Rev. 20th chapter.—J. M. S.

## JESUS CHRIST; WHOSE SON IS HE?

Those who believe in the human paternity of Jesus, or some of them, claim that he was the Son of God in three ways: First by nature as all men are; second, by obedience; and third, by resurrection (but was the son of Joseph by generation).

We read that Christ was "Declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1:4). This shows that Christ was the Son of God before the resurrection. He became the Son of God with power at the resurrection. He himself said: "All power is given unto me in heaven and in earth" (Matt. 28:18). This was after he had risen from the dead.

Now was Christ the Son of God or was he only a son of God? The Book tells us that he was "The only begotten Son of God." Of course our human paternity believers will tell us that "begotten" refers to the resurrection and cite us to Acts 13:32, 33. And these verses seem to point in that direction. However, if they do, the word should be "born" and not begotten, for the raising from the dead is a birth, a coming forth to life and not a begettal, a beginning of life. Begettal and birth are from the same word in the original Greek.

Now the point to consider is whether or not the term "begettal," if it does refer to the resurrection in the case cited above, always refers to his resurrection. "For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

When did God give his Son? Before or after his resurrection? Before, of course. He was God's begotten Son when he "gave" him, therefore he was begotten of God before his resurrection. "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." Doesn't this show that he was a begotten Son when sent into the world?—J. H. Patrick in Day Dawn.

## THE RESTITUTION

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## EDITORIAL

We have received the Ohio Conference announcement from Brother Henri Juergensen, Chairman of the Conference Committee. He calls the Conference to convene with the Church of God in Cleveland, without giving the date, but we opine the time of meeting will be the last week in August. Full particulars will be published soon.

In one of our pastoral calls, we once visited a home where a child was dying. On entering the home we found the infant in the arms of an old lady, who was an aunt and mother to the whole neighborhood. As she held the babe in her embrace, she gazed at its contortions with a sad face. After speaking a few words to the mother, we sat down by the suffering child and remarked to the aforesaid old lady it was too bad to see a baby in pain and be so ignorant as to any way of alleviating its troubles. "Ah, sir," she replied, "it says, Suffer the little children to come unto me, and I tell you they do suffer." Absurd as this application of scripture sounds and is, we have heard expositions of the passage just as wil and foolish from ministers of note.

Notwithstanding Mark says very positively that the resurrection of Jesus was "early the first day of the week" (Mark 16:9), yet some folks declare he rose on the "seventh day," and therefore died on Wednesday. They brush Mark 16:9 aside by putting a comma after "risen," and say, "The first day \* \* \* he appeared first to Mary." This is a dodge that comes from bad parentage. Note: If Jesus did appear "first to Mary on Sunday, then the claim of those who say he rose on Saturday, who tell us Mary visited the tomb Saturday (Matt. 28) is rendered null and void for this reason: Luke says positively that they did not go to the tomb on Saturday but "rested" (Luke 23:56); and also the angel said to the women: "Go \* \* \* tell his disciples that he is risen" (Matt. 28:7). "And as they went to tell his disciples, behold, Jesus met them" (these very women). So they saw him. If this happened on Saturday afternoon then Jesus most certainly did not first appear to Mary on Sunday. Do you see the point? And if he did first appear to Mary on Sunday then this sham punctuation for these Wednesday-crucifixion and Saturday-resurrection folks is a farce!

And if Mary made a visit to the sepulchre on Saturday and saw the stone rolled away, what business had she to come on Sunday with "spices" to anoint Jesus, saying, Who shall roll us away the stone? See Mark 16:1-2. If she knew the stone was taken away Saturday, was she not foolish to talk about rolling it away on Sunday?—J. J. Schaumburg, in Messiah's Advocate.

## CHANGE OF MEANINGS OF WORDS USED IN THE BIBLE

The common English version was first issued in 1611. About three hundred and four years have since elapsed, and the English language has undergone great changes. Many words are not now ordinarily understood in the sense in which they were used when this version was made. Out of hundreds of examples, we select the following.

**Conversation**, used eighteen times in this version, in no one of these cases signifies the talking of persons with each other, in which sense it is now generally understood.

**Prevent**, used seventeen times, in no case signifies to hinder or obstruct, as we now understand and use the word. Every passage where this word occurs, is misunderstood by the ordinary reader. These two examples alone comprise thirty-five passages of divine Revelation so misunderstood.

Paul is made to say, "Our conversation is in heaven," when the original asserts, our citizenship is in heaven.

As the version now stands, David declared to God, "My prayer shall prevent thee." "I prevented the dawning of the morning."

On the other hand, how simple and appropriate is the meaning of the original: "My prayer shall come before thee." "I anticipated the dawning of the morning."

**Carriage**. The meaning of this word has also completely changed since the version was made. It once signified the thing carried. It now means a vehicle of conveyance.

**Passion**. The word formerly meant suffering.

## THE RESTITUTION

Now we use it in an entirely different sense.

**List, Listed.** These words once signified wishing; now they are used in a variety of other senses, but not in this.

**Tale** once meant number. It now means a story or narration.

**All To.** This phrase formerly meant entirely or completely. It is now generally read and understood as two separate words, each in its ordinary acceptance.

**Damnation.** The word once meant simply condemnation, in such passages as, "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself" (1 Cor. 11:29). Common readers now apply it to the eternal condemnation of the wicked.

**Quick, Quicken.** These words were formerly common in the English language in the sense of living, made alive. They are now generally used to express the idea of haste, and not of life.—American Bible Union.

### ASLEEP IN JESUS

Dr. J. H. Thomas, of Wyoming, Del., aged 86 years, died June 22, at his home in Wyoming. For over fifty years by voice and pen the Dr. has never ceased to proclaim the truth that brings salvation to fallen man. God grant that those who now mourn his loss may soon meet him in that glorious age to come.

S. H. THOMAS.

### DID JESUS DIE "OF A BROKEN HEART?"

By those who are counted teachers it is supposed that the Bible does not say why or how it came when they brake the legs of the two thieves, Jesus was dead already, so they brake not his legs. "These things were done, that the scripture should be fulfilled. A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced" (John 19:37). Quotations: Exodus 12:46; Psalm 34:20; 22:16; Zechariah 12:10; Revelations 1:7.

Did the soldier pierce merely his dead body? or does John refer back to what had taken place? The best Vatican Mss. read: "The rest said, let be, let us see whether Elias will come to save him. And another took a spear, and pierced his side and there came out blood and water. Then Jesus, crying out again with a loud voice, expired" (Matthew 27:49-50, Diaglott foot-note).

From this it appears that his death was directly caused by the thrust of the soldier's spear, as the lamb had been slain by the priest. The theory of a "broken heart" is not supported by any text of scripture.—The Battle Cry.

### DEAD THINGS

In reply to a reader who enquires after the meaning of Job 26:5, we submit the following exegesis which we take in part from another brother:

The obscurity attaching to the passage "Dead things are formed under the waters, and the inhabitants thereof" (Job 26:5), is somewhat dispelled by translating it agreeably to the use of the same Hebrew words in some other places. First, the word "things," it will be observed is in italics, and

therefore forms no part of the original. Its presence there gives the word *rephaim*, rendered "dead," another application than it possesses in the other places where it occurs. In these, it always denotes dead men, not dead things; as may be seen in the following instances of its use: "Wilt thou show wonders to the dead? Shall the dead arise and praise thee?" (Ps. 88:10); "Her house inclineth unto death, and her paths unto the dead" Pro. 2:18); "The dead are there" (9:18); "The congregation of the dead" (21:16); "Hell \* \* \* stirreth up the dead for thee" (Isa. 14:9); "Thy dead shall live, my dead body shall they arise \* \* \* the earth shall cast out the dead" (26:19). In this case the translators have added "men;" in the other instance "things." It is men that are referred to in these quotations, and therefore presumably so in the passage in question; but "the dead," "thy dead," and "my dead," are sufficiently expressive of the matter referred to without any extensions of their meaning. Next to this the Hebrew term rendered "formed," is a word expressive of labour-pain, as may be seen from its use in the following places: Job. 15:20; Ps. 00:6; Isa. 13:8; 26:17, 18; 00:7; Jer. 6:24; 22:23; hence its employment also to express "brought forth" (Prov. 8:24, 25; Isa. 45:10).

Now applying this last rendering to the case in point, the passage would read thus: "The dead are brought forth from under the waters, and the inhabitants thereof." This agrees with the next verse, which goes on to say that "Hell is naked before him." The whole reminds us of the words, "The sea gave up its dead," and "thou wilt not leave my soul in hell," as also of the saying "having loosed the pains (or birth-pangs) of death." In the light of this rendering (justified by the Septuagint, so far as the word "formed" goes, which it renders "born"), the passage has the appearance of referring to the resurrection. In that case it follows well, after Job's challenging words to Bildad—"whose spirit came from thee?"

### OBITUARY

N. N. Gould

Norton N. Gould was born in Washington Co., Ind., Sept. 14, 1828, died June 27, 1915, aged 76 years, 9 months, and 13 days.

Bro. Gould came to Washington Co., Nebr., in 1867, settling near Blair, where he lived for 20 years. He moved to Douglas Co., Nebr., in 1887, where, with his sons, he built up a fruit growing industry. Surviving are the wife, five sons: Mart, George, John, William, of Omaha, and Nelson, of Long Beach, Cal., and four daughters: Mrs. Addie Peterson, Mrs. Ada Parish, of Omaha, and Mrs. Arvada Smith, of Lapwai, Idaho.

Bro. Gould had been in the faith for fifty-years, having first learned the truth under the preaching of W. P. Shockey. He had delayed baptism till some 15 years ago, when the writer helped him to put on Christ. Bro. Gould was a great Bible student, and during his last days, talked but little else. He closed his eventful career telling those who were surrounding his bed that the prophecies were all fulfilled except one, and was too weak to tell them what that one was. Bro. Gould, notwithstanding his advanced age, never got childish, but talked and acted like a man of middle age. He

was a man of sterling character, liked and respected by all. The funeral was from the commodious home which was filled to capacity by loving friends and relatives, who brought flowers and shed a parting tear for the one who had been so long with them. He sleeps in Jesus, but will rise again to a brighter and better world. The writer on the occasion, tried to point them to the only hope, the resurrection of the dead.

ALMUS ADAMS.

### PERFECTION OF JESUS

Was Christ perfect? No. How did he become perfect? Through suffering (Heb. 2:10, 18). When did he suffer? When he was preaching his gospel. How did he suffer? By temptation: "Ye are they which have continued with me in my temptations" (Luke 22:28; Heb. 4:15; Matt. 4:1-10). By persecution: "The man departed and told the Jews that it was Jesus, which had made him whole, therefore did the Jews persecute him" (John 5:16:18; 15:20; Matt. 5:10, 12). He was spit upon, smote on the head with a reed, was scourged, a crown of thorns was placed on his head (Matt. 26:67; 27:30). His agony in the garden (Matt. 26:36-40).

Where was his final suffering? He suffered without the gate. Why? "That he might sanctify the people with his own blood" (Heb. 13:12). Why did he suffer? To become perfect; to save mankind; perform the will of God; and fulfill prophecy. "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him" (Heb. 5:8, 9). "Go ye and tell that fox (Herod), Behold I cast out devils, and I do cures today and tomorrow, and the third day I shall be perfected."

How was he perfected on the third day? He was born of the Spirit; raised from the dead; raised to immortality (Luke 13:32-35). He is the only one that ever lived on this earth, that has arrived at the perfect state through a resurrection from among the dead ones. And having arrived to the perfect state this earth in its imperfect state, was not suitable as a dwelling place for him, so his Father took him to his home in heaven, to remain until this earth was made a suitable place for a perfect being to live in. When it arrives at that stage, all those that have been made perfect through suffering will come forth perfect in Christ Jesus, and will, for 1000 years, work with Jesus for the purpose of making the earth a suitable home for perfect beings to live throughout the endless ages of eternity.

But in order for one to be a worker with Jesus in the ruling of the nations, he must be made perfect in this life, the way that Jesus was made perfect, "through suffering." "For unto you it is given in the behalf of Christ not only to believe on him, but also to suffer for his sake" (Phil. 1:29). "If we suffer we shall also reign with him: if we suffer with him we will be glorified together" (2 Tim. 2:12; Rom. 8:17; 1 Pet. 4:12-19). "If ye suffer for righteousness sake, happy are ye; for it is better, if the will of God be so, that ye suffer for well doing, than for evil doing. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us unto God" (1 Pet. 3:14, 17,

18). Christ did not die for his own sins, but for the sins of the world (1 John 2:2; John 1:29), "He was manifested to take away our sins: and in him is no sin. Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God" (1 John 3:5, 9). (If he had been born of Joseph he could not have taken away our sins for he would have been a sinner himself).

Christ's suffering had a two fold purpose: he suffered to become perfect, and to set an example for us; and if we follow his example and suffer with him and for him, we shall be rewarded the same as he was. We will be born of the Spirit, by a resurrection from among the dead. Then we shall be perfected in Christ, and shall share in the blessing that is promised to all the faithful. What a glorious thought, that a sinner, by being obedient to God, can rise to the high and exalted position of ruler in God glorious kingdom. May that kingdom soon come.

E. W. KNAPP.

### STRENUOUS CHRISTIAN LIFE

Matt. 7:13, 14; Luke 13:22-24

1. There has always been two distinct types of Christians, the Quietists and the Activists, as they might be called—the Marys and Marthas; those to whom faith was all, and those whom "works" alone satisfied; the mystics and the reformers. The Christian life, however, is not one-sided. It includes both these types, and finds, in fact, its fullest expression in souls whose poise is maintained under the stress of both these apparently opposed tendencies. The great workers have been people of great faith, and spirits of the profoundest trust have lived magnetic and radiant lives. Jesus himself was the complete exponent alike of "simple trust" and of untiring labor. The result is that the religious life of the Christian is a constant paradox. He knows, on the one hand, that he is justified by faith, that the free, unmerited grace of God alone is the basis of his hope of salvation, and that all his righteousness "is as filthy rags"; while, on the other hand, he must "work out his own salvation with fear and trembling," for the crown of life is given "to him that overcometh," and he must therefore "strive to enter in."

2. "To strive" is to put forth the utmost effort of which a man is capable. The Greek word has reference to athletic contests. The trained runner will so use his strength that it is all applied, every ounce of it, to the particular race. If the race be a hundred yards the whole strength of the man must be concentrated explosively in the few seconds the race lasts. If it be five miles his strength must be so husbanded and used as to carry the runner to the best advantage over the long course. But in each case the athlete must so run as to exhaust himself (1 Cor. 9:24:27). Everyone is familiar with the story of the runner who brought the news of the victory at Marathon to Athens and died as he delivered it. It is in this spirit that the Christian has to live. All his powers must be flung into the task that God has set him. At all costs he must enter in. He must have but the one goal, and must live for that alone.

3. Does this mean that all the energies of life



are to be diverted from ordinary pursuits and devoted to what is more specifically "religious?" Some Christians have thought so. Roman Catholics speak of "religious" persons as those who give up their place in trade and politics and society and pleasure in order to spend their whole time in praise and prayer. Many Protestants also divide the secular from the spiritual in such a way as to suggest that secular occupations are quite indifferent to the religious life. To them the house and the shop and the forge and the office and the playing ground are places in which God takes a very languid interest, his attention being almost entirely concentrated upon the chapel, the cathedral, and the "inner chamber." But this distinction is vicious and anti-Christian. The circumstances in which each man finds himself are just the circumstances in which he must "strive." His own natural and personal career has in it the two ways, one leading to destruction and the other to life. He will never find the way to life at all who finds it only in his leisure moments, only on the Sunday. He is a deserter and traitor who does not strive to be a Christian in business too.

4. "Striving," however, is not merely, or perhaps even chiefly, outward. The Christian's biggest fight will always be against inward tendencies. Young Christians find, to their dismay, that sin has its allies in their own minds and desires. And there comes a time when they are tempted to acquiesce in this, to say, "I am made that way: it will always be so: I must do the best I can, and God can ask no more." This temptation must be resisted at all costs.—Newton H. Marshall.

### MEDITATIONS

Matt. 22:34-40

Jesus had silenced both the Pharisees and the Sadducees who had sought to entrap him and confuse him. A lawyer (scribe, Mark 12:28), who had listened, was deeply impressed by the reasoning of Jesus and now he asks a question. He did it to try or test our Lord. The question he asked was an important one, and the answer thoroughly convincing. Man's first duty is to God, and our duty to God can be summed up in one word, love. But what is love? To love another is to have a desire for and delight in his welfare. Love is not a mere emotion or affection, but the attitude of the whole man. To love God with all the heart and soul and mind is to have a supreme desire for and delight in God's glory, so that everything else is secondary to that. The proof that we do thus love God with all the heart, with all the soul, and with all the mind, is that we put God first in everything—God first in business, God first in study, God first in pleasure, God first in home life, God first in social life, God first in everything. To do this is to keep the first and great commandment. To have failed to do this is to have committed the first and greatest sin, that is the greatest sin a man can possibly commit. At some time in our life all of us have failed to do this, to put God first in everything, and thus have broken God's first and great commandment, therefore there is no essential difference among men for "All have sinned and come short of the glory of God" (Rom. 3:23). Not only sinned but have committed the greatest possible sin. So there is no hope for any one of us except on the

ground of atoning death of him who perfectly kept the law of God and died for us who had broken it (Gal. 3-10, 13).

But there is a second law, not equal to the first, but "like unto it." Its central word, too, is love; its object, our neighbor, our fellow-man. This second commandment requires that we have the same desire for and delight in the welfare of our neighbor that we have in our own welfare. The second commandment is really involved in the first; for if we love God, whom we have not seen, we must necessarily love our neighbor whom we have seen (1 John 4:20, 21). It is sheer nonsense for a man to pretend to love God if he does not love his neighbor; for true love to God involves love to neighbor. These two commandments sum up the whole contents of both law and prophets; they include the whole of Christian duty. Jesus Christ perfectly kept these commandments. We can only keep them by having Jesus Christ formed within us. Then by the power of the indwelling Spirit, the righteousness of the law will be fulfilled in us (Rom. 8:4), and we shall love God supremely and our neighbor as ourselves. The law says, "Live, and thou shalt do this" and then it tells us how to live by the simple acceptance of Jesus Christ (John 1:12; 3:16; Gal. 2:20 R. V.). We get life as a gift (Rom. 6:23) and then obey because we have life.—F. A. F.

### THE MISSION OF THE SEVENTY

"For it is not ye that speak, but the spirit of your Father that speaketh in you" (Matt. 10:20).

Our Lord had two reasons for appointing the Seventy.

(1) He was leaving Galilee and going up to Jerusalem to die (cf. 9:51). It was the last time he would ever travel through the land, the last time the people would hear the gospel from his lips, and he would fain win it an entrance to their hearts. So he sent the Seventy, two by two, in advance, to announce his approach.

(2) He had already chosen twelve apostles, as there were twelve tribes of Israel, and his salvation was for the whole nation. But it had a still wider destination. It was for the whole world (cf. Matt. 24:14). As Israel was composed of twelve tribes, so, according to the Jewish reckoning (based on Gen. 10), mankind was composed of seventy nations; and therefore he "appointed other seventy also."

1. His Charge to the Seventy (vs. 2-16). He first of all shows them the qualifications for their ministry.

1. Consecration (v. 2). Why should they pray that he would do the very thing that he was doing? Because prayer is the pathway to consecration. If you desire the coming of the kingdom you will do what you can to prepare man for it. Pray, "send forth laborers," and you will presently add, "Here am I, send me" (Isa. 6:8).

2. Courage (v. 3). They would encounter hostility and danger; it was no enterprise for cowards.

3. Faith (v. 4). They must go poor and unprovided, trusting God for food and shelter.

4. Zeal (v. 41). Oriental salutation was an

elaborate ceremony, and "salute no man by the way," was a common proverb inculcating haste and prohibiting unnecessary delay. In the "Arabian Nights" tale of Nouredin it is told how the chamberlain came to Nouredin's door to warn him of the sultan's displeasure, and when the latter would have saluted him he cried: "O my master, this is not a time for salutation" (cf. 2 Kings 4:29).

5. **Courtesy** (vs. 5-8). Though there was no time for needless formalities, yet they must never fail in courtesy. Jesus was always a gentleman, and his disciples must be gentlemen, too. When they entered a house they must pronounce the customary benediction. "Peace be to this house," the mediaeval *Pax vobiscum*. If the inmate were "a son of peace," i. e., one deserving peace (cf. marg. in 1 Sam. 26:16; 2 Sam. 12:5), the blessing would rest upon him; and in any case they would profit by it, since kindness blesses him who gives as well as him who takes. Where they were entertained they must not be servile as though they were mendicants, since they had a right to hospitality in return for their ministry. Yet neither must they be ungrateful nor inconsiderate. "Go not from house to house," which means, says Beza, that they should not leave a poor house which had welcomed them for another where they would fare better. They were the Master's representatives, invested with his authority; and this laid a heavy responsibility on their hearers. Whatever was done to his representatives was done to him, and whatever was done to him was done to God (vs. 9-16).

2. **The Return of the Seventy** (vs. 17-20). The narrative here leaps forward. They have fulfilled their mission, and they rejoin the Master on his way to Jerusalem, and joyfully tell their story—how "even the devils were subject to them through his name," that is, how they had cured even those appalling maladies like epilepsy and insanity, which the ancients ascribed to demoniacal possession. Their exultation vexed the Master.

1. It evinced faithlessness. Their surprise at their success showed how little they had expected it. He had expected it: "I beheld satan fallen as lightning from heaven."

2. There was spiritual pride in their exultation; and he reminds them that there is greater reason for rejoicing in having one's name in the Book of Life (cf. Phil 4:3) than in being able to work wonders. "I have come" said Dr. G. J. Romanes during his last illness, "to see that cleverness, success, attainment, count for little; that goodness, or character, is the important factor in life." And this is granted only to "babes," gentle, loving souls, who keep close to Jesus and learn of the Father from him. The fault of the apostles lay not in their rejoicing, but in their pride; and, indeed, if only they kept their hearts pure and lowly, they had great reason for rejoicing, since the blessedness which prophets and kings had desired in vain was theirs (vs. 21-24).

D. SMITH.

### SMOTHER THE SPARKS

The tongue is a little member, yet it boasteth great things. It does a large business on a small

capital; it raises a mighty storm on the most trivial occasion; it often leads the whole troop of a man's faculties to revolt against him and to make treasonable cause with his enemies. Few there are, if any, who can not recall seasons when this unruly bit of flame set on fire the whole course of nature in themselves. A little impatience was the first spark, which a moment's silence would have extinguished; but the unfortunate utterance came, and with it misunderstanding and resentment. Every word that succeeded was a burning one, and as in a great city's conflagration dwellings take fire from the wind, so persons but distantly related to a wordy quarrel feel its hot breath and are suddenly ablaze. There is not a family, or school, or single village, in all the land, which is fireproof, and they are all in momentary danger.—Selected.

### WHAT IS A CHRISTIAN?

In faith, a believer in Christ (Mark 16:16).  
 In knowledge, a disciple (John 8:31).  
 In character, a saint (Rom. 1:7).  
 In influence, a light (Matt. 5:14).  
 In conflict, a soldier (2 Tim. 2:3).  
 In communion, a friend (John 15:15).  
 In progress, a pilgrim (Heb. 11:13).  
 In relation, a child (Rom. 8:16).  
 In expectation, an heir (Rom. 8:17).—Sel.

### THE DOCTRINE OF THE SECOND ADVENT

It is no hasty conjecture, no novelty of a feverish period, rashly caught up, without consideration and without evidence. It can produce the testimony of ages in its behalf; and they who have held it in our day, have been men who studied their Bible, and have come to their conclusions after long deliberate, and most solemn investigation. It is no fable of romance; it is sober, scriptural reality, though far beyond what fancy ever painted. It is no vision of the politician; yet it shows us how, ere long, shall be exemplified that which earthly governments have been vainly striving to realize, a peaceful and prosperous world.—Sel.

Live in the truth, be the house great or small.  
 Walk in the truth, be the path broad or narrow.  
 He who hides the truth sins.

In early childhood the germs of fraternal affection may be so carefully nourished as to bear a rich harvest of fruit through all the succeeding years of life. Love is not wholly a matter of instinct or accident, as some may imagine; its presence is often due to cultivation, its absence to neglect.

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## FUTURE LIFE

Endless are the speculation and theories regard future life, and yet amid them all have we any definite facts upon which to rest. Is there in anyone of them, that which satisfies the natural longing to know something definitely and certainly. Is there anything in secular or religious teaching by acknowledged leaders of thought that which satisfies this longing. Can we say with truth that any one of the various sects, Roman Catholic, Church of England, Methodist, Baptist, Presbyterian, or any of the so called orthodox Evangelical denominations have any very clear or definite teaching regarding the question of future life for man? Is it not true that so idealistic and hazy are the views advanced by both press and pulpit, many are caused thereby to doubt the fact of any future life at all? Is it not also lamentably true, that if asked for a definite proof of a future life, very few of even professing Christians would attempt a logical reply?

It is not my purpose to weary you with questions of this kind, yet I have a definite object in asking them and requesting replies. My purpose is to cause you to think, and to use the God-given powers of reason which you have. If you were about to take a long journey in order to obtain possession of an inheritance, and that journey was designed by the giver in such a manner as to render you that experience and training necessary to make that inheritance of value to you, and if for your guidance you received full written instructions regarding the inheritance would you not seek to honor the giver by becoming acquainted with its contents? Would you not feel that in the event of your failing to do so, you stand considerable risk of losing your way, and the inheritance also? Your first consideration, even ere you had gained the most meagre information regarding the inheritance, would be to verify the authority and reliability of the instructions presented to you. Satisfied on this point, you feel your voyage already safely accomplished, no matter what may intervene to cloud the sunshine; dissatisfied here you are like ship without rudder, tossed by both wind and wave, forever doubting your ultimate haven. Forgive me if I again revert to the question method of obtaining and stimulating information, for in many instances it is the most practical, causing both teacher and taught to co-operate as no other method can.

1. What are the most generally accepted reasons advanced for belief in a future life?
2. When, where, and how does that life commence and exist, according to popular theory?
3. What are its capacities and occupations?
4. How do these ideas tally with the Bible.
5. What does the Bible teach?

We have here several important questions. To deal with each separately and at length would be intensely interesting, but would occupy too much space; we must therefore seek to confine ourselves to outstanding features, leaving the reader to develop the points given.

Undoubtedly the most popular reason given (if any is advanced at all) for belief in a future life is, that man is immortal. Upon what grounds they base such an assertion very few can say. The more thoughtful assert that within man are capacities that either do not or can not find completion in the short span of human life, therefore the necessity of a future life is argued. Another reason given is that the inequalities of this life in all fairness demand a second life. Their reasons are good, and we are willing to admit so far reasonable for the hope of a future life, but we cannot assent that they in any sense prove man to be immortal now, or that the future life requires to be unending in order to fulfill them. Other reasons are given, such as the universal desire for immortality, but desire does not prove possession; just the reverse. People desire what they do not possess.

But to come to facts instead of theory, let us look these matters square in the face, and then let us compare the statements of human wisdom and theology with the emphatic teaching of the word of God. For many hundreds of years mankind have cherished the hope of a future life, and the belief in a future existence is almost universal. Yet is there any genuine proof? Is there, apart from the Bible, one single fact that places beyond a doubt the certainty of future life? If so, why is it unknown? For thousands of years mankind have professed to have communication with the "dead," who are generally supposed to be far in advance of the living in intelligence; yet in what single one of the many phases of knowledge have the human race benefited through the supposed mediums of the dead? Is it not an undisputed fact that man is utterly incapable of knowing anything apart from his bodily organization? Science knows nothing of a future life, for every scientific fact goes to prove the Bible statement, "dust you art, and unto dust shall thou return." Seeing we get nothing definite that adds to our knowledge of a future life from science, Sir Oliver

future life, yet how much does the average church member know? If asked what do you expect to do when you die, the reply invariably is most indefinite—they don't know. The result is, that the belief in a future life is there because it is taught from infancy, but very few evince any keen desire for that life, because they are utterly without knowledge of anything about it, and the general belief is that nothing can be known.

To one who has studied God's word, how very different the case is. It is marvellous how much the Bible does reveal concerning the future life. The orthodox views are dim, hazy, and unreal, having nothing in common with the life now lived, because built on the basis of an immortal unimmaterial soul theory, which is as immaterial as it sounds, and has no foundation in fact. The Bible from the beginning is clear and concise as to man's nature. God in all his dealings with man, and the Bible in all its relationships with man's life, is consistent herewith. We are told that God created the earth, that he created it to be inhabited; and no one can fail to see how wonderfully God has made the earth suitable for the needs of its inhabitants. One corresponds to the other; and the whole training of a man's life is to adapt him to make the best use of his God-given faculties. His whole life he spends his energies to gain further knowledge of the wonderful things about him, and the wonderful powers of his own nature. According to orthodox teaching, all these things have no bearing on the future life, and will have no part in it; for the Christian leaves forever this mundane sphere to enter the "better world," about which he knows absolutely nothing. But let us ask ourselves, Is it reasonable to suppose that the accumulated knowledge of a lifetime, gained in many cases through toil and trouble, is all to no purpose when this life is ended? Is there no correspondence whatever between activities of this life and that which is to come? According to orthodoxy, NO—because they believe in bodiless beings, but according to the Bible YES; there is remarkable resemblance. Does not God now appeal to man through the natural channel of his desires, appetites, and environments, and are not all the blessings (and curses too) in line with the natural laws of man's organized being? Surely they are: what could man desire more than to realize in perfection the realities and beauties of the bounteous world God has give him to occupy and subdue, and which is forever yielding up its wonders, and which corresponds so closely to the cravings of his nature? Does not the Bible hold out the blessings of the future life along these very lines and especially in those very things wherein mankind have signally failed? Let any sincere Christian make a study of these things in the word, and he will be astonished to see how full of detail are the promises of blessing in a future life, and how they are almost entirely in line with the experiences of this present life, but in a perfect condition.

Notice, for instance, the promises in various forms of the earth yielding her increase; notice Lodge not excepted, we now ask, Have the churches anything better to give? We have been brought up from babyhood to boyhood, and from boyhood to manhood, and taught to believe in a

the promise of the Savior to the twelve disciples about sitting on twelve thrones, judging the twelve tribes of Israel. Notice again the parable of the talents, how the victors are made rulers over cities. Observe the promise of every "man sitting under his own fig tree." Notice again the remarks of our Savior about "sitting down in the kingdom of God" with Abraham, Isaac, etc., and the statement through John that we shall reign with him on the earth; and above all the promise "there shall be no curse any more" (this cannot refer to heaven), "and death shall be no more," but the tabernacle of God is with men and he shall tabernacle with them (not them with him). I well remember as a lad regretting I should be in heaven, and missing all these things. One cannot read the promises of blessings of the future life without being struck with the fact that they deal with corporate beings capable of enjoying in perfection just such conditions as would obtain on the earth with sin and evil eliminated, and for which the experiences of the present life had definite connection and object. That this earth is to be the future sphere of the saints seems to me clearly taught in God's word, but that we shall not be entirely limited or confined to the earth seems almost equally clear. God has not endowed mankind with his wonderful powers of mind, reaching forth to other worlds than his own in his search after knowledge, to no purpose. He has not called his attention to sun, moon, and stars, and the wonders of Pleades and Orion only to disappoint the awakened mind. He has not promised a resurrection body endowed with immortality like unto the body of the risen Christ, capable of going and coming like the wind, and, like his, adapted to other spheres than this, without object (John 3). Reader, do you catch the thought? Do you see how unlimited the sphere for unlimited life? "This is eternal life that they might know thee, the only true God, and Jesus Christ whom thou hast sent." It will take eternity to know God and his wondrous works, and we shall learn to know Jesus better. It will take eternity, but it will make eternity grand! Now we are each limited in the full enjoyment of our faculties, so much so that what is pleasure to one is pain to another—the artist cannot now appreciate the desire of the musician, nor the musician the aspirations of the artist, because certain faculties lie dormant in each of us, but then shall we know even as we are known. Imagine, if we can, man development to the full; nature able to realize in ever increasing measure the wonderful works of God. Eye hath not (yet) seen, nor ear (yet) heard of the wonderful things God hath prepared for them that love him! But eye shall see, ear shall hear throughout eternity, and every member of our spiritual body will enjoy the union, the sublime wonders of God's wonderful creation, which in slight degree we have learned already to appreciate. Surely the present experiences are the schooldays for the life which is to come, and our walk in life now has much more to do with our activities in time to come than is generally supposed.

You ask for proof of these things, and you have a right. My proof is the resurrection of Christ, a fact in history beyond dispute, acknowledged by friend and foe; and that Christ still lives, present

day events abundantly testify, for they are prophesied in Holy Writ as preceding his return to earth to reign as King over the nation of Israel, and the whole world. It is a matter of common knowledge that the Jews are fast returning to their own land.

R. H. JUDD.

#### AT WHAT AGE OUGHT WE TO BE BAPTIZED?

At what age ought we to be baptized? is a question that is raised in an exchange. "When we believe the gospel" is the divine answer to this question. "When they believed Philip, preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women" (Acts 8:12). Some, distressed by the shipwreck made of the faith by some young brethren and sisters, have proposed as a preventive that there shall be a limitation as to the age at which the truth should be obeyed in baptism. There is, however, no authority for this, and to impose such a limitation would be, in striving to avoid one danger, to fall headlong into a greater one. If the doorkeepers of the "house of God" (1 Tim. 3:15) are enlightened and faithful men, there will be sufficient guard against the danger feared, and no limitation as to age (even if permissible) could stand as a substitute for this care and watchfulness on the part of official brethren. If a young man or woman believe the gospel of the kingdom, no one has a right to "forbid water that they should not be baptized." True, they may tire of the roughness of the road after a short spell of the journey, but that is to be met by "giving attention to reading, exhortation, doctrine," and by "praying always," remembering the parable of the unjust judge and the importunate widow (Luke 18). Paul told Titus to exhort the young men to be sober-minded, "in all things shewing thyself a pattern of good works; in doctrine shewing in corruptness, gravity, sincerity, sound speech that cannot be condemned." This is how the way of the young man is to be cleansed, by his taking heed thereto according to that word which is able to make him wise unto salvation (Psa. 119:9).

"But," say some, "supposing God has fixed an age at which mankind become responsible to him would it not be well to adopt that as a standard?" No doubt it would; for if God fixed the limit of the age of responsibility at "twenty years old and upwards," it would be as wrong to baptize one under twenty as it would have been for a Jew to circumcise a child on the seventh day instead of the eighth. But has God fixed any age at which responsibility commences, and under which there is none? This question has been wrongly answered in the affirmative, thus:

"Let us ask two questions:

"1.—Who do we find the Apostles themselves, or by deputy, immersing? All, doubtless, to this will answer, "men and women" (Acts 8:12; 19:5).

"2.—It cannot be disputed that the Apostles

were Jews, we therefore put question No. 2. What did a Jew understand by the term, 'man' or 'woman'? Guided by the law and the testimony, we reply to this, 'a person of twenty years old and upwards,' this being the age at which the Jews became individually responsible to Deity and the law. Who fixed this age?—See Num. 1:2-3 and 18:46: "From twenty years old and upward, all that are able to go forth to war in Israel, thou and Aaron shall number them by their armies." (Fight the good fight of faith) \* \* \* The age is also fixed when Deity commences to hold a person accountable for their action to himself.—when he will regard their conduct as exhibiting faith (without which it is impossible to please him) or unbelief, which is a barrier against 'entering into his rest.' See Numbers 8; 14; and 26:63.

"These extracts prove that a person becomes a man or woman and responsible for their actions when under divine law when acquainted with God's will, at the age of twenty and not before. The Apostles knew all this, hence we argue that their use of the term "man or woman" excludes any under the age of twenty \* \* \* They baptized men and women, and under divine tuition recognized as such only those of twenty years old and upwards, therefore we, who should aim to continue in their doctrine, to walk as they walked, should imitate them in this. \* \* \* As to the position in which any may be who have been immersed as 'infants,' we can only give our opinion for what it may be worth. There is one baptism we believe—an immersion on an understanding of the one faith, a matter not to be repeated if once done. And we would regard such as Hezekiah did certain, who in their new born zeal to serve Yahweh, had not strictly conformed to his law: 'The good Lord pardon every one' (2 Chron. 30:17-20), that is, if the person has been immersed through his or her elder brethren not knowing the above testimonies; but if any do this presumptuously after knowing the correct age, the matter stands on a different footing, one on which we, not being a judge, or authorized to represent the judge, cannot express an opinion."

However much we may respect the honest scruples that prompt the foregoing utterances, it is impossible to agree with the limitation they impose, which is inconsistent with the Scriptures in more ways than one. It is quite a mistake to suppose that the numbering of the men of war of Israel in the wilderness in any way fixes "the age at which the Jews became individually responsible to Deity and the law." To prove this it has only to be shown that God has spoken of some under twenty years of age as "men and held them responsible for their misdeeds. Some of the kings of Judah ascended the throne under twenty years of age. These, according to the above suggestion, would be irresponsible until they attained that age. Was it so? The case of Jehoiachin, Jeconiah or Coniah, the son of Jehoiakim, supplies the answer completely. He was at the most "eighteen years old when he began to reign" (2 Kings 24:8 with 2 Chron. 36:9), and he reigned in Jerusalem three months, and was then carried captive to Babylon by Nebuchadnezzar. During these three months Jeremiah was charged with a heavy sentence against him from God. He is spoken of as a man,

and held responsible, though under twenty years of age. Here is the testimony: "As I live, saith the Lord, though Coniah, the son of Jehoiakim, King of Judah, were the signet on my right hand, yet would I pluck thee thence. And I will give thee into the hand of them that seek thy life, and into the hand of them whose face thou fearest, even into the hand of Nebuchadnezzar, King of Babylon, and into the hand of the Chaldeans. And I will cast thee out, and thy mother that bare thee, into another country where ye were not born; and there shall ye die; but to the land whereunto they desire to return, thither shall they not return. Is this man Coniah a despised broken idol? is he a vessel wherein is no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not? O earth, earth, earth, hear the word of the Lord, Thus saith the Lord, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah" (Jer. 22:24-30). This is something for the young kings-elect of the house of God to think over. It agrees with the teaching of Jesus—"This is the (ground of) condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil" (John 3:19). It is a fact beyond dispute that the coming of light is not confined to those of "twenty years old and upward," and it is not therefore obvious that responsibility likewise is not thus confined?

If we look at the case of Josiah, whose birth unto the house of Judah was testified by the man of God who was sent against Jeroboam, the son of Nebat, and his idolatry at Bethel, we see a young man of a very different type to Jehoiachin. "Josiah was eight years old when he began to reign, and he reigned in Jerusalem one-and-thirty years. And he did that which was right in the sight of the Lord, and walked in the ways of David his father, and declined neither to the right nor to the left. For in the eight year of his reign, while he was yet young, he began to seek after the God of David his father; and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images and the molten images (2 Chron. 34:1-3). Here is an honourable beginning at from fifteen to sixteen, and a very practical walk "in the sight of the Lord and the ways of David his father" by the time he was twenty years of age. Let the young men who hope to have the honour of his society in the restored kingdom of David bear his noble example in mind: and the older men too. But his example is especially encouraging to the young. "Remember now thy Creator in the days of thy youth, when the evil days come not." This is the present; and Josiah is one among many illustrious Bible illustrations of its application. His youthful zeal would be as acceptable to God, as Coniah's "evil doings" was offensive.

Samuel, David, the Lord Jesus, Paul and Timothy, are all examples of youthful service and devotion to God. Samuel was but a "child" when God charged him with the condemnation of Eli and his house. David was "but a youth" when he slew Goliath, refusing Saul's armour, and saving "The Lord that delivered me out of the paw of the

lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine." The Lord Jesus was only "twelve years of age" when he said to his mother, "Wist ye not that I must be about my Father's business?" Paul was "a young man" when they laid down Stephen's garments at his feet, and was "yet breathing out threatenings and slaughter against the disciples" when the Lord Jesus arrested him; and he was baptized into his name, and preached the faith that he once destroyed. Timothy was a young man, and liable on that account to be despised, hence Paul wrote to him thus: "Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." Let young people, in seeking the truth, have these examples in remembrance, and when they believe "the things concerning the kingdom of God and the name of Jesus Christ," let them be "baptized, both men and women."

From the foregoing it is evident that it by no means follows that because God decreed that all those men of war who were numbered in the wilderness of Sinai "from twenty years old and upward" should "surely die in the wilderness," therefore none under twenty years old in Israel were responsible to God. "We see that they could not enter in because of unbelief" (Heb. 3:19). "They despised the pleasant land, they believed not his word; but murmured in their tents and hearkened not unto the voice of the Lord. Therefore he lifted up his hand against them to overthrow them in the wilderness" (Ps. 106:24-26). The condition of that generation was that of aggravated unbelief. They had seen enough to make them believe God forever. Instead of this "all the congregation bade stone them (Moses, Aaron, Joshua and Caleb) with stones." "All the congregation" was on the brink of annihilation for this, for "the glory of the Lord appeared in the tabernacle of the congregation before all the children of Israel; and the Lord said unto Moses, How long will this people provoke me, for all the signs which I have shewed among them. I will smite them with the pestilence and disinherit them, and will make of thee a greater nation and mightier than they" (Num. 10). Moses, "faithful in all God's house," considering not the threat against his life—fitting type of the Prophet like unto him, made intercession for Israel, pleading the reproach on the name of Yahweh that would arise in Egypt and among the nations; and those attributes of mercy and long-suffering and goodness that, at Moses' entreaty, he had declared to him. "And the Lord said, I have pardoned according to thy word, and as truly as I live, all the earth shall be filled with the glory of the Lord. Because all those men which have seen my glory and my miracles which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice; surely they shall not see the land which I swear unto their fathers, neither shall any of them that provoked me see it." So the case rightly considered, does not argue the irresponsibility of all under twenty years of age, but rather the forbearance of God in "pardoning" such at the intercession of Moses. Twenty years, therefore, is not "the correct age"; nor, indeed, is any age fixed. The condition is "He that believeth." It is by no means "doing pre-



sumptuously" on the part of any young man or maiden under twenty, to be baptized into Christ on belief of the Gospel. Far otherwise: "Both young men, and maidens; old men, and children: Let them praise the name of Yahweh: for his name alone is excellent; his glory is above the earth and heaven" (Ps. 111:12).

### A BIBLE LESSON ON BAPTISM

Question. Baptism, whence was it? from heaven, or of men (Matt. 21:25).

Answer. "And all the people that heard, and the publicans, justified God, being baptized with the baptism of John; but the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him" (Luke 7:29, 30).

Q. What its design and purpose?

A. "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him, in the river Jordan, confessing their sins" (Mark 1:4, 5; Matt. 3:5).

"I, (John), indeed baptize you in (en) water unto repentance" (Matt. 3:11).

Q. Its mode—complete submerging or sprinkling?

A. "John answered them saying; I baptize you in (en) water, \* \* \* these things were done in Bethabara, beyond Jordan; where John was baptizing" (John 1:26-28).

"And they were baptized of him (en) the river of Jordan" (Mark 1:5).

"And John also was baptizing in Ænon, near to Salim, because there was much water there" (John 3:23).

And Jesus, when he was baptized went up straightway out of the water" (Matt. 3:16; Mark 1:9, 10).

Q. It pointed to whom, as the remitter of sins?

A. "I knew him not; but that he should be made manifest to Israel, therefore am I come baptizing in (en) water" (John 1:31).

Q. Did the practice cease with John?

A. " \* \* \* Jesus and his disciples came into the land of Judea; and there he tarried with them, and baptized" (John 3:22).

"And they came unto John, and said unto him: Rabbi, he that was with thee beyond Jordan, to whom thou bearest witness, behold, the same baptizeth, and all come to him" (John 3:26).

"Jesus made and baptized more disciples than John, (though Jesus himself baptized not, but his disciples), (John 4:1, 2).

Q. Was it enjoined upon the Apostles?

A. "Jesus said: Go ye therefore, and teach all nations, baptizing them into (eis) the name of the Father, and of the Son, and of the Holy Spirit" (Matt. 28:18, 19).

"He that believeth and is baptized shall be saved; but he that believeth not shall be condemned" (Mark 16:16).

Q. Was it practised by the Apostles?

A. "Then Peter said unto them: Repent, and

be baptized every one of you into the name of Jesus Christ for the remission of sins. \* \* \* Then they that received his word were baptized" (Acts 2:38, 41).

"But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women" (Acts 8:12).

"And as they went on their way, they came to a certain water, and the eunuch said: See, here is water, what doth hinder me to be baptized? And he commanded the chariot to stand still: and they went down into the water, both Philip and the eunuch, and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip" (Acts 8:36-39).

"And he [the jailer] took them the same hour of the night, and washed their stripes; and was baptized, he and all his straightway" (Acts 16:33).

"And now why tarriest thou? arise, and be baptized and wash away thy sins, calling on the name of the Lord" (Acts 22:16).

Q. Baptism now points backward, (as John's pointed forward) to what event?

A. "Know ye not, that some any of us as were baptized into his death? therefore, we are buried with him by baptism into death. \* \* \* For if we have been planted together in the likeness of his death, we shall also be sharers of his resurrection" (Rom. 4:3, 5).

Q. It is essential to attain what relation?

A. "For as many of you as have been baptized into Christ, have put on Christ" (Gal. 3:27).

"Except a man be born of water and of Spirit, he cannot enter into the kingdom of God" (John 3:5).

"The like figure whereunto baptism doth also now save us" (1 Pet. 3:21).

"Husbands love your wives, and be not bitter against them." Men who are unkind, churlish, and neglectful in their behaviour towards their wives will doubtless one day rue it. Predisposition in either of these directions should be manfully attacked and overcome. After Christ, a man's wife should come first in his affections and considerations. The commandments are very definite upon the matter. The wife is to be loved (even as a man would love himself) cherished, nourished, and held in honour (Ephes. v:28, 29; Col. iii:28, 29; Col. iii. 19; 1 Pet. iii. 7). A husband's duties do not begin and end in providing temporal necessities. He has to bear in mind that his wife is a joint heir with himself of salvation. He has to dwell with her "according to knowledge." He has to be circumspect: to study the manifold bearings that his conduct has on her race for eternal life. He has to look to her spiritual requirements: to help her to get to the meetings, and secure time for reading. He should also endeavour to arrange for profitable companionship for her. "The husband is the head of the wife," and should therefore form a worthy example to her. The fear of displeasing her should not influence him to forego the obligations and calls of the truth. Neither should that motive cause him to refrain from giving faithful counsel or timely reproof.

# THE RESTITUTION

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## NOTICE

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## EDITORIAL

The summer months are now with us, the season when there is scarcity of copy for The Restitution. Will readers in general and contributors in particular please take the hint at this intimation of their duty?

We are sorrowing over the death of Bro. Theo. Klingenstein this week. Our deceased brother will be greatly missed, as he was one of our best workers, and until failing health incapacitated him, one of our elders. His funeral was held in the Church of God, June 16, when we addressed a large company of brethren and friends on the hope of future life. Sister Klingenstein who is ill with pneumonia, was not able to attend the funeral; but at this writing she seems to give promise of recovery. Our sister is suffering intensely with double sorrow; let us not forget her in our prayers.

In reply to a correspondent we may say that your friend's argument for the name "Christadelphian" is plausible but fallacious. Christ is never said in Scripture to sustain the relationship of "Elder Brother" to his body or to any member of it.

The claim that the name Christadelphian "is Scriptural and apostolic" cannot be demonstrated. Neither the name (Christadelphian) nor the Greek expression from which it is translated, occurs in Holy Writ: how, then, can it be Scriptural? how is it possible for it to be apostolic? The brethren who are known under this name themselves acknowledge that it was adopted by Dr. Thomas during the Civil War to avoid conscription. If it were "Scriptural and apostolic," as your friend claims, it would be much older than the Civil War. Then its "beauty and significance" is imaginary—another empty claim.

The roots of the Greek words christou adelphoi, following the analogy of "telegraph," "epigraph," etc., would give christadelphs. The word "Christadelphian" has the affix an. Now this affix sometimes denotes a doer, as in tragedi—an. Frequently, and with the names of places we may say that it always means, pertaining to, of, as a Europe—an, belonging to Europe; Philadelphi—an, belonging to Philadelphia etc. When associated with the names of persons, it denotes a follower, as Wesley—an, a follower of Wesley; Socini—an, a follower of Socinius; Christian, a follower of Christ, Christ—ones. The "beauty and significance" of the name "Christadelphian" is purely artificial, for the name when fairly analyzed properly signifies, not the "brethren of Christ," as the brother explained to you, but followers of the brethren of Christ!

## WHO MADE THE SOUL IMMORTAL? THE POPE!

An extract from a canon which was passed under Leo X, by the Council of Laeran, shows that the doctrine of an "immortal soul," that when the man is dead, lives, was supported in those days, as it generally has been since, by the authority of creeds rather than the truth of God: "Some have dared to assert concerning the nature of the reasoning soul, that it is mortal; we with the approbation of the sacred council do condemn and reprobate all such, seeing according to the canon of Pope Clement the Fifth, the soul is immortal; and we strictly inhibit all from dogmatizing otherwise; and we decree that all who adhere to like erroneous assertions, shall be shunned and published as heretics" (Caranza, page 412, 1681).

### Martin Luther

"I permit the Pope to make articles of faith for himself and his faithful, such as he is Emperor of the world, King of Heaven, and God upon earth; that the soul is immortal, with all those monstrous opinions to be found in the Roman dunghill of decretals" (Defence, 1530).

The expression "immortal soul," is not to be found in the Bible.

"The immortality of the soul is rather supposed or taken for granted, than expressly revealed in the Bible" (Bishop Tillotson's Sermons, vol. 2 1774).

The term "immortal" occurs only once in the Bible (1 Timothy 1:17) and is applied to God. "The king eternal, immortal, invisible and only wise God." Men seem to think that sermons or prayers have but little power unless spiced with "immortal soul;" and they stare at you as if they

thought you an infidel, when you tell them the Bible nowhere calls the soul immortal.

The term "immortality" occurs five times in the Bible, and is never spoken of the wicked; but is brought to view as something to be sought after, and to be found alone in Christ: "To them who by patient continuance in well-doing, seek for glory, honor, immortality, and eternal life" Rom. 2-7). Why, I pray, are men to seek for it if it is the inheritance of all? It is easy to say, as some do, that it is a blessed immortality we have to seek for; but that is adding to God's word, unwarranted by any portion of that blessed volume.

#### The Testimony of Richard Watson

"That the soul is naturally immortal is contradicted by scripture, which makes our immortality a gift dependent on the giver" (Institutes, vol. 2, page 250).

#### QUOTING TEXTS FROM SCRIPTURE

The flippant remark which is current in so many mouths, "You can play any tune on the Bible," would be applicable to any other text book if treated in the same way. A verse or part of a verse is taken without regard to the context, and a doctrine previously decided upon is hitched to it. The same chapter taken verse by verse, without regard to connection, may be made to teach as many doctrines as there are verses in the chapter; nay, more, the same verse taken sentence by sentence, may be made to teach as many doctrines as there are sentences in the verse. A celebrated atheist preacher used to find warrant for his doctrines in the way in which he treated the sacred text. For example: On one occasion he announced, "You will find my text in Psalm 14, part of the first verse, "There is no God." Now it is perfectly true that this language is in the Psalm and verse quoted, but there is something more in connection with it—"The fool hath said in his heart, there is no God."

Had the atheist quoted the whole verse, he could not have made it so profitable for his doctrine. It did not, therefore suit his purpose to quote the entire verse. But in doing as he did he but followed the example extensively set for him by ministers of the gospel (?) who have not unfrequently been as guilty of fraud as this atheist himself. We remember being present at a Peace discussion, a few years ago, in which two celebrated clergymen were engaged. One of them, arguing stoutly for non-resistance, quoted Paul, "heroic Paul," the hardest head of all the Apostles, and the most belligerent, as saying, "live peaceably with all men." Now it is true that he did say precisely these words; but, as in the Psalmist above quoted, he said something more, and it remained for the antagonist in the discussion to set the quotation right. He took the Testament in his hand, opened it at Romans 12:18, and said: "Why did not my friend quote all that Paul said in this connection? As he has failed to do so, I will read the whole verse: "If it be possible, as much as lieth in you, live peaceably with all men." And the debater added, by way of a clincher, and in a triumphant tone, which secured him the approbation of his audience: "the fact is, and the record

shows it, it did not lie in Paul at all to live peaceably with all men."

Instances of such perversions of texts and of the meanings of the scriptures could be multiplied. We now ask readers to take any well-written document, a speech of Webster's or Everett's, a Presidential message, or a Douglas' reply to Judge Black, divide either of them into chapters and verses, and then select isolated sentences as preachers do their texts. They will find it is not the Bible alone, on which they can play any tune, but any important composition in the language which shall be treated as the Bible is treated. Take Webster in reply to Hayne, for example. The preacher for dis-union goes to the text of Webster to sustain his views, and quotes "States disordered, dissevered, belligerent, drenched it may be, in fraternal blood." Upon this text he delivers a powerful and eloquent sermon. If he fails to say that the writer of the words he has chosen says in the context, "When my eyes shall be turned, for the last time, to behold the sun in heaven, may I not see him shining on the broken and dishonored fragments of a once glorious Union"—he will only be dealing with Webster as the preacher did with the Bible. Any reader may go over the entire reply of Hayne and he will find in sentences forcibly dragged from their connection, any doctrine, however atrocious, that was ever dreamed of.

But whoever thought of dealing with works on science, art, politics, political economy, and general literature in this way? Occasionally by unscrupulous disputants it is attempted, but the fraud is always exposed and he who committed it is consigned to deserved contempt. We have not dealt so with any authoritative record as we have with the Bible, and it is a question of serious import, why do we treat the Bible in this way? A people of wide-spread intelligence, a reflecting people and curious, demand to know of theologians their reasons.—Sel.

#### COMMUNICATIONS

To the Editor Restitution:

I am writing you with reference to Brother Dr. J. H. Thomas. Some months ago I saw a notice in The Restitution telling of his illness and need; since then I have corresponded with him and sent him some assistance from time to time. I am enclosing his last letter to me, from which you can judge of his present condition. I fear the brethren are apt to forget cases of this kind, and the poor brethren suffer for necessary things as the result. If after reading his letter you think it well, could you let the brethren know of his need by a notice in The Restitution?

The time Bro. Thomas will require our aid is very short, as he is in his eighty-seventh year. Surely we can make his last days happy by a little timely help.

Your Brother,

JOHN PARKER.

(Thanks, Brother Parker, for kindly reminding us of Brother Thomas' need. Brethren everywhere, take heed to our brother's exhortation, and send any help you may be able to, and you will minister to one of God's chosen. Bro. Thomas has had a long and useful life in the service of the truth; do not forget his past services now that he

is superannuated. His address is, J. H. Thomas, M. D., Wyoming, Delaware. Editor.)

LATER—Since above was written word has reached us that Bro. Thomas has fallen asleep in Jesus. We suggest that this sad event deter no reader from sending financial help, as Sister Thomas doubtless needs money to defray funeral expenses, etc.—Editor.

Editor of the Restitution.

Dear Sir:

Dr. J. H. Thomas, a correspondent and subscriber of your paper, died last night, Monday 11 p. m., aged 86 years.

His widow wishes to thank The Restitution, through which he made many friends who helped in the latter days of his life through a distressing financial period.

Yours truly,  
F. GAY THOMAS.

Dear Bro. Huggins:

I will send you \$2.00 to apply on the publication of the sermon you are trying to arrange for. As I don't know anything about how much each or any party will send thought I would send this, and if you fail to have enough, I can send some more later. As The Restitution is the only paper I can get anything out of that bears the ear marks of truth and the Bible, I like to read anything it publishes.

As I have never seen anything written on the number 666 in the 13 chapter of Rev., I thought I would give you my views on this mystifying number.

I saw some time back in The Restitution a brother said that the beast (Rev. 13) that came up was the papacy, and that the two-horned beast was the false prophet. Now my views on this two-horned beast are that two-horned monster is nothing else than the inquisition. Most writers whom I have read agree that the papacy was set up in the year 538 A. D. This being true, it would be counting as the Revelation says, bring us to the year 1204. Now in this year (1204) we find two orders came into being in Italy and Spain. These were the St. Dominican and Franciscan orders, each with a blood-thirsty leader. These two leaders were the two horns and the inquisition itself was the beast with the two horns. Of course its purpose was to make people worship the "first beast." Of course this institution is well known to everyone who has read any history. It has been said that it murdered 50,000,000 souls.

Your brother,  
D. FRY.

Dear Bro. Huggins:

We are really thankful for a brother that can stand for the defence of the truth, as you do, against all the ites and isms that are trying to creep into the household of faith. God requires the brethren to dwell in unity together, but he also requires us to separate ourselves from the world. If we are to fall in line with all faiths and false beliefs, just for the sake of peace and unity, why do we wear the Christian armor? "Take unto yourselves the whole armor of God." This means we have enemies on every side. If the

"brotherhood of man" movement is the way, why take the sword and the armor? Keep up your courage, dear brother, there are many weak hands and feeble knees that are strengthened by your bold defense of the truth. May God bless your untiring work for his cause.

Brother Frank Skeels says he will give \$2.00 to help print your sermon on "Denying the Faith" in tract form. We believe the signs indicate the coming to be very near; let us not be surprised; let us all be ready to meet him when he comes.

Your sister in hope,  
LAURA SKEELS.

Dear Bro. Huggins:

The Restitution of June 8th is exceptionally good. I said to myself when I read it, "This is the best copy I ever had." I have just read the article on Holy Spirit selected and revised by yourself. How plain and harmonious the Word when looked at only through the Word! And the article entitled, "The Devil; Is He a Personal Being?" Brother Aldridge, I thank you for that article. I am passing through a time of great trial and sadness. As I lay awake through the night thinking of the division, the heart burnings, the ungodly words and acts of those who claim to be of the elect, but deny the loving Son of God who died for them; and as the tears I could not repress gushed forth I said, "Surely there must be some personal invisible power that has caused such back-sliding from God." I almost said there must be a personal devil; but your words, "The Bible is complete in all matters respecting information" confirm the words of our Lord that it is out of the heart of man that proceeds all evil.

I was glad too to hear (indirectly though it be) through the paper from sister Russell. We need her in Chico. One out of a little flock is missed; and brother Huggins, I have often thought of the meaning of all of Daniel 12:1. Now will you please tell me who the Micheal spoken of in Daniel 10:13-21 is?

What a silencing of infidelity is the article "Is the Bible Unknown?" The Berean department is especially good in this number. What we all need to do is to "Watch." Even then how often we are overcome and do that which we would not.

I hope, Brother Huggins, that ere this reaches you, many of the dollars pledged will have come into the Isolated Fund, and I do hope the Nebraska brethren will be generous and let us have brother Almus Adams six months of the year at least to visit and build us up, who very, very seldom hear one of our ministers speak. Many conferences in the different states have their evangelist, and I thank God for this; but brethren, won't it be grand and uplifting when we all have an evangelist at large, as it were. This work ought to never languish until it is an accomplished work. I feel like paraphrasing Paul's words to the Galatians: "Who hath bewitched you, that ye should not go on with the good work begun in the Spirit?" With sister Ada Ashute, I love to write to those of like precious faith and the letters I receive from these beloved ones with our dear old paper are my chief sources of comfort outside of the Word. In "Correspondence" on first page of Restitution, reference is printed 1st Thess. 4, 2:4. It should



be 1st Thess 2:4. Leave off the first 4. The idea I wished to express was this: We want an evangelist who as a brother expressed it "puts the Truth above everything;" one who does not seek to please everybody at the expense of Truth. The text expresses it not as pleasing men, but God. Brother Huggins, may God fill you with great courage and wisdom in the defense of the Truth.

Your sister in our Lord and Master,  
 FLORA A. WOOD.

Expenses:	
Omaha to Spencer.....	\$4.48
Dinner .....	.40
Hotel Bill .....	2.80
<b>Total Expense .....</b>	<b>\$ 7.68</b>
Salary .....	70.00
	<hr/>
	\$77.68
Endorsed on order .....	\$2.80

**DO WE DENY HIM?**

Flora A. Wood

I have been led to the consideration of this subject through reading a sermon by Robert G. Huggin in The Restitution of May 4, 1915. Many get the idea that to deny the Lord we must do this as did Peter, verbally, saying "I know not the man." In this sermon Brother Huggin shows that this is perhaps the least effective way of denial. That in many, many other more convincing ways we show to the world that while we claim the name of Christ belongs to us, we are of those "who scatter abroad" and "gather not with him." This sermon has been printed in tract form. I beseech you brethren, each one, whatever your ideas on this question may be, send for this tract and read it carefully. It is a sad fact that this tract is needed more by the Church than the world. In certain times, in preaching the gospel, it has been necessary to set for the certain points of the faith more prominently than others. The Great-Teacher's prominent message was, "The royal majesty of the heavens has appeared." The great truth the Apostle presented continually to the Jews was that Jesus is the Son of God, the Messiah who was to come. Today the great message is Jesus is coming soon. Repent and obey the gospel.

It has ever been in the history of the Church that in certain ages certain sins have been pronounced. What is the great iniquity that has manifested itself in the Church of the Living God today? Is it not denying the faith? denying the Son of God, and so turning away from the only name in which there is salvation? Brother Huggin's sermon sets forth this matter plainly, showing the many ways in which we may deny our Lord, and thus makes shipwreck of our faith. As I said before, it is a lamentable truth that the church needs this tract more than the world.

Brethren, send for it; read it carefully and rreaverfully. And may God help each one of us that in every act, every word, and every thought of our life, we may show forth the the Lord Jesus Christ, our Savior and our King.

**EVANGELIST REPORT FOR MAY**

Sermons:	
· Kennard, 2nd .....	2
· Bible Readings .....	2
Blair, 3rd .....	1
Omaha, 16th .....	1
Phoenix, 20th to 31st .....	8
	<hr/>
	14
Money Received:	
Phoenix .....	\$2.80

**Remarks:**

During May we met with the church at Kin-nard and Blair with the usual attendance and enthusiasm. We had not met with the brethren at Blair for some time, and were surprised at the large attendance. It was very encouraging. Just before leaving for the western part of the state or north west rather, we met with the brethren in Omaha, and can report some out-side interest. About two years ago I wrote Bro. Huggins to send me a list of all that took the Restitution in the state. Among the number was the name of a man at Phoenix, Nebraska who, it turned out was not a member of the church. But through our correspondence he came to conference last fall and was baptized. As a result he called me to his home to tell his neighbors of the glorious news, that Jesus was coming and going to establish an ideal kingdom here where man-made kingdoms have proved a failure. We arrived on the 20th and was kept at the hotel for two days on account of rain and snow before we could get to the place of meeting. The two weeks we put in, the floods washed away barns and houses and drowned five in one family. Truly it looked as though everything was out of order. Notwithstanding all this the attendance was so good we could not seat all the people. In the midst of this splendid interest I received a message from Blair which said, "Leona is dying; come at once." It had rained so hard Bro. Storjohnn could not venture out with his auto, and the road we should take was washed out, so we drove 26 miles to another. After going a few miles, we came to a bridge gone with seven freight cars at the bottom. There we stood, a couple of hundred strong on the track out in the prairie in the damp night, waiting for a train to get us. This of its self was not so bad, but add to it the anxiety of not knowing what the result is to be at the other end. They were wondering where I was stranded, and if I would get through. I thought of Paul. "A night and a day I was in the deep"—a worse case than ours. "But out of it all the Lord delivered me," said Paul. And so with us. Everything went off in good order after all.

After a good night's rest at the home of Bro. Newell, we got up ourselves again, and so it is the experience of all those who proclaim the word in obedience to the command, "Go into all the world and preach the gospel." that we don't mind these things, for we are doing for the cause of truth. I told Bro. Storjohnn no difference if the clouds did come we must smile and go no. So after the great rain was over, and he looked around and saw how much damage was done, he felt a sense of sadness coming over him. Then he heard the frogs singing, and was happy. So he came in and said he remembered what I said and the singing of the

frogs gave him a new thought, and it was novel and we all laughed and pretty soon everybody was happy and the rain forgotten.

While I stood out there on the bleak prairie full of anxiety, suddenly a group of four young men gathered to one side and began singing popular songs, then they branched off into sacred songs. They were splendid singers and as they sang "Nearer My God to Thee," "Rock of Ages," and many other favorites, the crowd caught the inspiration and it brought out many fine voices from all through the company, and like Bro. Storjohnn's frogs, they were answering, and pretty soon most every one was singing. The company had not done the best it could to have a train there, but to growl would not bring it, so how much better to sing? So these are opportunities to learn lessons of patience, when you feel like things have all gone wrong and you begin to grouch. Go out and see if you cannot find a flower; see if it does not look like it was smiling at you. Notice its splendid odor, and soon you are occupied with the beautiful things of God, and will have forgotten your troubles, and you will be smiling and looking pleasant. Oh, how much better we could make the world if we only tried! I think I know people that if the Lord was lenient enough to let them in the kingdom, they would expostulate with him to change many things they would think not right. When the clouds cover the sun, then we need all the more to be sunny ourselves.

Well, I nassed a couple of pleasant weeks with Bro. Storjohnn and family, and now I must hasten back and try to finish the work begun; and in my next I hope to have something definite to report. Pray for the results.

ALMUS ADAMS.

#### ANNOUNCEMENT OF THE NORTHWEST CONFERENCE

The Northwest Conference of the Church of God will be held at Felida, Wash., July 15, 1915.

Brothers and sisters, it seems to me that the time for lifting up our heads and rejoicing has come, for surely men's hearts are failing them for looking after the things that are coming upon the earth, and the powers being shaken as never before since there was a nation.

"And he spake a parable; Behold the fig tree, and all the trees; when they now shoot forth, you know summer is nigh at hand. Likewise when ye see these things come to pass, know ye the Kingdom is nigh at hand" (Luke 2:26)..

When I read in the papers that Russia and England contemplated giving the promised possessions to its rightful owners, the Jews, in case they succeeded in subduing the Turks, I thought of two particular passages of Scripture. The first is in Isa. 66:8 and reads: "Who hath heard such things? Who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once?" If the Jews were given possession of that country, would that not be the fulfilling of that prophecy?

The other is Luke 13:18 to 22, where Christ gave the parable and likened the Kingdom of God

unto a grain of mustard seed or three measures of meal, showing that when the Kingdom of God is established it will have a small beginning.

Jer. 18:9 reads, "And at that instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it." Seeing these signs coming to pass in our day, we should have great hope and expectation, so let us get together, study and meditate on the wonderful things the Lord has promised.

H. B. HATHAWAY,  
Sec'y Northwest Conference,  
Vancouver, Wash., R. D. No. 3, Box 101.

#### NOTICE

Will the collectors of the various churches in Nebraska please see that the conference dues, \$1 for men and 50c for women, are collected and sent in to Sister Emma E. Davis, 3304 Taylor St., Omaha, Nebraska, by July 1st? Isolated members may send directly to Sister Davis.

The pledges to the Evangelist fund should also be collected and turned in to Sister Davis by Aug. 1, so that she will be able to give a complete report of the treasurer's book at conference time. Please do not neglect these matters.

The conference this year will be held in St. Paul, Nebraska, beginning August 14. Further details will appear later.

ALTA KING, Secretary.

#### ADAPTABILITY

Perhaps nowhere is adaptability needed more than in the home. Its loss here is a calamity, and creates confusion and much of that alienation that rises from what seems to be very slight causes. If a young man marries one who in her girlhood's home was attractive in dress and manners, and who could talk entertainingly and wisely of books and of the affairs of the day, who could appreciate and even interpret the finest things in music and in art, and if, in taking her as a wife, he finds that as mistress of his home she seems entirely out of place, that she can not put herself into the conditions and surroundings of a humbler home than was formerly hers, he may chafe and mourn as he will, but so long as his wife lacks the power of fitting herself to her new sphere she lacks an essential quality for the creation of home happiness. Young men had better clear their vision of love's illusions, so that they may discern before it is too late whether the divinity in the richly appointed parlor of the home of her maidenhood would become a divinity through the years of small things in a struggling man's experience.

#### NOTICE

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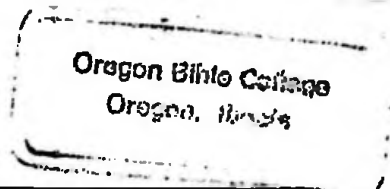
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ROBERT G. HUGGINS, Editor.

VOLUME 67.

AKRON, O., JULY 13, 1915

NUMBER 32

## SUNDAY MORNING ADDRESS

Delivered by R. Roberts in Birmingham, England,  
and Stenographically reported by A. Ratten

In some form or other we always have Christ before us in the daily readings as we thus gather round the memorials of his death. He is very directly before us in the third chapter of the Acts of the Apostles, which has been read this morning. Very many profitable and upbuilding things are suggested by that reading. Only a few months before the stirring incident of the healing of the lame man at the Beautiful gate of the Temple, Christ had been crucified; and now here were Peter and John declaring his resurrection, and performing "a notable miracle" in his name in attestation of the truth of their testimony.

This brings to mind the fact on which we stand this morning. The bread and wine on the table mean not only Christ crucified, but also risen; without which all would be vanity, as Paul declares. Personal knowledge of the fact, in the sense of eye-witness, we have not; but we are none the less sure. There are thousands of things that we receive unhesitatingly on the personal testimony of respectable eye-witnesses, or of those who have knowledge from such. In the case of Christ's resurrection the witnesses were not only of the most unblamable character, beyond the remotest suspicion of ulterior aims or objects of any kind (for their testimony brought them nothing of advantage—only persecution and death); but, added to this, there was power behind them—divine power—for what else could stiffen up a hopeless cripple from birth into a strong, rejoicing man, "walking and leaping and praising God?" It was only "God bearing them witness, both with signs, and with divers miracles, and gifts of the Holy Spirit according to his own will," that could produce such results, and secure such attention to the testimony concerning the resurrection of Christ.

But it is in the application of the matter that we are chiefly interested, as we thus remember the death and resurrection of Christ. Christ did not rise simply to heal cripples and make mortals whole. These things were only to arrest attention and justify belief in his name. Even his own miracles in the days of his flesh he so explained. They left those who saw them inexcusable for their rejection of him, and worthy to perish in the indignation of God.

The apostolic unfolding of the matter develops a glorious prospect. After explaining the "power and holiness" by which the miracle had been wrought, Peter, for he was the spokesman, according to Christ's appointment (and he would not be

so proud of it after his denial and "conversion"), convicted his hearers of crucifying the Holy One of God. Then, after making some allowance for their "ignorance," he exhorted them, saying: "Repent, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

Here was a far-distant future when the name of Jesus, whose great power they had just witnessed, should take effect in larger healing in the blotting-out of sins for ever; and upon themselves also if they repented and turned to him. Here are two pillars, as it were: the departure of Christ, and his coming again from heaven: and under the arch connecting them we stand. The same terms were presently offered to the Gentiles by Peter at the house of Cornelius, and afterward throughout the Roman habitable by Paul. And in the providence of God, the revival of the truth in the latter days has brought us to the acceptance of them.

Consequently we find ourselves looking, as they looked, for that "restitution of all things which God hath spoken of by the prophets." The bulk of the nation of Israel in Christ's day, and in the apostles' day, were ignorant and faithless of the prophets; and it was remarked by Josephus at the destruction of Jerusalem, that the attitude of the nation in this respect was one of madness. It is not surprising, therefore, if, in the last days of "the times of the Gentiles," we find a similar state of mind current in the world. The world is ignorant and faithless of the prophetic word, as was Israel, but so much the worse for the world. "The day of the Lord upon all the heathen" will no more tarry for them than did his "wrath to the uttermost" on Israel for the disregard of these "murderers" of his beloved Son.

God speaks of restitution by all the prophets. Therefore we listen. And notwithstanding the world's indifference and opposition, we see the light and know that Peter's description is true. The prophetic word is truly "a light shining in a dark place." How necessary to keep the mental chamber illuminated by this in daily reading and meditation. How sad that people as a rule prefer the darkness and blindness of the natural man. "Restitution" has its times appointed and its signs of approach. We recognize the times and the signs. We are in a "time of trouble." That is one sign. Wherever we turn the world is in trouble, and it widens and deepens every year. Then Christ

speaks of "the times of the Gentiles" and of their end. We are in these; but we see symptoms of the end. Israel arises, and the shaking of the dry bones is a manifest token of his political resurrection. And that means Christ in the earth again. Israel has long been in the dust, and the Gentiles have for many centuries lorded it over him; but we see the end of all that approaching.

Then there are periods appointed. We have learned also to recognize these, notwithstanding the inattention of the world, and the sneers of many who ought to know better. Especially is this the case with the Revelations. It is a great light, and the religious world is specially in the dark concerning it. It is one of the guarantees of the truth, and a cause for great thankfulness, that it easily unlocks the mysteries of revelation, and that God has, in these days, provided human instrumentality well fitted for the work. Even Paul, before the revelation was given, spoke of the day of the Lord and the great apostacy that should precede it; and then to John in Patmos the Lord communicated the lines and times of its development in special revelation to "his servants."

The development of human history there projected and since unfolded was contrary to all probability. Taking our stand with Peter at the Beautiful gate, with this great power occurring, we should have thought the name of Christ would prevail at once and for ever. Not so; the Spirit of God saw what was coming. How dreadful is flesh and blood! What depths of wickedness and base ingratitude! Corruption of the truth would set in. A Man of Sin would arise: a system with power to kill, to make war upon the saints and prevail against them, and even to make men worship a blasphemous human high priest as a God! How extremely unlikely, even in A. D. 96, that the faith and practice of Christ should become so utterly corrupted that a drunken harlot should become the divine symbol of the recognized community professing his name, and that the Scriptures should be denied to the masses, and the friends of Christ tormented and slain in the name of religion in hundreds of thousands! However unlikely all this was from a merely human point of view, it is now all history fulfilled. The word of God has proved true, and we see it.

And now, at the end of this dark and dreadful history, we stand in our times of light and privilege. It must have been a problem to the brethren of old how, in view of the prevailing of the Beast to make war upon the saints and to kill them, a remnant was to survive, of whom Paul had spoken, saying: "We shall not sleep"—"we which are alive and remain unto the coming of the Lord." How should it come about? We see the answer now at the end of the times of the Papacy. The power to slay the saints has been taken away; the Bible has been given to the people; and is sold even in Rome under the Pope's nose. And, more than that, the truth of the Bible has been exhumed, and the saints are at liberty to obey the truth without let or hindrance from any man. There was a place for this in God's purpose, that the return of the Lord might at least find an intelligent and responsive remnant in the land of the living.

These are times of great privilege; but still we have our disadvantages, just as our first century

brethren had. Those were times of open manifestation of divine power by the Spirit of God. Their work was endorsed by God. It was a great trust, and it was accompanied by a great test. Many were "faithful unto death," and more broke under the test and let go the hope of eternal life to save their skins. Now we have freedom. Death for the truth's sake does not threaten us. Nevertheless it is difficult to live for the truth's sake—often very difficult. Our disadvantages are real and often very pressing. It may be the loss of, or exclusion from, social position or friendships that would be advantageous; it may be the endurance of imputations of narrowness, ignorance, and bigotry, because we believe God's testimony. Whatever it is, we must be prepared to suffer it if necessary for the sake of the truth, and of "the joy set before us."

But what are the disadvantages to the advantages? What is the best mortal society by comparison with the friendship of God, of the Lord Jesus Christ, of the angels, and of the great cloud of witnesses "of whom the world was not worthy?" What is mortal life at its best estate by comparison with the eternal life of the Kingdom of God, with wisdom, wealth, influence, and honour thrown into the scale? What wise man would hesitate in the choice between this and the vain and fleeting present, the "best estate" of which is altogether vanity?

But here are dangers, and very real ones. The flesh hates suffering, mental or physical, and does not like to walk by faith. It wants the present good in addition to the future. Hence there is always the temptation to whittle down the truth, adapting it to men's thoughts to get their favour. This is a slow and insidious business. Human nature is the same now as it has always been. We see in the first century, a slow, insidious corruption of the faith ever working, even under the eyes of the apostles, until at last the full fruit of it was visible, centuries afterwards, in the Papal apostacy. Paul foresaw this, and was very jealous for the truth. He said: "I would they were even cut off which trouble you." He spoke beforehand of the "grievous wolves" who should arise, and exhorted the brethren to watch and remember his service among them, and to give themselves to God and the Word of his grace that was able to build them up and cause them to inherit the kingdom.

Is our time better than that of the apostles? No, we are still in danger; we must watch and pray and strive to maintain the truth in its purity as they did. The truth now, as then, is not a speculative thing, an affair of shifting human philosophy. It is perfectly and finally established. As concerning its modern revival, it has been a fixed and definite and settled thing. But as of old, so in these late days, pertinacious, clever, ambitious men (not disinterested mostly) have arisen to pull down, to corrupt and trim for the sake of advantage. How shall we act in such cases? Adopt new views? give place and latitude for divergence of thought? agree to differ? By no means. We are quite sure of the truth. Then take God's method. "Be strong," he said to Joshua, "and I will be with thee." God required clear discernment, and then strength and courage in carrying out his work.

God does not do all the work; men are made co-workers with him, which is a pleasure to him, and also to enlightened humanity recognising thus the divine object in its creation. Paul was a wise master-builder in God's house, and the brethren builders with him, whom he exhorted to take heed to their work and materials. So we must do our part as Joshua did, and be strong and very courageous, with the word of God always before us for guidance. As for me and my house we will serve the Lord." Let those who will "halt between two opinions," that shall not be our attitude.

A difficult work often? Doubtless. And often made to appear odious enough. Opposition to divine ways always assumes the garb of superior sanctity. Moses and Christ were withstood on this ground, and so were the prophets. "We are holier than thou," was Israel's attitude to Jeremiah. But what was the word of the Lord to Jeremiah? Say not, I am a child \* \* \* Be not afraid of their faces, for I am with thee." "I have made thee a defenced city, and an iron pillar and brazen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land. And they shall fight against thee, but they shall not prevail against thee, for I am with thee; saith the Lord, to deliver thee." So Ezekiel was made strong against the rebellious house of Israel: "I have made thy face strong against their faces, and thy forehead against their foreheads. As an adamant harder than flint have I made thy forehead; fear them not, neither be dismayed at their looks, though they be a rebellious house." "Speak, whether they will hear or forbear." So Christ before the Scribes and Pharisees; and Paul again, agonising with those who had crept in unawares, and were corrupting the faith.

Therefore we need to be very decided and inflexible in defense of God's ways. There is one qualification, however, that we must by no means overlook—one attitude that must characterize all our earnest contention for the faith; it must be without malice, without hypocrisy, without hatred, without pride. It must all be done in love. Paul enjoins this on Timothy—gentleness plus love, that the erroists may be weaned aright. It is not easy, yet it is not unattainable. It is the ideal character—not the enfeebled milk-and-water pietism of anostate Christianity, nor the stoical harshness and indifference of the merely natural man. The world has wrong ideals. They say it is "uncharitable" to agonize for the faith. Not so the Bible, which says: "Reprove works of darkness," and holds up to execration the "good words and fair speeches" by which simple minds are beguiled. Let us be immovable as the rock, and kind as God.

To be "charitable" is nice—the natural man likes it. But it is not charity to cloak or hide the truth. We must speak the truth in love, we must renounce and denounce error, and know no man after the flesh. There must be harmony between God and his children, and man must obey God: that is the basis of the harmony. So let us have no quarter for error, but do it with kindness and love. It is hard, no doubt, but it cannot be for much longer. All these dark things are nearly past, and the air is full of tokens of the coming of the Lord. We seem to stand still but that is only a delusion.

In reality we are moving on all the time, and no man can say what day may be his last. "Behold, I come quickly," says Jesus, "and my reward is with me to give to every man according as his works shall be." Now is the time in the remembrance of the Lord, and the Father's love in giving him to the world, to strengthen ourselves from the word that our works may be acceptable before him.

## A LECTURE ON COL. 2:11-12

A. C. Green

"In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ. Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead" (Col. 2:11-12).

If the Colossians were circumcised without hands (and the Apostle tells us they were), the believers of other congregations must have been circumcised without hands also, else they must have been an exception to the Ephesians, Philipians and Corinthians, &c. This cannot be admissible for a single moment; for says the Apostle in another epistle: There is "one Lord, one faith and one baptism." Hence, it follows that all the believers of the Gospel must have been circumcised without hands, also. On any other grounds they could not have been of one and the same faith, any more than a person that has been sprinkled is of the same faith with one that is immersed. If we are of one and the same faith with the Colossians we must be circumcised without hands also. And how can this be, if we are ignorant of what it is? This leads us to enquire, "What is circumcision?"

After the Lord made a covenant with Abraham, he was directed to circumcise every one born in his house, or bought with money. "This is my covenant which ye shall keep, between me and thee, and thy seed after thee. Every man child (not a part) among you shall be circumcised, \* \* \* and it shall be a token (mark or sign) of the covenant betwixt me and you" (Gen. 17:9-14).

A few words may be necessary in respect to the "token of the covenant." Paul, in Rom. 4:11, calls it "the sign of circumcision, a seal (or signature) of the righteousness of faith."

I apprehend that there was something very significant in this circumcision performed on the 8th day. Perhaps more than is generally supposed. The word rendered circumcision in Rom. 4:11, is peritomees, from peritemnoo, and signifies "to cut around, circumcise, cut off." &c. (Lidell and Scott's Lex.). This appears to be in harmony with the Word of God. See its use in Gen. 17:11. Now the flesh, or the "old man," is the dwelling place of sin (Eph. 4:22. Rom. 6:6). Says the Apostle, "In my flesh dwelleth no good thing." Hence, the cutting off of sin.

It may be asked, "When shall this be?" I answer on the eighth day. Peter informs us "that one day is with the Lord as a thousand years, and a thousand years, as one day." Many believe that when six thousand years pass away from Adam the first, it will be about the dawn of the fair

Millennial Morning, or a Sabbath of rest, peace and quietude for one thousand years. (Rev. 20:3-4). Nations will exist all this time and go up yearly to Jerusalem to worship the King, the Lord of Hosts, &c. (Zech. 14:16). This, however, cannot be the final abolition of sin and death from our planet—earth. Hence, we look to the eighth thousand years, or to that period beyond the millennium for the final end of sin and corruptibility. Then the earth will be peopled with inhabitants like Jesus and the angels (Rom. 6:9, 10; Rev. 1:18; Luke 20:35, 36; 1 Cor. 15:42-44; 1 John 3:2). "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 (mortality) are passed away" (Rev. 11:4). This, then, is what the Abrahamic faith leads us to; to wit., the final end of sin "on the eighth day." The circumcision practiced by the Israelites was the circumcision made by hands (Eph. 2:11; Rom. 2:27-29; Josh. 5:2-10). We have shown what circumcision made by hands was; this ought to enable us to ascertain, What is circumcision without hands?

As the Mosaic Law was fulfilled in Christ, the circumcision practiced under it was no longer in force. For says the Apostle: "If ye be circumcised, Christ shall profit you nothing, \* \* \* for I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law of Moses" (Gal. 5:2-4). But it was a shadow of things to come (Col. 2:17). Hence, we cannot look to it any longer for justification.

The question now is, What came in the place of circumcision? We find by investigation that it was "Baptism, for the remission or putting off of the sins of the flesh." This, then, must be "the circumcision without hands;" for in the act of immersion in water, there is no incision made in the flesh, as in the act of circumcision. John the Dipper was the first one that taught the people immersion for the remission of sins. "And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins" (Mark 1:1-5). This was a fulfillment of the prophecy by Isaiah, 40:3, "Prepare ye the way of the Lord." John preached, saying, "There cometh one mightier than I after me." In those days Jesus came from Nazareth, and was baptized of John in Jordan. \* \* \* After John was put in prison, Jesus went about all Galilee, preaching the Gospel of the Kingdom, and healing the sick, and cleansing the lepers; showing by his works that he was the Messiah, &c. On another occasion, we hear of his teaching Nicodemus, that, "Except a man be born of water (i. e. immersed) and of the spirit (raised a spiritual body, 1 Cor. 15:44), he cannot inherit the Kingdom of God" (John 3:5). At another time he said to his disciples, "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be condemned" (Mark 16:15, 16). These are the terms Christ offered to the world, and is it not useless for men to invent others.

"This may be all very well," says one, "but

what is the use of this immersion? That cannot be essential now." Hear the words of the Apostle Peter: "Repent and be baptized every one of you for the remission of sins." Again, "Ananias said, Arise (Paul) and be baptized, and wash away thy sins, calling upon the name of the Lord." You perceive that baptism into the name of Christ, is for the remission, or putting away of sins. This depends much upon the faith of the individual; one ignorant of the "one faith," cannot be justified from his past sins, though he be immersed once, twice or thrice. He must possess a certain faith, "for without faith it is impossible to please God." This faith comes by hearing the Word of God (Rom. 10:17; Heb. 11:1-6). He must believe the things promised to Abraham, David and Christ (Gen. 13:14-17; 15:18; 17:1-8; 2 Sam. 7:10-17, 25, 26; Isa. 11; Jer. 23:5-8; 33:14-26; Amos 9:11-15; Isa. 53, and Luke 1:31-33). Or in other words, "the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts 8:12). And then put on Christ by being immersed into his name (Matt. 28:17; Rom. 6:3-5; Acts 19:5). An individual honestly believing and practicing the things that we have mentioned, "puts off the body of the sins of the flesh, the old man, with his deceitful lusts," and puts on the new man, which is renewed in knowledge after the image of him that created him (Col. 3:9, 10; Eph. 4:21-25). A person believing and doing ("for faith without works is dead") the things we have invited your attention to, this morning, I take to be circumcised (or cut off from the old man) without hands; i. e.: he has no visible mark in his flesh, as the Jews had.

A few words may be necessary to show what things the new man puts off. "But now ye also put off all these, anger, wrath, malice, blasphemy, filthy communications out of your mouth. Also ludeness, uncleanness, inordinate affection, evil concupiscence and covetousness, which is idolatry." If men and women wish to inherit the Kingdom, "which is pure and undefiled," they must put away such things, as the Apostle forbids in this and other epistles. We are persuaded that the Colossians did so by "being buried with Christ by baptism, wherein also ye are risen with him through the faith of the operation (or energy) of God." How were they risen with Christ? I answer, when they were baptized they went down into the water (as the Scriptures declare elsewhere) and were buried beneath the water for a moment in the emblematical grave; the water was on all sides of them, as in the case of Jesus when the tomb compassed him about. They were raised out of it by the hands of the baptizer, like as Christ was raised from among the dead early in the morning of the third day by the power of his Father. In chap. 3:1, the Apostle says: "If ye are risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections (mind, mark) on things above," i. e., the things concerning Christ and his Kingdom are higher, "or above" the things of earth, therefore, set not your mind wholly on things of the world, "for the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever" (1 John 2:18). This, of course, applies to those that have "put on Christ" and have been washed



from their sins in the blood of the Lamb that taketh away the sins of the world.

Such ones as we have mentioned above, if they continue unto the end, shall be saved. "But how can this be," says one, "for many that have followed Jesus have died long since, some of them martyrs, and are now 'in the pit wherein there is no water.'" First, we remark, that our Lord was thought by some "not fit to live," consequently they cried out, Crucify him! Crucify him! They did so, and he rose again according to the Scriptures. Suppose they are dead. Is he not able to raise them from the dead? Certainly. For says Jesus: "And this is the Father's will which hath sent me, \* \* \* that I should lose nothing, but should raise it up at the last day" (John 6:39, 40).

Second. "If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Christ was raised with flesh and bones, ate and drank with his disciples, afterwards was seen of about 500 brethren at once, taught them things concerning the Kingdom forty days, and finally, they saw him go into heaven (Luke 24:33-44; Acts 10:41, 42; 1 Cor. 15:5, 6, 8; Acts 1:1-11).

Third. The Apostle says in Phil. 3:20, 21: "For our conversation is in heaven," that is, we speak about heavenly things, from whence we look for the Saviour, the Lord Jesus Christ." Who shall change our vile bodies, i e., "this mortal shall put on immortality," that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. You perceive that the Scriptures plainly reveal the mystery, how the saints of all ages inherit the Kingdom. The Kingdom that they will inherit is not "beyond the reach of time and space," "up yonder," "on the right hand of Deity" where Jesus now is, "but under the whole heaven." "Blessed are the meek for they shall inherit the earth."

#### DISTANCE TO THE THEOLOGICAL HEAVEN

Modern speculations concerning heaven are a little amusing, and the conjectures about the distance there are pleasing. Not long since I listened to a lecture on astronomy from Prof. \_\_\_\_\_, a minister of reputation, as well as a scholar, and admitted to be orthodox in his faith, and of almost unclipped notoriety. In his discourse he pictured out the sun as being in the center of a great circle, with huge worlds revolving around it, outside of which circle is located heaven. Then after giving us the distance from earth to the outer world in the circle he tried to simplify it to our capacity of comprehension by supposing a railroad to be laid from earth to that realm, and the cars to have started on the morn of creation, and to have run at the rate of thirty miles per hour ever since, day and night, stating that it would take them one thousand years to reach it, at the same rate—that is, seven thousand years of travel, day and night at railroad speed—and heaven still beyond. After pausing to describe the different worlds in the circle he remarked that when we died we should pass them on our way to heaven, and have a fair view of them all, "in a few hours."

Swift traveling, that! Going in a "few hours" beyond the point that railroad speed could not reach short of seven thousand years. Lightning would be a slow coach in comparison—like a snail, trying to compete with the fiery steed on the race course. Supple fellows, those! The lightning couldn't flap its wings once before they would be out of sight—nay, it would be out of breath to travel one mile while they were going a million miles! "Chariots of fire" would be obsolete wagons that they could not wait to ride in; and Elijah would have to trudge along behind. Really, having learned how smart they are to travel when they get started, isn't this a solution of the mystery why we never see them leave the body at death—they leap out so much quicker than lightning that we don't have time to see them. Would they not need steel caps on their heads to cut the air so swiftly? They could fly from here to China and back again a thousand times while a man is drawing one breath. After having thus thrown the lightning into the shade, the thought of again being imprisoned in this material body must be repulsive and the resurrection be dreaded.

O insane theology! The fruit of immortal soulism! The idea that earth is a soul nursery, and heaven a soul orchard, and there is a constant transporting and transplating going on, is foreign to Bible theology. Earth was primarily created for man, and the obedient will ultimately receive it for their home, when they are made immortal and it is purified. The way to eternal life is through the resurrection, or its equivalent—a change at the coming of Christ to set up his kingdom.—Voice of West.

#### HOW THE APOSTLES DIED

The following brief history of the fate of the apostles may be new to many whose reading has not been evangelical.

St. Matthew was supposed to have suffered martyrdom, or was slain with a sword at the city of Ethiopia in Egypt.

St. Luke was hanged to an olive tree in Greece.

St. John was put into a cauldron of boiling oil at Rome, and escaped death. He afterwards died a natural death at Ephesus, in Asia.

St. James, the Great, was beheaded at Jerusalem.

St. James, the Less, was thrown from a pinnacle or wing of the temple and then beaten to death with a fuller's club.

St. Philip was hanged up against a pillar at Hierapolis, a city of Phrygia.

St. Bartholomew was flayed alive by the command of a barbarous king.

St. Andrew was bound to a cross, whence he preached unto the people until he expired.

St. Thomas was run through the body with a lance at Caramander, in the East Indies.

St. Jude was shot to death with arrows.

St. Simeon Zelot was crucified in Persia.

St. Matthias was first stoned and then beheaded.

St. Barnabas was stoned to death by the Jews at Salania.

St. Paul was beheaded at Rome by the tyrant Nero.—Sel.

# THE RESTITUTION

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## EDITORIAL

Many Bible readers get puzzled at the word "all." This indefinite adjective, however, frequently denotes only a multitude. Matthew says concerning the multitude who were baptized by John: "Then went out to him Jerusalem and all Judea, and all the region round about Jordan; and were baptized of him in Jordan" (Matt. 3:5, 6). Luke, when speaking of the same "all" who came from Jerusalem, Judea, and the region round about Jordan, says: "Then said he to the multitude that came forth to be baptized of him," &c (Luke 3:7). This item of information, if stored away in the mind, will save you from many absurdities and perplexities.

Death is the end of life. Two lives cannot be enjoyed or possessed at the same time. The first life is mortal and must end before immortal life begins; but the time between the end of one and the beginning of the other, in some cases, is thousands of years; in others, at the coming of Christ, the time is reduced to "the twinkling of an eye," yet it is still the end of one life and the beginning of another, and the end of life is death. Enoch

and Elijah were the sons of Adam, and born mortals; they must have died. If you dissent from this conclusion, then tell us why these two prophets were more highly favored than the separate, holy, sinless, perfect Son of God.

Jesus Christ's success as a preacher was attained by his profound exposition of the Scripture. That is the only success worth having—a success that comes up out of the Scripture that abideth forever will partake of the quality of the Scripture and will endure long. Jesus Christ's expositions of Scripture were always new. How we mistake that matter of novelty! Our want is always new, our sin is always fresh, our hunger is always a novelty.

If any preacher will give himself night and day to the study and exposition of the Gospel as it is found in the New Testament, he will do all that any preacher is required to do. If any man feels that his place is less in the pulpit than in the political field, by all means let him vacate the pulpit and take up the place which marks his individuality of vocation and responsibility. Surely preachers were not intended for any other work than the direct and fervent declaration and exposition of the Gospel. The moment a preacher feels that his preaching is burdensome to himself, that his living interest is gone, that the people do not respond to his way of presenting the Kingdom of God, he should never ascend the pulpit again. All this, however, is no slur upon his sincerity, or his general intellectual competence, or his power of being highly and blessedly useful; it only means that preaching is not his function, and that when a man is set in a wrong relation to his work he ought to rectify the misfit at the earliest possible moment.

There is a mean sneaking desire in many quarters to be considered modern, up-to-date, and fully abreast with the times. In a large and important sense we are against such petty ambitions. We hold that no man is abreast with the times except the man who lives in close communion with God and in continual association with the spirit of Jesus Christ. To our mind the Bible is the newest of all books. We have done infinite mischief in closeting a good many things within the four corners of dictionaries and antiquities. For example, we suppose that the Scribes and Pharisees lived some hundreds of years ago, whereas they are among us to-day, still the enemies of Christianity, and still tempting the heart to hostility toward all the deepest meanings of the cross. Our conviction is that Jesus Christ is just as much among us at this moment as he was in the days of his flesh. To Christ we go for the deepest and truest interpretations of human spirituality, motive, and immediate relationship to God. We have put even God himself far away from our daily thinking. We have set him high in the heavens, and have given him all the throne he can occupy, provided it is far enough away from this disciplinary state of schooling. We must alter all these erroneous views if we would be "up-to-date" as God understands the matter.

Sunday, June 27th, after a sermon on "The Blessed Hope," the following young people were baptized into Christ: Everett C. Murray, formerly neutral; his wife, Mrs. Evelyn M. Murray, formerly of the United Brethren; Earl F. Neumeyer, formerly Methodist, his wife, Mrs. Florence May Neumeyer, formerly neutral; and Albert L. Gardy, formerly Roman Catholic. These dear brethren and sisters have made a most excellent class in the study of the truth, and we pray since they have under taken to express their knowledge in practical form, that the blessing of God will attend them in a life of fruitfulness now, and in the joys of the kingdom of God hereafter.

Perhaps a few of our readers have a copy of "The Gospel of the Kingdom," by Wiley Jones. If you, reader, are fortunate enough to have a copy of this grand work, you know it is by far the best systematic and logical presentation of the gospel the Church of God ever had in print. The volume of 278 pages consists of ten sermons upon such subjects as, "How to Read the Bible;" "What Must I Do to Be Saved?" "The Promises Made to the Fathers;" "The Sure Mercies of David," etc. Throughout his discourses the author makes the gospel prominent; his primary effort is to teach sinners the way of life.

Unfortunately this excellent book is out of print; only a few copies are now extant. The Resitution, always ready to serve you, desires to print these sermons in booklet form, each sermon separately, so that they may be sold cheaply. Brother B. F. Smith heads the list of helpers by pledging \$10. Let others who desire to help in this worthy cause send their pledges to Chas. A. Goss, 10513 Lee Ave., Cleveland Ohio.

Some teach that Enoch and Elijah have been translated and are therefore immortal. But translation does not imply immortality; and much as has been said of their immortality, not a shadow of proof of it is found in the Holy Scriptures; it is all in the vain imaginations of men. But it is distinctly stated in the Scriptures, that there is no other name known in heaven or among men, whereby we can be saved [or have life—Syriac]; and that name is Christ, the Messiah. If Enoch and Elijah obtained immortality when translated, they did not obtain it of this name; for even Christ himself cannot give that which he does not possess, and he did not possess immortality until he died and rose again; and he is the first of earthly beings that ever did possess it. But if we say that God, the Father, gave these prophets immortality when he translated them, then indeed we have found another name in heaven, if not among men, whereby we can be saved. But since there is no other name, Enoch and Elijah are as much dependent on that name for immortality as Paul and Silas. To say that God can do anything is no argument in any case, for no Christian can dispute the omnipotent power of God; but all Christians ought to know that he will not do the work he has given to his Son to do, especially as the Son does all things to please him, and he has said, "This is my beloved Son in whom I am well pleased, hear ye him" (Matt. 17:5). Therefore to say that "God

can do anything" is a kind of resort used only in the absence of all proof.

EDITOR'S SUMMER APPOINTMENTS

These are given that contributors to The Restitution and private correspondents may address us direct, and thus save the delay occasioned by forwarding their mail from our home address.

136 Buffum St., Buffalo, N. Y., July 13, 14, 15.  
Kennard, Nebr., Aug. 11, 12, 13.  
St. Paul, Nebr., Aug. 14 to 23.

CONFERENCE ANNOUNCEMENT

An invitation has been received, and accepted by the General Committee, to hold our annual conference with the Church of God, Cleveland, Ohio, the probable date being August 26th to 29th.

As this will be an important meeting, we would urge our brethren and sisters to be interested enough to come and lend their aid and counsel, so that the best possible arrangements for the good cause may be made. Let all the Lord's children who can, come to the meeting; it may even be our last opportunity before the Master's return.

As the signs are thickening and the light looming up in the distance, let us be awake, doing the Master's business, so that when he comes, we may be found at our duty. The day of the Lord is at hand; let us watch and work.

H. JUERGENSEN,  
N. L. WESTFALL,  
CHAS. GOSS,  
Conference Committee.

BIBLE READINGS

I.

Humility

1. Jesus set us an example (Phil. 2:8, 9). True Humility (Col. 2:18-23; 1 Pet. 5:6; Jas. 4:5-10).
3. Humility or destruction (Prov. 15:33; 18:12; Luke 14:11).
4. Humility is pleasing to the Lord (Matt 23:10, 11; Luke 18:10-14; Micah. 9:6-8).
5. God humbles the self-exalted (Deut. 8:2, 3; Ex. 16:2-4; Deut. 13:3, 4; Dan. 4:30-37; Matt. 23:12).
6. The Lord exalteth the humble (Psa. 113:5-8; 9:9-12).

II.

Unbelief

1. All included in unbelief (Rom. 11:32).
2. Cause—an evil heart (Heb. 3:12; Rom. 10:10; Prov. 4:23; 23:7).
3. Hinders the work of God (Matt. 13:58; 17:20).
4. Caused Jesus to marvel (Mark 6:6; 16:14).
5. God hates unbelief (Eph. 5:6).
6. Causes defeat and failure (Heb. 3:19; Rom. 11:20).
7. We are warned against it (Heb. 4:11; 2 Cor. 6:14; 1 Cor. 6:6).
8. Condition and end of unbelievers (Tit. 1:15; Rev. 2:8).
9. Remedy for unbelievers (Rom. 3:3, 4; Mark 9:24; Rom. 11:11-23).—Good Tidings.

## PARADISE

## 2 Cor. 12 Chapter

Correspondents frequently ask for an explanation of Paul's words in 2 Cor. 12 chapter concerning paradise. We hope the following comments, although brief, will be helpful to such.

The first key to this passage is found in the 5th verse of the 11th chapter: "For I suppose I was not a whit behind the very chiefest Apostles." Circumstances had made it necessary for him to assert himself or to make comparisons of himself and his work, and his authority. It is himself that he is discussing. He had been defamed, traduced and belittled and we can see that he had been deeply wounded; and his diffidence made him shrink from his own defence. So he commences, "It is not expedient for me doubtless to boast. I will come to visions and revelations." He did not like to say he was caught up to the third heaven, so he speaks of a man that he knew, that was. The Diaglott renders this "snatched away;" Campbell says, "conveyed away," and Henderson renders it "caught away." In Matt. 13:19 the same word is rendered "catcheth away"—"catcheth away that which was sown in his heart." In Acts 8:39 we are told that the Spirit "caught away Philip so that the Enoch saw him no more." This detracts somewhat from the idea of being caught up to a third story heaven, called paradise. Jesus had said, "Whither I go, ye cannot come." The advocates of paradise above claim to go there in spite of Jesus' prohibition. We know they think they find the idea countenanced by the promise to the thief being with Jesus in paradise. You are aware that those who believe thus define death to be a separation of body and spirit. But that involves this difficulty: if Paul's spirit left him and went to paradise, then Paul must have died, and must have had a resurrection before he could have written this letter. But Paul was not removed from earth when he saw paradise. When he is writing about the third heaven and paradise, he tells us he is treating of "Visions and revelations of the Lord;" that is, of things represented and communicated to him by the Lord, as they were of old time to the prophets, and afterwards to John in Patmos. He was so absorbed in the contemplation of what he saw and heard that he was unconscious of his present condition for the time being. He had a vision of paradise—a vision of the third heaven in which vision he heard things not communicated for utterance. He did not see paradise, or the third heaven—he saw a representation of them as they will be when the Kingdom is established by the God of heaven in the land promised to Abraham. We repeat, Paul did not leave the earth, but was wrapt in vision, unconscious of where he was, or in what state or condition. He was for the time being perfectly oblivious of everything but the panorama passing before him. Those who have believed the Gospel of the Kingdom are prepared to enter into this subject intelligently. The insight they have of God's purposes enables them to understand that the Spirit took possession of Paul's mind; carried him forward to that age of glory, where the overcomers shall eat of the tree of life, which will be in the midst of th paradise of God, as recorded in Rev. 2:7. Paul

was conveyed away forward in time, not upward in space.

In regard to third heaven, we apprehend that it was only another way of expressing the same idea, because Peter speaks of the heavens and earth of old "standing out of the water, and in the water; and that the world then was, being overflowed with water, perished;" that is one heaven and earth—"but the heavens and the earth which are now"—that makes two heavens and earth. Yes, the heavens and the earth which are now, "by the same word are reserved unto fire against the day of judgment and perdition of ungodly men." And in the 13th verse Peter says "we look for new heavens and a new earth, wherein dwelleth righteousness." This makes the third heavens and earth; and we understand that this lands us in precisely the same time and place—paradise. Then follows the practical lesson for us: "Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot and blameless." The Apostle then enjoins us to "grow in grace, and in the knowledge of your Lord and Savior Jesus Christ, to whom be glory both now and forever. Amen." God help us to obey the truth as fast as we learn it, that we may transform knowledge into wisdom, is our prayer.

## COMMUNICATIONS

Brother Huggins:

The Northwest Conference of the Church of God will convene at Felida, Wash., July 15, 1915, and continue over the following Sunday. A cordial invitation is extended to all to attend this meeting.

Felida is 8 miles from Vancouver, Wash., and can be reached several times a day by steam cars or auto stage from Vancouver.

A. W. DARBY,  
Chairman Conference Board,  
Corvallis, Ore.

## BAPTISM INTO THE NAME

W. L. Stroud

In the performance of baptism into the name of Yahsous, the subject is inducted into the death of Christ by a similitude—"planted in the similitude of his death, together with him" (Rom. 6:5), by which, the things symbolized, viz., the death of Christ becomes ours. We thus, by symbol, pass through the death state, and rise with Christ. In so doing, the death sentence has been executed upon us, and if we abide in him, we shall be made immortal when he comes. The old rite of circumcision was but a foreshadowing of flesh cut off for sin—death for sin—which if suffered in Christ satisfies the sentence. If we are not in Christ when the day of doom—the judgment day—comes, the penalty will take hold of us with an eternal grasp.

But baptism, without a knowledge of the gospel, or how we get remission of sins by the death process in Christ, is of not the least avail. Those who imagine they get remission of sins before baptism can have no correct knowledge of its significance. If we received remission of sins before baptism, there would be no use for baptism,



which is the "birth of water," or "washing of regeneration," "the cleansing of water in the Word" (Eph. 5:26). The "word" of the gospel understood, accompanied by the water, completes the regeneration. The facts concerning the method of redeeming us and giving us eternal life are, by a similitude, exhibited in the process of baptism. It is the "form of doctrine" delivered first to us, and "into which we are delivered,"—and to "obey it from the heart" we have first to comprehend it (Rom. 6:17). The foolishness of the practice of rhanizing or pouring water on a person in three names, and calling it baptism, is too obvious to need comment. A person ignorant of the gospel is no subject for baptism. Those who practice sprinkling or pouring can certainly have no proper knowledge of the gospel. Their irregular use of water is in keeping with their irregular faith, and the whole accompaniment of a swarm of errors. The man who comprehends the glorious gospel, needs not to be told that he must be buried in the water to represent his faith. To pretend to symbolize the death, burial, and resurrection process by the use of a teaspoonful of water would be as appropriate as to scatter a handful of earth upon a dead man and pronounce him properly buried.

The Greek lexicographers do not differ in defining the word baptizo, "to dip, to plunge, to immerse, to submerge, to wash, to sink, to soak." Words meaning "to pour" or "sprinkle" are never applied to baptism. Philip preached redemption to the Ethiopian eunuch who, when they had arrived at a certain water, wished to be baptized (Acts 8:26-39). Just as soon as a man comprehends the gospel, in the love of it, he will never rest until he is baptized. Our fellow membership and identity with him who died and rose again is the basis of all our hope of an incorruptible life. "If we have been planted together in the similitude of his death, we shall be also sharers in his resurrection. \* \* \* If we died with Christ, we believe that we shall also live with him"—[as literally as he re-lived.]—Rom. 6:3-11).

"He died to sin," or was freed from his relation to sin by his death, and as soon as his death becomes ours, "our old man was crucified with him," and the old body of sin is superseded. If we have thus, in Christ, ceased to live in the old sin relation and in our rising live related to God, as a new creation, death can have no more dominion over us that it could over Christ. Though we may die, it is not under condemnation, but simply because our physical constitution is not yet changed. That change will pass upon us when Yah-sous comes to claim us as his own. "We sleep in Yah-sous," and therefore awake in him. If he had not died under the sentence as our representative, we could never have escaped final and eternal death. If he had not risen to lead us out of the dismal charnal house, we could have no hope of living again. "If Christ has not risen, they who have fallen asleep in Christ have perished"—without one ray of hope beyond the grave (1 Cor. 15:18-23).

Baptism and its place in the Christian system is easily seen in the light of this gospel of eternal life through Christ. It is seen that Christ and his members constitute a body politic—full or complete. "In him dwells all the completeness of the Divine Supremacy in a body, and ye are in him,

who is the head of all principality and power." [How do you get in?] "In whom ye are circumcised with the circumcision made without hands, in putting off the body of sinful flesh by the circumcision of Christ"—[which was a literal death]. "Buried together with him in baptism, and wherein ye are risen together with him through faith in the energy of God who raised him from the dead. And you being dead in your sins [condemned to death for sins] and the uncircumcision of your flesh, hath he made alive together with him, having forgiven you all trespasses; having blotted out the handwriting of dogmas [that written on stone] which was against us, and contrary to us, and he hath removed it from the midst of us, nailing it to his cross" (Col. 2:9-14).

The law was our accuser, which Christ superseded or fulfilled in his life and death. Not one jot or tittle could pass away from the law until all was fulfilled. "Think not that I came to destroy the law or the prophets; I came not to destroy but to fulfill" (fill full, or complete). (Matt. 5:17).

"As the Father hath sent me, even so I send you. And having said this, he breathed on them, and said unto them, Receive ye the Holy Spirit: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained" (John 20:22, 23).

"Then opened he their understanding, that they might understand the Scriptures; and he said unto them, Thus it is written, that Christ should suffer, and rise from the dead the third day; and that repentance and remission of sins should be preached in his name [Christ's name] among all nations, beginning from Jerusalem" (Luke 24:45-47).

"And he said unto them, Go ye into all the world and preach the gospel to the whole creation; he that believeth and is baptized shall be saved; but he that believeth not shall be condemned" (Mark 16:15, 16).

"And Jesus came and spake unto them saying: All authority is given to me in heaven and upon earth; Go ye therefore, and disciple all the nations, baptizing them into (eis, into) the name [not names] of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have enjoined upon you" (Matt. 28:18-20).

Christ's commission to the apostles, as contained in the four gospels, is given in the above texts, and from these inspired writers, it is not difficult to see how the apostles were authorized to release sins—by teaching or preaching the gospel and baptizing: to represent the "form of doctrine," which set forth how sins were remitted by the death and reviving of Christ.

Remission of sins comes "in the name of Yah-sous," by the believer being baptized with the proper understanding of that "Wherein the righteousness of God (or God's method of making righteous) is revealed, as proceeding from faith in order to produce faith (Rom. 1:16, 17). This "is the power of God unto salvation to every believer," which has been superseded by teachers [ordained by men] who have turned away their ears from the truth to fables" (2 Tim. 4:3, 4). The Greek and Latin fathers inaugurated this fraud, and called it "the Church," and the whole army of ecclesiastics conspire to keep up this mercenary

concern, and repudiate every thing that refuses to sanction it, as "heterodox," "dangerous," "infidel," etc. They have such control of the popular ear that whatever they discountenance, the people, en masse, will run from.

The form of words pronounced by the clergy over the "sacraments" was a thing unknown in apostolic times. The apostles used the name after this manner: "In the name of Yah-sous Anointed of Nazareth rise up and walk" (Acts 3:6). Faith in that "name" healed the cripple" (Acts 3:16). Again, "Repent and be baptized, every one of you, into the name of Yah-sous Anointed for the remission of sins." In this name they taught, (not in three names), "Go preach and baptize in and into the name." was the substance of the commission. The Samaritans were baptized, both men and women—"into the name of the Lord Yah-sous" (Acts 8:12, 16); also, the Ephesians (Acts 19:5), the company of Cornelius (Acts 10:48), and the Corinthians were, in the name of the One "crucified for them" (1 Cor. 1:13). The apostles also wrought all the wonders in the same name;—not by a strict form of words.—instance: "Yah-sous Anointed maketh thee whole" (Acts 9:34).

Since the days of the Apostles, there has been no new arrangement made for saving men. All the modern methods of "getting religion" are man-made, and can no more accomplish the salvation of the sinner than the Latin church process. "Repent and be baptized into the name of Yahsous the Anointed for the remission of sins" is no part of the improved methods; yet, that was the only way the apostles did it. Water without faith, has no sin remitting quality. Faith took Noah into the ark, and thus, Peter says, "eight lives were carried safely through the water; and of which, our now being saved by baptism, is the antitype: not the putting away of the filth of the flesh, but a good conscience, asking after God through the resurrection of Jesus Christ" (1 Pet. 3:20, 21). The eight would not have gone "safely through the water" outside the ark; our faith drives us into the ark, through which we are saved from the impending destruction.

There is an important difference between "baptizing in the name and into the name." The following passages will illustrate: "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death" (Rom. 6:3). "For as many of you as have been baptized into Christ, have put on Christ" (Gal. 3:27). "For by one Spirit are we all baptized into one body" (1 Cor. 12:13).

The Greek preposition, eis, in the above, is correctly translated, and by what inadvertency the King's translators gave it in the following passages, we are at a loss to say, but certainly it ought to be rendered into: "They were baptized in (eis) the name of the Lord Jesus" (Acts 8:16). "When they heard this, they were baptized in (eis) the name of the Lord Jesus" (Acts 19:5).

"Were ye baptized in (eis) the name of Paul? I thank God that I baptized none of you but Crispus and Gaius lest any should say that I had baptized in (eis) mine own name" (1 Cor. 1:13, 14).

"In the name," implies by the authority, power,

etc. "In the name of the king, or commonwealth, etc.," is by the authority or command of the king or commonwealth. Those who are "baptized into the name of the Lord Yah-sous (intelligently), have put on Christ"—their state or condition is changed: they are inducted into the life-giving name, which makes them heirs of eternal life; and as the apostle says, "have passed from death into the life" state. They have passed from the Adamic or condemned state, and are "free from the law of sin and death."

#### GIVE WORDS THEIR PROPER MEANING

The word "perish," both in its ancient and modern use, means just perish, or pass out of being; but our preachers tell us it means (in Bible parlance) everlasting preservation in being. It is fair to ask them whence they derive such contradictory information. When did the God of love make this change, by which love becomes hate; mortality, immortality; death, life! When did his revealed truth, "The soul that sinneth dies," change its radical meaning so that it now lives? When did the warning that such should be "burnt up as tares," or as "chaff," come to mean that it could no more be consumed than a silversmith's crucible is consumed?

So grave an offense demands great plainness of speech. The sources of these changes in the meaning of these words since the apostles' days are not Christian (as claimed by these)—they are of Plato, of Augustine, of Tertullian, and such like, and we demand that men claiming to be Christian teachers should speak according to "the faith once for all delivered to the saints," and not after heathen philosophers, on the one hand, or clerics and historians influenced by these, upon the other. We prefer the "living waters" which Christ gives to the polluted stream from heathen, mythological streams! So also we cherish "what is written," and would "sit at Jesus' feet and learn of him," hearing him, as all are bidden to—rejecting the false lore of the schoolmen, which cuts right across revealed truth! We have found the former "sweet to our taste," even as we have proved his words "true and faithful" in personal experience. He is "the light of men," a light shining and guiding which all may see and follow, and we will have no other. Give his words their natural meaning, walking and rejoicing in their light, comfort, power. Words have one and the same meaning, whether used by scripture or in literature; and it is a wicked crime against God and men to twist and distort them in theology until they are supposed to mean the very opposite to what God of old affirmed!—The Faith.

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ROBERT G. HUGGINS, Editor.

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NUMBER 14

## THE FUTURE INHERITANCE OF THE RIGHTEOUS

The hope of the true disciple of Christ is necessarily directed to the future for its realization. Something to be possessed after this present mortal and temporary constitution shall have given place to one of a more enduring nature. This is admitted by all who profess the name of Christ, and is well worth the most earnest attention of every one who would have his hope fixed upon what God has revealed as the future inheritance of his saints.

Like many other subjects of revelation, however, the future glory of the faithful has not escaped the corrupting influence of that apostasy from the faith which was predicted by the Apostles, and which even had a beginning in their own days. A brief inquiry into the Scripture teaching regarding it, therefore, may not be without interest and profit. It will be found that the sacred writers are far more explicit as to its nature than is generally supposed, and that there is no lack of testimony concerning it, both in the Old and New Testaments.

### The Inheritance Spiritualized

The term "inheritance," as employed to designate the "one hope" of Christians, is generally reckoned a figurative word; designed to afford to the limited human capacity some faint idea of that mere happiness of which the popular heaven is supposed to consist. Just as the possession of a fine estate is supposed to be associated with the gratification of the desires, which are implanted in our nature, and so confers happiness. By others, however, somewhat in advance of this notion, it is viewed as including that unending existence acquired through resurrection, translation, or that change to be effected at the second appearing of Christ. But that the inheritance of the saints is, in itself, neither of these, is evident from the fact, that of those who died in the faith, it is written, "These all, having obtained a good report through faith, obtained not the promise" (Heb. 11:39). The fact, too, that the Messiah himself, of whom it is written, that "being raised from the dead, he dieth no more, death hath no more dominion over him," and who ascended into heaven, is nevertheless represented, even in his present position at the right hand of God—immortalized and incorruptible—as only an heir in reference to the inheritance promised to him in conjunction with Abraham. Thus the Apostle styles him "heir of all things," and represents him as having "sat down on the right hand of God; from henceforth expecting, till his enemies be made his footstool." Hence the

propriety of Paul styling the saints "heirs of God, and joint-heirs with Christ;" for it is evident that one cannot be joint-heir with another who is in actual possession.

### Abraham the Original Heir of the Inheritance

If then the Christian inheritance be not mere happiness to be enjoyed in some distant ethereal "heaven," nor unending existence by which happiness is rendered everlasting—What is it? Here we are sent back for an answer to him who originally received the promise, Paul writes to the Galatians: "If the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise;" and referring to their position in relation to it, he thus concludes: "Ye are all one in Christ Jesus; and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:18, 29). These passages clearly show that Christians, through their connection with Christ, are reckoned as sons of Abraham, and hence heirs of the inheritance promised. Abraham received a number of promises, and the record of them is contained in the book of Genesis. And as the Christian inheritance was promised to Abraham, it is to that record we must go if we would ascertain what was promised to Abraham as an inheritance, and what we as Abraham's seed, being Christ's, are warranted to hope for in the future.

### The Promised Inheritance—Personal Possession of the Holy Land

On turning to the history of Abraham we find among other important promises, that God promised to give to Abraham for a personal possession a certain district of country extending "from the river of Egypt to the great river Euphrates." The promise is given in these words: "And the Lord said unto Abraham, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land, in the length of it, and in the breadth of it; for I will give it unto thee" (Gen. 13, 14:17).

That the plain sense of this passage is the correct one is evident from the following reasons: Abraham himself understood the promise to refer to his personal possession of the land. This is seen from the following account of a transaction which took place several years after the promise was given: "And, behold, the word of the Lord came unto him saying, This shall not be thine heir;

## THE RESTITUTION

but he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them. And he said unto him, So shall thy seed be. And he believed in the Lord; and he counted it to him for righteousness. And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. And he said, Lord, God, whereby shall I know that I shall inherit it? And he said unto him, Take me an heifer of three years old, and a she-goat of three year old, and a ram of three years old, and a turtle-dove, and a young pigeon \* \* \* And it came to pass, that when the sun went down, and it was dark, behold a smoking furnace and a burning lamp that passed between those pieces. In that same day the Lord made a covenant with Abraham, saying, Unto thy seed have I given this land, from the river of Egypt, unto the great river, the river Euphrates" (Gen. 15:4-9, 17, 18).

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Thus the plain words of the promise, together with the testimony of Abraham, Stephen and Paul, as to the sense in which they understood them, furnish conclusive evidence that God promised to give Abraham personal possession of the land. The New Testament thus concurring with the Old in establishing the tangible nature of the inheritance.

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If Abraham in this case believed that God would fulfil his promise by the resurrection of Isaac, there can be no reasonable doubt that he

rested his hope of the ultimate fulfilment of the promises of the land for a personal possession upon the very same ground, namely, the resurrection of himself from the dead. And let it not be overlooked here (notwithstanding that it is questioned by some that those ancient worthies had any knowledge of, or faith in a resurrection from the dead), Abraham's faith in a resurrection was the common hope of the faithful at that time. The same Apostle informs us of this fact in very express and emphatic terms: "What shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of the prophets; who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again; and others were tortured, not accepting deliverance; that they might obtain a better resurrection" (Heb. 11:32-35).

That is, a "better resurrection" than the mere "raising to life again" mentioned by the Apostle, which was only of a temporary duration. But the "better resurrection" was a resurrection to everlasting life, as the Psalmist expresses it, "even life for evermore." The intelligence and faith of Abraham were clearly up to this standard, and as "he looked for a city which hath foundations," we must acknowledge unless we are wedded to the traditions of the apostasy, that he looked forward to the future for the realization of the promise concerning the land.

#### Orthodoxy Compelled to Admit the Literal Sense

A number of orthodox authorities might be cited to show that the future inheritance of the saints is to be located upon the earth. I shall here quote one which has a direct bearing on the promise of the land to Abraham. The late Robert S. Candlish, D. D., Principal of the Free Church College, Edinburgh, in the first volume of his "Contributions towards an Exposition of Genesis," thus writes on Gen. 13:

"It can scarcely be doubted that there is something more here than the promise of the earthly Canaan to Abram's seed after the flesh. Twice the Lord repeats the express personal assurance to Abraham individually—'to thee will I give it.' In the fifteenth verse indeed that expression may be held to be qualified and explained by what follows—'and to thy seed for ever,' which may seem to indicate merely the permanent or perpetual grant of the land to his posterity, as being all that is implied in its being given to himself. But in the seventeenth the expression stands by itself,—'to thee will I give it,' without mention of his seed at all. Even this, however, may not be acknowledged to be at once decisive, since it is possible some may think that Abraham is taught here merely to anticipate the possession of the land by his posterity, and to look for nothing to himself personally. Let us turn therefore to the New Testament Commentary, and we shall see that something more was intended.

1. "For the Apostle Paul expressly and very emphatically tells us that the hope of an inheri-

tance for himself individually, formed a part of the faith of Abraham, as also of the faith of Isaac and Jacob. 'He looked for a city which hath foundations, whose builder and maker is God;' and this was the promise of which he was heir.

"It is plain, therefore, from the Apostle's statement, that Abraham had promises given to him of a country and city, since he died in the faith of these promises. But no such promises are on record in the Old Testament unless we hold such an assurance as this now before us to be one. Nowhere does Abraham receive any promise whatever of future good or of a future inheritance for himself, if it be not in the announcement—'I will give thee this land.' \* \* \*

2. "And that this announcement does convey such a promise, may be farther argued from an expression used by the Apostle (Heb. 11:8), when speaking of Abraham's call, he says that 'he was to go out into a place which he should after receive for an inheritance,' for it is to be remarked, the Apostle makes no reference in this whole passage to Abraham's posterity, as inheriting the land; he speaks throughout of Abraham as an individual. He cannot, therefore, mean that it was a place which Abraham was to receive for an inheritance, in a kind of virtual sense merely, and in respect of his seed receiving it. He describes it as a place which, though unknown to him at the time, he should himself after receive for an inheritance. And it is on this description of the place into which Abraham was called to go out, as a place which he was really afterwards to possess as his own, that Paul goes on to build what he has to say respecting the patriarch's hope: on any other interpretation, the Apostle's reasoning has no force or meaning at all. Abraham 'sojourned' as he says, 'in the land of promise as in a strange country; dwelling in tabernacles as did Isaac and Jacob.' But it was the land of promise still. And with this inspired commentary we cannot now hesitate to understand the words, 'I will give thee this land' as conveying to himself personally, the promise of a country and city.

3. "Still farther the Apostle's reasoning would lead us to place the fulfilment of the promise after the resurrection."

These remarks of Dr. Candlish are not quoted by way of adding any force to the plain Scripture statements, but simply to show that some minds trained in the orthodox school have felt constrained to acknowledge the force and the necessity of the literal sense. And I think his remark that the Apostle says nothing about Abraham's posterity as affording a sense in which the promise of the land had a fulfilment, is valuable, because it sets aside a very common way in which many attempt to evade the plain natural sense I have endeavored to present. Abraham's posterity not only possessed the land during their past history, in virtue of other promises, but they shall on the same grounds be privileged again to possess it in the future.—J. C.

The fumes of passion do as really intoxicate and confound the judging and discerning faculty as the fumes of drink discompose and stupefy the brain of a man overcharged with it.

## FAITH, BELIEF, CREED

(Concluded)

While writing this article *The Restitution* was brought to me. I note O. J. Allard's article under head of "Communications." Now I want to quote from a letter from one who has dug deep in the well of truth. She is writing on working for God, speaking of some who are trying to undermine the faith. She says: "And no one trying to do anything except to write a letter once a year or so to *The Restitution*," so I say, Why do you not come out and stand squarely on his issue? Why do you not preach it everywhere?

I quote again from this sister: "Since I have studied God's word, I find that he is very particular about the faith, and how we obey it." All who are familiar with God's book know this is true. We are commanded to let our light shine. Are we doing this? Are we honoring God when we have fellowship with one who denies our Lord, who bought us? When we meet one who counts his precious blood an unholy thing, if we greet him with the hand of Christian fellowship; if we call him brother in Christ; if we virtually say, you are a child of God; if we bid him Godspeed in his work of preaching another Gospel, another Saviour—all of our saying or writing that we believe Jesus is the Son of God is of no avail, if we live in the closest friendship and fellowship with those who deny him. Jesus says: "Either make the tree good and his fruit good, or the tree bad and his fruit bad. The tree is known by its fruit."

When the before mentioned writer was in Chico he gave us a lesson on the tabernacle service. He said the burning of the incense was a type of the prayer of the saints, and referred us to Rev. 5:8. I have just been studying this part of the service. Turning to Lev. 10 chapter, 1st to 8th verses, I find certain ones in the priesthood (not outside) in burning incense before God, used strange fire which God had strictly forbidden. I read, too, that God destroyed them by fire. I thought God is indeed very particular. Then I thought of the incense offered by the antitypical priests, the saints. Through whom do we offer? See Hebrews 13:15: Jesus he Son of God. I wonder if God is not just as particular now as when he called out typical Israel? Will he punish now as then, if we offer our incense through an unhallowed (strange) one? This is a solemn question. This was the test in the beginning; it is the test now in the separating time.

One said to me a few days ago, "These people (speaking of those who reject Jesus as the Son of God) don't believe this like we think they do." This reminded me of the doctrine preached by those who believe in personal predestination. I have heard it something like this:

"You will and you won't,

You can and you can't.

You'll be condemned if you do.

You'll be condemned if you don't.

It is an absurdity. One either believes that Jesus is the Son of God by begetting, or he believes he is not the son of God by begetting. And this is the question that separates us: Did God beget Jesus, or did Joseph beget him? No amount of quibbling will change it. The Church must meet

this question. Every individual who has taken upon himself the name of the Son of God must give an account to God of how he decides it. To those who are meeting this class, who deny our Lord, in full fellowship, who are resting in the bosom of their organization, who never neglect an opportunity of holding up those who are blaspheming the holy name of God for approbation and Christian love and fellowship; those who do all this and still say (when it seems policy to do so), "I do not believe Jesus was the son of Joseph," cannot blame us if we think their heart it not their lips are there. Let such read the plain command of God: "Be not unequally yoked together with unbelievers." No indefiniteness about this, is there? The robe of "charity," which some are so fond of flouting, will hardly cover this. Again, "What part hath he that he believeth with an infidel?" Farther, "What fellowship hath righteousness with unrighteousness?" Then listen to the solemn adjuration: "Wherefore (for this reason) come out from among them, and be ye separate, saith the Lord." This is the command of the great God himself. And then the tender loving words, "And (if you will obey) I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." God promises to give his name, to bestow upon up his life, eternal life, just if we will obey him (and his commands are not grievous). Brethren, is it worth while? I think it is. If any wonder why this article is written let him read carefully the 3rd chapter of Ezekiel, beginning at the 16th verse; then read the 33rd chapter of Ezekiel. Now read Rev. 22:17. I would rather what happened to Paul as recorded in 2 Tim. 4:16 would happen to me than when I met the Lord he should say, "I see thy brother's blood upon thy garments."

FLORA A. WOOD.

"Give attendance to reading." Let us read continually, and let us make an effort to remember, to practise, and to communicate that which we read. Such a course will prove a blessing both to ourselves and others. If we would become well-grounded in the truth—safe against heresies—we must read. Let us strive industriously to acquaint ourselves with the multiform teaching of the word. Let us work out the purpose of God as it is presented in literal language, in parable, in allegory, in type, and in symbol. Let us trace the unfolding of prophecy in history. If we get well ahead in these things no "wind of doctrine" will ever shake us. We shall stand as firm as the oak in the wildest storm. The Scriptures very clearly lay down the duty of thus progressing in knowledge. "Go on," "grow," "increase," "build," "abound," are the Bible terms which express this duty. In view then, of our obligation, let us allot to ourselves regular intervals for study. Let us not expend all our time in antagonising the alien. It is right to antagonise the alien, but not to the exclusion of our own advance and education. There is "a time to break down, and a time to build up."

There is a transcendent power in example. We reform others unconsciously when we walk uprightly.

# THE RESTITUTION

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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.

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## EDITORIAL

### THE INSPIRATION OF THE BIBLE

#### 2 Tim. 3:16

The Higher Critics have advocated various theories of inspiration. Some of them say, "The thoughts of the penmen only were inspired;" others say, "Inspiration was only partial;" "There were different degrees of inspiration;" "The writers were inspired in the supervision of the work they did;" and "In directing their work," etc., etc. Sometimes they talk about "Dynamic inspiration," but this expression is very vague and misty. Others say the "concept" is inspired. None of the gentlemen attempt to tell us what the "Concept" is; indeed we doubt if any of the critics know. They have to admit inspiration of some kind, and to some extent, or belie God's word in every chapter; therefore they reservedly assent to the fact of inspiration in words, and then proceed to render nugatory that admission by limiting the action of inspiration to the "thoughts," "conceptions," and "supervision" of the writers. However divergent their views on the "degree" of inspiration, they all to a man disbelieve in verbal

inspiration. The one thing and the only thing they are emphatic about and are agreed and united upon is, that the Bible is not verbally inspired.

When the Revised Version rendered 2 Tim. 3:16, "Every scripture inspired of God is also profitable," the Higher Critics rejoiced greatly, because they thought they had gotten rid of one text which taught verbal inspiration. The verb "is" does not occur in the Greek text, so these men pleaded on the basis of scholarship that our rendering of the text is faulty because it reads, "All scripture (is) given by inspiration of God," etc. But the absence of the verb is only an idiomatic omission, which required to be supplied in translating into English. All translations supply it somewhere in the text. Hoping to make a point in favor of partial inspiration the Higher Critic inserts the verb "is" after "God," making the text read: "All scripture given by inspiration of God (is) profitable," etc. But hold on, ye self-styled great scholars of the world: Kai, "and," is in the Greek text, and your translation of the passage throws it out to make room for the omitted verb in a false position! Truly great men are not always wise (Job. 32:9).

As to the translation of the verse by the Revised Version, "Every scripture inspired of God is also profitable," we condemn it for the following reasons:

1. It is tautological.
2. It violates the laws of Greek syntax. We challenge the production of a single instance in the whole compass of the Greek language where such a violent divulsion of two adjectives connected and standing as they are in 2 Tim. 3:16 can be found and justified.
3. Surely the Greek fathers knew their own language better than our modern Higher Critics. Clement says, "The apostle calls the scripture inspired of God." Origen says, "Every scripture is theopneustic, and is profitable." Gregory (of Nyssa) says, "Every scripture is, by the apostle, said to be inspired by God." We could quote similar words from Theodoret, Basil, Cyril, etc., etc.

4. In 1 Tim. 4:4, the apostle says: "Every creature of God is good and nothing to be refused;" while in Heb. 4:13 he says, "All things are naked and opened (exposed) to the eyes of him with whom we have to do." Here are two passages that are positively identical in form and construction as 2 Tim. 3:16. But the Revisers left them unchanged; why? Because if they had changed them as they did 2 Tim. 3:16 they would have made absolute nonsense of them and fools of themselves.

5. The Revised Version's rendering of 2 Tim. 3:16 has been condemned by many of the best scholars on earth. Bishops Wordsworth and Moberly, Archbishop Trench and others of the Revision Committee disclaimed all responsibility for the translation. Dean Burgon and Dr. Schrivener both pronounce it a blunder; the first, "the most astonishing as well as calamitous literary blunder of the age;" the second, "A blunder such as makes itself hopelessly condemned." It was condemned by Dr. Tregelles, the only man ever pensioned by the English Government for scholarship.



In 2 Tim. 3:15 Paul is speaking of "scriptures" which Timothy had known from a child, and these he calls "holy" or "sacred" writings. The word *graphe*, "scripture," means writing. He says these scriptures or writings are "holy" because they were "given by inspiration of God." Now writing is composed of words. How can any writing be inspired unless the words of which the writing is composed are inspired? Translate 2 Tim. 3:16 as you please, and what else can you make of it but a positive claim of verbal inspiration?

Apart from textual criticism let us see to what extent God inspired the utterances of Bible writers. Moses wrote the law; and God says: "I have written unto him (Israel) the great things of my law" (Hos. 8:12). Moses was not a man of merely natural functions. God's spirit was put within him (Num. 11:17, 29). Moses wrote God's commands; his writings therefore were necessarily a spirit-regulated or "God-inspired" performance. The plan of the Temple was given by the spirit: "the Lord made me understand in writing by his hand upon me . . . the works of this pattern" (1 Chron. 28:11, 12, 19). How could God cause a man to "understand in writing" if he had no interest or supervision over the words of the writing? If words are the signs of ideas, how can the Bible be inspired in "thought," "idea" or "concept" (ion) when we are wholly dependent on words to rightly express thoughts, ideas, and conceptions? If wrong words are used would not wrong "thoughts" be expressed, false "ideas" signified, and erroneous "conceptions" received? Any "degree" of inspiration short of the verbal leaves us without any words of authority from God. Our Lord's language when speaking of David's writings is, "David himself said in the Holy Spirit" (Mark 12:36). He does not say David "thought," but he "said." Says David: "The spirit of the Lord spake by me and his word was in my tongue" (2 Sam. 23:2). He does not say, "The spirit gave me a thought, idea, or conception," but the spirit "spake." Words were uttered. To Jeremiah God says, "I have put my words in his mouth, and he shall inspired does not say, "The spirit gave me a thought, idea, or conception," but the spirit "spake." Words were uttered. To Jeremiah God says, "I have put my words in thy mouth" (Jer. 1:9). In a prophecy of Christ God's promise is: "I will put my words in his mouth, and he shall speak unto them all I shall command him" (Deut. 18:18). Moses pleaded his lack of eloquence when God commissioned him to deliver Israel from bondage; to him God promised, "I will be with thy mouth, and teach thee what thou shalt speak" (Ex. 4:10-12). On another occasion he fulfilled his promise in this verbal way, "Write thou these words" (Ex. 34:27). The Lord's promise to this man, the reader will please notice, is not, "I will be with thy head, and give you 'thoughts,' 'ideas' and 'conceptions,'" but with his "mouth"—with his "words." In the same way the spirit inspired the words of the apostles (Mat. 10:19, 20; Mark 13:11; Luke 12:11-12). Without any meditation on their part, without a 'thought,' 'idea,' or 'conception' on their part, the spirit inspired them in the very "hour" of their need, and gave them

appropriate "words" to use (Luke 21:14, 15; Acts 2:1, 4, 7, 11). The inspiration of the Holy Spirit was independent of the thoughts, ideas, conceptions and wills of the writers (2 Pet. 1:21). As they wrote the scriptures by God "given" wisdom (2 Pet. 3:15, 16), they did not understand their own writings, except as they "searched diligently" into their meaning (1 Pet. 1:11, 12). Balaam's dumb ass had no "thoughts," "ideas," or "conceptions" to inspire, but "the Lord opened the mouth of the ass" (Num. 22:28, 30). Caiaphas uttered words "not of himself" (Jno. 11:49-52). Here is a case of inspiration independent of thought—"Now this he said not of himself." "Prophecy came not in old time by the will of man," Peter says. Balaam was compelled to speak against his will. He said: "Lo, I am come unto thee; have I now any power at all to say anything? The word that God putteth in my mouth, that shall I speak." He did his utmost to curse the Israelites, but as often as he tried it he blessed them (Num. 22:33; 23:36). Here is inspiration of words independent of, and in conflict with, the prophet's will. We may go farther and say that independent of any living agency God sometimes has revealed his word to us. With his own hand he wrote the words of his law upon the tables of stone, in the top of smoke-wreathed and fire-crowned Sinai (Ex. 21:12; 31:18). "The writing was the writing of God, graven upon the tables" (Ex. 32:16) "plainly," that is, legibly and deeply cut (*baar*), (Deut. 27:8), and inspired in every jot and tittle (Matt. 5:18). He caused a hand to write upon the festal hall the words, "Mene, Mene, Tekel, Upharsin," to the consternation of Belshazzar and a thousand of his lords. At the baptism of Jesus he said to the multitude, "Tis is my beloved Son" (Matt. 3:17).

Do not let the idea of God speaking words shock you, my reader. Men themselves speak words. When did they learn to talk, and from whom? Some people assume that language is natural to man, because he has organs of pronunciation; but one might as reasonably argue that Greek is natural to man because he has the power of pronouncing that language. Who ever spoke a language he did not first learn from another? We have our vernacular—the language our mother taught us. Adam had no mother, so he could have had no mother tongue. God must have taught him to speak *viva voce*; for language is only the imitation of distinct and intelligible sounds. The first human speaker must have heard God himself speak. The Bible is composed of words. Words express thoughts. It is not possible to express thoughts apart from words, or even to entertain them. If the Bible is not verbally inspired, it is not inspired at all: it is only a human composition. But 2 Tim. 3:16 says "all scriptures" are God-breathed. Whether they were written or spoken by Balaam, the false prophet, contrary to his will, or by his ass, which was "dumb," or by Paul the educated and cultured apostle, or by Christ "the Holy One," God's word has come to us by "inspiration of God." "not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth" (1 Cor. 2:13; Jno. 3:34; 5:47; 6:63, 68; 12:48; 15:7); and we must accept it in every "jot

and tittle" as being, "not the word of man, but as it is in truth, THE WORD OF GOD" (1 Thess. 2: 13).—The Bible: Its Principles and Texts, page 300.

### COMMUNICATIONS

Dear Brother Huggins:

I shall try to pen a few lines. I have just finished reading the dear Restitution of July 6th, and find some very consoling sentiments therein. I had thought of writing before this, but I am so nervous yet, I don't know whether you can read it or not.

I am laboring under distressing circumstances. The tie that bound the sweetest, dearest, treasure I had on earth, is severed. On March the 18, 1915, my dear companion died. Had she lived until July 1st, we would have spent 49 years of a most happy life together. She was born September 25, 1841, so she was in her 74th year. She was 1 year, 1 month, 5 days older than myself. If I live until November 1st, I will be 73 years old. Therefore it is hard for me to be reconciled to my condition. But thanks be unto the blessed God, through our Lord Jesus, "The" Christ; she believed the Gospel of the Kingdom of God, and received the name of our Lord Jesus Christ. It is a blessed thought that we will meet again, with all the redeemed of God. Then we will be "young" again, never to grow old, when we can shake the hand of defiance at the hole we come out of and say, "O death, where is thy sting? O grave, where is thy victory? the sting of death is sin, and the strength of sin is the law. But thanks to God, which giveth us the victory, through our Lord Jesus Christ." Therefore by the assisting grace of our Heavenly Father and his blessed Son, I am endeavoring to meet the ordeal well-pleasing in his sight. We were the only two in this locality that had accepted the truth; and being so isolated, it seems so hard to be left as I am. But the blessed covenant made unto the fathers, and confirmed by our blessed Lord Jesus Christ, are a great consolation in times of trouble, especially like this. "I will never leave thee, nor forsake thee." Trust in the Lord, for in the Lord is everlasting strength. He will keep him in perfect peace whose mind is staged on thee, because he trusteth in thee." With kindest regards, yours in the one hope. Remember me in your prayers.

Wm. D. ROOT.

Dear Brother Huggins and Restitution Readers:

I want to thank you for your good sermons which have lately appeared in The Restitution. They are highly commendable, and just the things we need. If there ever was a time when God's people should be on their guard against false doctrines and sinful practices, it is now. The world is overflowing, so to speak, with false doctrines of every description.

We certainly can "deny the faith" by uniting with a church that does not teach the Gospel of the kingdom. As you say, "We are supposed to endorse the teachings and practices of the church with which we are connected." Why is it some of our people will compromise with error by uniting with these orthodox churches? They surely do not realize the danger of such a course.

It is a great mistake to think we can unite with the nominal churches and talk the precious truths of the gospel among them. They will not endure sound doctrine (2 Tim. 4:3). Dear ones, when you think of going off with another church, remember the Savior's words in (Matt. 15:9: "In vain do they worship me, teaching for doctrines the commandments of men." They know nothing about the Gospel preached to Abraham (Gal. 3: 8), or the promises made of God unto the fathers (Acts 26:6). They are anxious to get all the members they can, and would be glad to have us, but we must keep "mum."

Pray tell me, why will any one "deny the faith" just simply to have what some people call a "Church home," which in fact is anything else. I would be delighted to have a Church home, but my dear friends, it must be in the Church of God, else it would not be a "Church home," because I could not be at home in any other church.

There are only three of us here in "the faith;" however, we have no desire for a return to Babylon, preferring to stand alone, rather than partake of her (Babylon's) sins (Rev. 18:4). When seventeen years of age I became a member of the "Christian church, and remained in that church a number of years, but when I began to see the truth as it is in Jesus, I could no longer remain identified with them. This may seem strange to some, but I saw they were not in harmony with the truth, reason, nor common sense. Then what could I do but drop them? The idea of being a hypocrite is out of the question. Better be nothing at all, than with a people who teach "heaven going at death," "eternal torment in hell," "Kingdom in the skies," and who worship a Christ that never died, then, of course, not the Christ of the Bible. Better be careful that we do not "exchange the truth of God for a lie" (Rom. 1:25). We are indebted to Brother Huggins for his good exhortations, to "speak the things which become sound doctrine." We can not do this if we are connected with any other church. I thank all the brothers and sisters who have written on this subject. I trust there is no one who has "obeyed from the heart that form of doctrine," baptism (Rom. 6:17), that would so dishonor "the glorious gospel of God" (1 Tim. 1:11) as to unite with one of those heterodox churches. Of all such persons Peter says: "For it had been better for them not to have known the way of righteousness, than, after they have known it to turn from the holy commandment delivered unto them." "Therefore my beloved brethren, let us be steadfast, unmoveable, always abounding in the work of the Lord, for as much as we know that our labor is not in vain in the Lord" (1 Cor. 15:58).

Mrs. A. J. MARTIN.

P. S.—I am in receipt of a letter from my sister, Mrs. Johnston, of Gonzales, Texas, stating that Bro. A. S. Bradley, of Mullen, Texas, has visited them and preached several discourses, and baptized her husband, W. W. Johnston; also our sister, Mrs. Dismukes, and her husband, J. W. Dismukes. Mr. Johnson has been a member of the Campbellites for several years. He has many friends in and around Gonzales, having served thirteen or fourteen successive years in the capacity of sheriff for Gonzales Co.

Mr. Dismukes is also a man of splendid qualities, and a member of a highly respected family, I believe the word of truth has fallen into good ground, and will bring forth fruit in abundance.

These people are all readers of *The Restitution*, and let me say here, that these conversions did not take place "on the spur of the moment," but are the result of several years of Bible study. This good news is a delight to us, and I feel that you will all rejoice with us. Praise the Lord; and may it all redound to his glory and honor. It will be remembered that Bro. W. H. Wilson, diseased, visited Gonzales six years ago last month and baptized some of my people at that place.—Mrs. A. J. M.

Dear Brothers and Sisters:

The Church building at Brumfield, Ky., is progressing very nicely. But money matters seem to be getting short, so if there is anyone who wishes to help in this work, I am sure it will be greatly appreciated by the Church here. Brethren will you help in this work? Send all contributions to

QUINCY L. CARPENTER,  
Brumfield, Ky.

Dear Editor of *Restitution*:

In my little article of June 15th, I was made to say that Nazareth was seven miles from Jerusalem. What I did say was that Nazareth was about 70 miles from Jerusalem. Will you please have this corrected? I know it was a mistake in the printing. Thanking you for the same, I am as ever,

Your sister in Christ,

ALMIRA BROOKS.

#### MICHIGAN CONFERENCE REPORT

The annual Conference and Bible School of the Church of God, of the Abrahamic faith, in Michigan, met at Dutton, Thursday evening, June 24, 1915, and continued for one week. Meeting called to order by our President, Bro. F. V. Blakely. Opening hymn, "Sunshine in the Soul." Words of welcome by Bro. B. W. Woodward, in which he extended a hearty welcome to all, response followed by our President, Bro. Blakely, with a few well chosen remarks.

Ministers present were: Bro. S. J. Lindsay, Oregon, Ill.; Bro. F. E. Siple, Adrian, Pastor of the Little Home Church, Raisin Center, Mich.; Bro. F. V. Blakely, Grand Rapids, Mich.; Bro. B. W. Woodward and Sister W. A. Woodward, Dutton, Mich.

The attendance was very good. The brethren came from all parts of the state, from Ohio, Ind., and Ill. We were royally entertained by the brethren and friends, at Dutton. Among those from a distance were Bro. and Sister C. Bailsback and daughter, Leta Bailsback, of South Bend, Ind.; Bro. and Sister Presley, of South Bend, Ind.; Bro. and Sister A. Stilson, near Plymouth, Ind.; Sister Edna Hill, and Sister Mary Logan, near Plymouth, Ind.; Bro. and Sister Armatage, Bowling Green, Ohio; Sister Clara Chaffee, and husband of Chicago, Ill.; Sister Boice and son, Milford Boice, of Champaign, Ill. Their company was very pleasant, and we ask each one to come again.

The following Officers were elected for the ensuing year: Pres. F. V. Blakely, 1037 South Lafayette Ave., Grand Rapids, Mich.; 1st Vice. Pres., B. A. Cummings, R. F. D. No. 3, Lake View, Mich.; 2nd Vice. Pres., Rose Miller, 125 West Mamnee St., Adrian, Mich.; Secretary, Emma Jackson, R. F. D. No. 11, Burton St., Grand Rapids, Mich.; Treasurer, Lawtane Bridegans, 2150 Horton Ave., Grand Rapids, Mich.; and Auditing Committee, Bro. McCrodon and Sister Blakely. A committee of three were appointed to arrange for the Evangelistic work during the coming year; Sister M. A. Woodward, Bro. Edwin Coats, Sister Rossetta Hill. Sister Woodward was appointed chairman of the committee.

Just preceding the ordinance of the Lord's supper, Sister Harriet Boice, at her request, was committed to the Lord's work, by prayer and exhortation, thus giving her the legal rights of a minister of the gospel in the "Church of God" of the Abrahamic faith. Bro. Blakely and Sister Woodward officiating at the ceremony.

We, the committee appointed by the conference of the Church of God, which convened at Dutton, Mich., June 24 to 27, 1915, do heartily recommend the book written by Sister Harriet E. Boice, known as "The Visitor." After reading said book, we endorse it as a clear and concise exponent of the truth, and wish all might read and hold its truths as precious as the Author has.

WILLIAM McCRODON,  
MARY A. WOODWARD.

Thursday, 7:30 P. M., Sermon by Bro. S. J. Lindsay, reading Gal. 3 and Rom. 7, "The Law and the Gospel." We are under the law still, but are saved through Christ; Friday A. M., Bible School, lead by Bro. Lindsay. Lesson from Ezekiel 38: 39, "Moral Law, Tribal Law and Ceremonial Law."

10:30 A. M., Sermon by Bro. F. E. Siple, lesson, 1st Cor. 15:41-58. Subject, "Jewish History." The number two as used in the Bible or "Second things," especially in relation to Jewish History. 2:00 P. M. Bible session, led by Bro. Lindsay, Joel 3.

Friday, 7:30, Song service, led by Bro. Siple. Sermon by Bro. Blakely; lesson Rom. 5:20. Subject, "Redemption." Bro. Blakely favored us with several solos, accompanied on the organ by Sister Althea Snyder. "The King My Shepherd;" "The Bird with the Broken Pinion," and "Hear My Cry, O Lord."

During the meetings our hearts were made glad that Harold Simpson desired baptism. He was assisted in putting on the all-saving name of Jesus by Bro. Blakely.

We listened to two gifted sermons from Sister M. A. Woodward, on Saturday A. M., "He is Coming Again," and on Tuesday evening, "Our Reward" (Matt. 19:27-28).

Sunday 9:30 A. M., Song Service and Bible School led by Bro. Blakely. Sermon by Bro. Lindsay: "Relation of Jew and Gentile." Sunday 2:00 P. M., Sermon by Bro. Woodward, "If a Man Die Shall He Live Again?" followed by communion service, administered by Bro. Woodward and Bro. Blakely.

Sunday 7:00 P. M., A short session of the

Berean Society, 7:30 Sermon by Bro. Lindsay, Matt. 24:1-8: "The Present War in the Light of Prophecy" (Joel 2; Matt. 29:31). It was indeed a rare privilege to listen to so scriptural a teacher of the word as Bro. Lindsay.

Thursday, July 1st, 7:30 P. M., A very interesting and instructive sermon from Bro. Lindsay, Matt. 7:1, 2; Judge not, that ye be not judged." Conference and Bible School came to a close by singing those beautiful words: "God be with you, 'till we meet again."

EMMA JACKMAN, Sec'y.

### EVANGELIST REPORT FOR JUNE

#### Sermons

Phoenix, 1st .....	1
Blair, 6 .....	2
Kennard, 10 .....	2
Palmer, 15-20 .....	6
St. Paul, 21-22 .....	2
Columbus, 23 .....	1
Phoenix, 27 .....	2
Omaha, 30 .....	1

Total .....

17

#### Expense

Atkinson to Blair .....	\$ 3.97
Lunch .....	.25
Blair to Omaha .....	.45
Omaha to Kennard .....	.59
Kennard to Palmer .....	2.38
Dinner .....	.35
Palmer to St. Paul .....	.22
St. Paul to Columbus .....	1.70
Telephone .....	.16
Columbus to Norfolk .....	1.08
Norfolk to Atkinson .....	1.86
Dinner .....	.35
Atkinson to Omaha .....	4.30
Breakfast .....	.35
Hotel Bill .....	.75

Total .....

\$17.76

#### Money Received

Kennard .....	\$ 1.20
Palmer .....	14.25
St. Paul .....	3.00
Columbus .....	5.00

Total .....

\$23.45

Salary .....	\$70.00
Expense .....	17.76

Amount of order .....

\$87.76

Endorsed on order .....

\$23.45

#### Remarks

During June, we met with the churches at Blair, Kennard, Palmer, St. Paul, and then went back to Phoenix to finish the work there. I had been called away to preach a funeral, and on my return had just held two meetings when the second message came, so had to return and try again. The interest and attendance at each place showed a good healthy condition, the work is plentiful and urgent, and we pray the Lord to give us strength to rush it along, and ask you all to remember us in your petitions.

Your fellow laborer,

ALMUS ADAMS.

### DOUBLING THE PREACHER'S POWER

Doubling one man's power is the same as employing two men. Any church can do it. It can be done by making it a matter of conscience to attend all the public services. Empty pews take the heart out of the speaker. If those whose business and duty it is to be at the services are conspicuously absent, his power is reduced one-half. It may be that members are weary or troubled or care worn. It is always easy to find a plausible excuse for remaining away. One should not harbor such a thought for an hour. He should go without respect to his feelings. It will do him ten times as much good to go as to stay away. The exertion approaches heroism and brings its reward. In many churches the second service is a problem. The fault is wholly with the membership. If they will make it a point to turn out and assist with their presence there will be no problem. Sometimes influential members remain home Sunday evening and then condemn the minister because he does not fill the house, and work for his dismissal. If they went and helped attract the outside community there would be no lack of auditors and no need of a change of ministers. There are few ways in which a people can do so much to multiply their preacher's usefulness as by standing by him in all the services. Without their presence and cooperation he is a shorn Samson. Christian people should not only come to church, but come prepared to enter into the spirit of services. They should not come after having saturated themselves with the Sunday paper. Rather should they come after a season of prayer and communion with God.—A. McLean.

### THE LORD'S PRAYER

Can you think, short though it is, how much there is in it? Oh! it is beautiful! And like a diamond in the crown of a queen, it unites a thousand sparkling gems in one.

It teaches all of us—every one of us to look to God as our parent—"Our Father."

It teaches us to raise our thoughts and desires above the earth—"Who art in heaven."

It tells us that we must reverence our Heavenly Father—"Hallowed be thy Name."

It breathes the saint's reward—"Thy kingdom come."

And a submissive and obedient spirit—"Thy will be done on earth as it is done in heaven."

And an independent trusting spirit—"Forgive us our trespasses as we forgive those who trespass against us."

And a cautious spirit—"Deliver us from evil."

And last of all, an adoring spirit—"For thine is the kingdom and the power and the glory, forever. Amen."—Sel.

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ROBERT G. HUGGINS, Editor

VOLUME 67.

AKRON, O., AUGUST 3, 1915

NUMBER 35

## THE HOPE OF THE COMING OF THE LORD

A lamp in the night, a song in the time of sorrow,  
A great glad hope which faith can never borrow,  
To gild the passing day with the glory of the morrow,  
Is the hope of the coming of the Lord.

A star in the sky, a beacon bright to guide us,  
An anchor sure to hold when storm betide us,  
A refuge for the soul where in quiet we may hide us,  
Is the hope of the coming of the Lord.

A call of command, like trumpet clearly sounding,  
To make us bold when evil is surrounding,  
To stir the sluggish heart and to keep in good abounding,  
Is the hope of the coming of the Lord.

A word from the One to all our hearts the dearest,  
A parting word to make him aye the nearest;  
Of all his precious words the sweetest, brightest, clearest,  
Is the hope of the coming of the Lord.

### Chorus:

Blessed hope, blessed hope,  
Blessed hope of the coming of the Lord;  
How the aching heart it cheers,  
How it glistens through our tears,  
Blessed hope of the coming of the Lord.

[Above is a sample song for the song book now in preparation, kindly sent by Bro. Adams. Another will be published next week.—Editor.]

## THE MAN OF SIN

"Now we beseech you, brethren, by the coming of the Lord Jesus Christ, and our gathering together unto him, that ye be not soon shaken in mind, or be troubled. Neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. 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: who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God, sitteth in the temple of God showing himself that he is God. Remember ye not, that when I was with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. ("Ye know what restrains it—Draglott and Rotherham.) For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. (The one restraining at present, etc.—Rotherham.) "And then shall the wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming" (2 Thess. 2:1-8).

This man of sin is usually looked upon as the Antichrist. We believe he is the Anti Christos of the Greek Bible. The two words "anti" and "Christos" are joined into one in the Greek. We

will separate them for the sake of a clearer meaning. The word "anti" is defined by Prof. Hudson in his Greek English concordance, "In the room of." Let us now notice the Bible usage of this same word, and see if Prof. Hudson is right.

Matt. 2:22: "But when he heard that Archelaus did reign in Judea in the room of (or anti) his father," etc.

Matt. 5:38: "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth." The word anti "an eye," and anti, "a tooth," one tooth must be given in the room or place of one taken, is the meaning of this language.

Matt. 17:27: "A piece of money: that take and give unto them for (anti) me and thee." Here Peter was to pay tribute for Jesus, or in the room of him—in his stead.

"If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish will he for (anti) a fish give him a serpent?" The father would not instead of a fish give his son a serpent; the serpent could not take the place of the fish (Luke 11:11).

1 Cor. 11:15: "Her hair is given her for (anti) a covering." That is, her hair is given her to take the place of a covering, if it is long. Then when we have located anti-Christ we will find one who takes, or usurps the place of the true Christ.

The word "Antichrist" is found five times, and will help us in locating the man of sin.

(1) Little children, it is the last time: and as ye have heard that Antichrist shall come, even now are these many Antichrists: whereby ye know it is the last time" (1 Jno. 2:18).

(2) Who is a liar but he that denieth that Jesus is the Christ? He is Antichrist, that denieth the Father and the Son" (1 Jno. 2:22).

(3) "And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is the spirit of Antichrist, whereof ye have heard that it should come; and even now is already in the world" (1 Jno. 4:3).

(4) "And many deceivers are intered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an Antichrist" (2 Jno. 7).

(5) John tells us, "They went out from us but they were not of us" (1 John 2:19). Then the Antichrist system must start with the church, and not among the Mohamedans or Jews. The man of sin also was to come up among the people and cause a great falling away; so the two are identical. The falling away was the making of the man of sin and the going out the Antichrist. Did the man of sin arise in the past, or shall we look to the future for him? Paul states the mystery of

iniquity doth already work, and was only hindered by one who stood in its way. Who was this? It must have been the Pagan Roman Emperor. He did everything to keep down Christianity, whether it was false or true. He had no more respect for those who denied that Jesus had come in the flesh than those who confessed it: it was all Christianity to him and he persecuted all alike; but there was finally a change. Constantine became Emperor of Rome, and confessed Christianity, and made laws favoring it. Then the Pagan Emperor was out of the way, and the falling away was very quickly completed. They soon denied both Father and Son, by teaching the doctrine of the Trinity; that Jesus Christ is very good and very man, co-equal and co-eternal with God. Hence, if as old as God was not his son; and if God was no older than him, he was not his Father. So, there was neither Father nor Son with this system. They denied that Jesus had come in "the flesh," by teaching that he came in immaculate flesh.

This Antichrist or man of sin was to exalt himself above all that is called God. First, the bishops of Rome did this, and more fully the Popes which grew up from the Bishops claimed to be God's and Christ's representatives on earth, saying, "I am the Lord God the Pope," and claiming to have more power on earth than either God or Christ.

They were seated in the temple of God, or among God's people, for they are God's "temple," God's "building," etc. And we turn to Revelation and we find a woman sitting on a scarlet colored beat, full of names of blasphemy; upon her forehead was a name written, "Mystery, Babylon the great, the mother of harlot and abominations of the earth" (Rev. 17:4, 5).

The true church is represented by a chaste virgin, espoused to one husband, and a false system by the contrary, a wicked harlot. "Mystery Babylon," identifies this system with the "mystery of iniquity," which was springing into existence in Paul's day. This harlot was drunken with the blood of saints. Who caused millions of saints to be killed? The Roman Catholic system; it has been said that they caused the death of from fifty to seventy-five millions of God's people. Does the reader think that in the future there will arise a power, man, or system, that can more completely fulfill these wonderful prophecies? Surely this is enough to silence all the speculations and guesses of the future school of interpreters.

This woman also had a golden cup full of abominations and filthiness, and the inhabitants of the earth had been made drunk with the wine of her fornications. Paul's man of sin is represented as "that wicked," and as a satan working with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish: because they received not the love of the truth that they might be saved (2 Thess. 2:9, 10). To be symbolically drunken is to be so stupefied by false teaching that one cannot hear and embrace the truth. "They are drunken but not on wine." Those of whom Paul speaks would not receive the truth. Hence, a strong delusion was given them, or God permitted the man of sin to teach them. Those whom John saw were drunk because

they were taught by this mystic woman, false church. The head of the true church is Christ; the head of the Roman Catholic is the Pope. The true church is built upon the teaching of Christ; the Romish church is built upon the teachings of its Popes, they even go so far as to claim they can change Christ's teachings if they choose. Those who look for a future Antichrist must look for him to come before the second advent, because, he is to be destroyed by the brightness of Jesus' coming. They must not overlook the fact that the mystery of iniquity was beginning to work in Paul's day, hence the germ of the man of sin had been planted at that time. If this germ grew at all it must have began its growth as soon as planted, and has been producing a crop for more than 1800 years; and will continue, as we have seen, till Jesus comes.

The futurist must also take notice that John speaks of him as being in germ in his old age and says he is "many;" so you see he was more prominent in John's old age than when Paul did his writing. But if he is not yet in existence—John was mistaken.

Again, the futurist must account for the prophecies passing over the gospel age in silence if all prophecy is for the future. It seems to me that when we do away with the historic view of the fulfillment of prophecy we become lost, and cannot tell where to look. If the Popes of Rome lack anything of fulfilling the prophecy of the man of sin, what is it? And if all has been fulfilled, why look further for a fulfillment? Did not the church fall into error through this system? Will a greater falling away take place in the future? What worse could be taught in the future that is false than the Popes of the past and present have already taught? Can we imagine more? It seems that a more wicked and false system could never be imagined. Then why look for another fulfillment of the prophecies? Submitted in love of truth.

J. J. HECKMAN.

### THE THREE LINKS

Just to believe what God says, "trusting, where we cannot trace"—that's faith.

Just to take the long look that sees past the darkness and horror of time to the glory beyond—that's hope.

Then there is charity, greater than these, that never fails.

These are the three links that bind us to the Rock of Ages.

Faith in him; hope in what he has promised; love for him.

LILLIE H. WILLIS.

The Editor, Wife, and "Baby Huggins" are enjoying a three day's visit this week at the hospital and happy home of Brother and Sister A. D. Strickler, Buffalo, N. Y. We are holding a few quasi-public meetings during evenings, but as a whole our visit to Buffalo seems like a "holiday," as we are relieved from our daily "grind" of duties, and are enjoying immensely the fellowship of kindred minds.



## WHO IS TO EXAMINE US?

"Examine yourselves whether ye be in the faith; prove your own selves" (2 Cor. 13:5).

These are days full of strife, folly, death and carnage, and the cry of peace when there is none; and above all, the days of compromise. The nominal churches of today have compromised not the truth only, but almost every ethical principle for the sake of members and wealth and popularity. And so we cry out from the very depths of our heart, "Mighty Father, keep us from this sin and folly."

In the above text, does Paul mean for me to examine myself to see whether I am in the faith? If so, I will certainly pronounce myself sound in the faith! and so every one will examine themselves, and by their own rule of right and liberty, pronounce themselves in the faith, though all differ! It takes but a moments reflection to see the folly of this.

Who, then, is to examine us? We answer, the church. As we are to walk by the same rule, there can be but one rule by which we can be examined. Nevertheless whereunto we have already attained, let us walk by the same rule; let us mind the same thing. Would you not think it reflected badly upon the author of the Bible to give us the above command, and tell us to "walk by the same rule, and mind the same thing," and then fail to give us the rule; or else give it to us in such ambiguous terms that it could not be correctly understood? We use this as an excuse for liberty to speak and walk by different rules. How any one can write or speak a sentence in support of such an idea without feeling guilty of betraying their trust, is a mystery to me. John says: "Try the spirits, whether they be of God." But how are we going to try them? Here comes a body of people claiming to have apostles; how are we to disprove their claims? Well, here is the rule by which they are to be examined: "Truly the signs of an apostle were wrought among you in all patience in signs and wonders and mighty deeds" (2 Cor. 12:12). No difference how strongly a man claims to be an apostle, if he fails in the rule that proves him to be such, he is found wanting, and his claim must be set aside. They are found liars. Rev. 2:2 says: "Thou hast tried them which say they are apostles, and are not, and hast found them liars." How could they try them? There must have been a way. Paul has told us the way, so if we do not avail ourselves of the set rule, and try them, we are guilty. So here is a plain rule by which the church can try these statements, and purify herself by purging them out. No condition could arise that would justify their being retained.

Now there is not a person in the church of God today of any prominence at all but what could write up the faith of the church. No difference about the wording. They might not word it alike, but they would get the faith of the church expressed. But suppose we were to try to get at the church faith by allowing every individual member to write his own peculiar views: What kind of a mess would we have? Do you think it would sound much like this: "Walk by the same rule, mind the same things: be of the same mind." Here comes one who says Christ was the son of

Joseph. Now let him examine himself and he will bring in verdict of sound in the faith. But if the church deigns to examine him, then the church is full of popes, etc. But if the church takes this God-given authority into their hands, how are they to proceed? The church has assembled, the accused is before the bar, and the presiding officer proceeds to examine him.

Question: "You believe Jesus was the son of Joseph?" Answer: "Yes."

Question: "Did Jesus ever make such a claim, and if so, where is it recorded?"

Question: "Did any one of his apostles ever make such claims?"

Question: "Did God ever make such a statement through any of his servants?"

Question: "Did Jesus say he was the Son of God?"

Answer: "Yes: John 19:7 says: 'the Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.'"

Question: "Do you think Jesus made a false claim?"

Answer: "No."

Ques.: "Could this refer to his baptism? Would they want to put him to death because he had been baptized?"

"I hardly think so."

Ques.: "Were you ever commanded to believe Jesus was the son of Joseph?"

"I guess not."

Ques.: "Were you ever commanded to believe he was the son of God?"

"I do not just remember."

Ques.: "I will then remind you that you were, 1 John 3:23: 'And this is the commandment that we should believe on the name of his son, Jesus Christ, and love one another as he gave us commandment.'"

Ques.: "Do you think one command in this text any stronger than the other."

"I think not."

Ques.: "Did God claim Jesus as his Son?"

"Yes: Matt. 17:5: 'Behold a voice out of the cloud said, This is my beloved Son: hear ye him.'"

Ques.: "Did this voice come from heaven or earth?"

"From heaven."

Ques.: "If this voice came from heaven that said he was the Son of God, must not the voice that says he was the son of Joseph come from below, from the earth?"

"I think there could be no other conclusion drawn."

Ques.: "Did God Sacrifice his son or Joseph's, for the sins of the world?"

"He gave his only begotten Son."

Ques.: "Now in the light of these scriptural facts, do you have any right to believe as you do?"

"Only under the claim that we have no creed and personal liberty."

By your own answers, according to the scriptures, you have proven yourself guilty of heresy, and now the church admonishes you after this fair examination to desist. This is the admonition in Titus 2:10: "Now we rebuke you sharply that you may be sound in the faith" (Titus 1:13). Has

there been anything unfair about this examination? We think not. So we must "examine ourselves" to see "whether we be in the faith." I may not always know the motives of your heart, therefore I must be careful in passing judgment about what you do. But not so when I judge of your faith. It is not a matter of motives, but of expressed belief. I do not have to question or run a chance of being wrong in judgment. Oh, how we are in need of faithful ones in these last days! The church must be kept pure in doctrine as well as ethics; she must be presented without spot or blemish. May it never be my lot to inflict a blemish upon the church of the living God. May I never put a spot upon her white robe. God's approval will be stamped upon the man or woman who never in the slightest degree compromises his truth with error. No difference if we are sound in the faith ourselves, if we compromise it with error we are equally guilty. May the Lord help us to be strong in the faith, and may he use us all to bring the lost ones into the fold, is my prayer.

ALMUS ADAMS.

### THE COOLING SHADOW

"He shall hide under the shadow of the Almighty"  
(Psalm 13:1)

That is the all-sufficient safeguard against the perils of feverishness. In "the shadow of the Almighty" we are sheltered from all destructive heat—the heat of burning fear, the heat of temper, the heat of fretfulness, and every other form of unholy fire which so often destroys the delicate treasures of the soul. The shadow of the Almighty will keep us cool and collected, and all our powers will do their work in quietness. Every day we encounter friction in some mode or another, and friction always tends to engender a dangerous heat. Sometimes the friction is occasioned by the encounter of unwelcome circumstances, perhaps a rough piece of duty, or perhaps the unwise obstinacy of a friend or fellow-worker, or again it may be the merest trifle, like a grain of dust inflaming the eye. The friction may come in a thousand ways, and the spiritual peril is in the heat which accompanies it.

Now in all these inflammatory perils our safety is to turn into "the shadow of the Almighty." And we must do it consciously. It is not a long and tedious journey. It is even a shorter step than passing from the hot streets of Ludgate Hill into the deep and restful shadows of St. Paul's. Just a prayer and our soul is in the shade! The holy Lord breathes "through the pulses of desire his coolness and his balm." In that gracious coolness we can rest and collect ourselves when the hot breezes are blowing over our lives. The shadow of the Almighty is precious for all who are in peril of "the destruction that wasteth at noonday." Let such pilgrims turn to that secret place, and they will find the blessed Lord within the shadow, and he will be host unto the weary soul, imparting his own quietness and peace.—J. H. J.

### PARABLE OF THE PRODIGAL SON

Luke 15 chap., 11 verse to end

To get the proper and right understanding of a parable, we must understand the character of those who are spoken to, and for whom the parable is intended. The word "parable" means a comparison.

This parable was spoken against the pharisees to abase them, and exalt the publicans and sinners, whom they condemned.

"Then drew near unto him all the publicans and sinners to hear him, and the pharisees and scribes murmured saying, This man receiveth sinners and eateth with them. And he spake this parable unto them."

A publican was a revenue tax collector in the employment of the Roman government. Publicans also had deputies under them, who often exacted more than that appointed. When they came to be baptized of John the Baptist they said unto him, "Master, what shall we do? and he said unto them, Exact no more than that which is appointed you" (Luke 3:12-13).

Matthew, one of the Apostles of Jesus Christ, was called while sitting at the receipts of custom. He was a publican (Matthew 9:9).

Zaccheus was a chief among the publicans, and was rich, and an honest man. He was a man small of stature, so in his eagerness to see Jesus on account of the great crowd following, he ran and climbed into a sycamore tree. This was no idle curiosity, but a genuine desire to see Jesus. Our Lord knew that he meant what he was doing, no hypocrisy about him; he was the right kind of soil to receive his teachings. This much was indicated by the joyful way in which he received him, at the thoughts of having Jesus condescend to be a guest in his house—he a publican and a sinner, who was despised by those pharisees who murmured because Jesus was gone to be a guest of a publican and a sinner. They did not know that was the purpose for which Jesus came into the world, to save sinners, to seek and to save those who were lost. He came not to call the righteous but sinners to repentance.

The Pharisees were an ancient sect among the Jews, and of great importance: they take their name from a Hebrew word which signifies division or separation. They distinguished themselves from the other Jews by a more strict manner of life of which they made profession. They were very numerous in the days of Christ and his Apostles. They substituted man's traditions in the place of the word of God. They made a great show of religion outwardly; they were proud, covetous, unjust, superstitious and hypocritical. At the time when Jesus was here they were then in great credit among the people, because of their great opinion of their learning, sanctity of manners, and their strict observance of the law. They fasted often; they made long prayers even at the corners of the streets; paid their tithes, gave much alms: but this was corrupted by a spirit of pride and hypocrisy; it was all done to be seen of men. They wore large rolls of parchments on their foreheads and wrists, on which were written certain words of the law. The borders of their garments were broader than the other Jews. In matters of religion the traditions of the ancients were the chief

subject of their studies, and to them they made additions of their own as they saw fit, making their own opinions pass for the traditions of the ancients. By this means they had burdened the law of God with a vast number of useless observances, which made it a heavy yoke, and thus by their tradition made the word of God of none effect. Jesus all through his ministry was continually upbraiding and condemning them.

Having now learned of the character of both these classes of people, we can better understand the parable in Matthew 21:28-32.

"A certain man had two sons." This refers to the same two classes of Jews. Read Luke 18:1-14. "Two men went up into the temple to pray; one a publican, the other a pharisee." Can we find a better explanation of the parable of the prodigal son, than the scriptures I have given, especially this last one? The pharisee represents the elder son; the publican the younger one; the prodigal, the lost one found.

How he repented and abased himself, but was exalted by the father and the joy he gave his father in receiving him as one from the dead. There is joy in heaven over one sinner that repenteth, more than 99 just ones that need no repentance.

The pharisees, the elder son, instead of rejoicing murmured, as they always did, because Jesus went in and ate with sinners; they did not understand the purpose for which Christ came into the world, for his mission was to seek and save the lost, to call sinners to repentance; he was the great physician to the sick. The elder brother had never wandered away. He was righteous; he was never sick; he had no need of the physician; he was not a sinner, therefore they had no need of Christ, according to their belief, and yet they murmured because he went to that class that did need him! No wonder then that Jesus was condemning them continually. Read the whole of Matthew 28; and Mark 7:1-23.

I have tried to explain this parable from the scriptures, and make it as plain as possible. Dear readers, you must be the judges.

SAMUEL PITTS.

### IMPORTANT TO REMEMBER

E. W. Knapp

The more faith men have in God the more faith they will have in one another.

To persuade one soul to lead a better life is to leave the world better than you found it.

It is hard to find people who are willing to give up some sins, but the tug comes when they are asked to give up all sin.

If there were any chance for salvation after death, the devil wouldn't work so hard to get men to put off praying until the last minute.

This world is too small to afford a place of safety to the man who disobeys God.

Obedience is better than sacrifice. Be not ashamed to do the will of God. And he will reward you with life everlasting in his glorious Kingdom.

"The man that wandereth out of the way of understanding shall remain in the congregation of the dead" (Prov. 21:16).

### STRAY THOUGHTS

"I can't understand the Bible! It provokes me; I ought to be ashamed to say it, but it is true; I can't see anything in it."

Many times we hear people make remarks like the above, in a sort of apologetic manner, as an excuse for neglecting the word of God. And one would naturally suppose such persons to be deficient mentally; but no, you look at them and see at a glance that they have intelligence, sometimes in a marked degree, always ordinarily bright. Go into their homes—one has talent for music, another for drawing, etc. Or perhaps the mind runs in another channel, and they will show you elegant articles of drawnwork, crochet or embroidery, proving that their intellect is not lacking. Where, then, is the trouble? Has God made his word so deep one can not understand it, and then given the command, "Search the scriptures?" No; the fault lies wholly in this—they take more interest in something else than they do in the word of God; they love other things better than the Lord that bought them. Things of the world appeal to them; and we always remember best the things we take an interest in. It isn't that there is harm in doing the one; but the sin lies in neglecting to do the other. As Jesus said of giving of tithes: "This ye ought to have done, and not have left the other undone." The wrong lies in making God second, when he tells us, "Seek ye first the kingdom of God and his righteousness," with the promise that all necessary things shall be given us.

May we all take a deeper interest in Bible study, and when we hear any teaching, to search the scriptures diligently to see if such teaching is true, and if so to believe it, although we may not perfectly understand, knowing that light is sown for the righteous, and God will do nothing that concerns us without revealing it in his word.

Dig for truth as for hidden treasure. "Seek, and ye shall find."

LILLIE H. WILLIS.

Paul studiously refrained from courting praise—"Nor of men sought we glory" (1 Thess. ii:6). Had Paul sought the praise of men he would have had to have pandered to the flesh, and by so doing he would have become an unprofitable servant—"If I yet pleased men, I should not be the servant of Christ" (Gal. i:10). But as God has implanted in man the love of approbation, it is well to recognize it, and to endeavor to regulate it by divine counsel. God's praise is the only praise a man is permitted to strive for. If this be secured, it is of little consequence whether the praise of man follows or not. Those who seek the praise of men become miserably disappointed. Those who will either weave a net for their own destruction, seek the praise of men are generally given to self-exaltation. "Let another praise thee, and not thine own mouth; a stranger, and not thine own lips" (Prov. xxvii:2). Aim at obtaining God's praise, and you will doubtless call forth the praise of all those whose praise is worth receiving. Remember that few know how, or what to praise. Praise from the majority of men is to be eschewed,

# THE RESTITUTION

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## EDITORIAL

Brother Alfred Anthon writes: "The other day I hymned to myself the song, 'Oh that will be glory.' The thought came to me, 'Oh that will be glory for you, when by his grace you shall look into Dive's face—oh that will be? ! for you.' By 'you' I mean those who believe in the immortality of the soul."

Brother J. J. Heckman writes: "The judgment being executive will not be for the purpose of deciding, but executing. The decisive judgment takes place before the resurrection. There is no more proof that God will kill the living to judge them than that he will make alive the dead to judge them."

Sister Ashute noticed the editorial in a recent Restitution concerning shortage of copy during the summer months, and kindly sends an article by Brother Pitts. God bless her and all others who are striving to be useful.

Brother R. A. Humphrey writes: "I have been

thrown from my buggy twice this year. Wife and I were both hurt. My right arm and shoulder were crushed."

Brother Thos. Wilson, Editor of "The Last Days," kindly gives the following commendation of our sermon in his issue of July, for which he has our hearty thanks:

"Denying the Faith."—A sermon by Robert G. Huggins, Pastor of the Church of God, Cleveland, Ohio.

We are in receipt of the foregoing tract of 20 pages, and must say that it contains many very practical thoughts. In these days of infidel tendencies, even among men who claim to be "heralds of the cross," it is refreshing to read or hear sound words spoken fearlessly; words that seek to honor the God whom we worship and his dear Son who has saved us by his blood.

There are in our day many false prophets and false teachers who even "deny the Lord that bought them." We welcome all who defend the Faith and stand firm for the Righteousness of God.

Price of this tract is 5 cts., or 40 cts. per dozen. Address the author, 10623 Cleveland, Ohio.

## HEALING IN HIS WINGS

"But unto you that fear my name shall the Sun of righteousness arise with healing in his wings" (Mal. 4:2).

It requires no great stretch of imagination to conceive why the prophet should call the beams of light and heat which radiate from the sun, metaphorically, the wings of the sun. There is health and light in sunbeams. While this is true of Nature's sun, it is emphatically true of Christ, the Sun of righteousness, whose sunbeam promises will all be realized at his coming, the time of the Sun-rising. We have now the shining of the bright and morning Star, but then we shall have the full Orb of day. What world-wide healings will be known then instead of the individual healings of the morning dawn. The world's language will be healed. It was made sick at Babel's tower, and turn where you may, today, no pure language can be found. Tongues, tribes, peoples and nations have so mixed and intermixed till every language has become adulterated, and the English is the worst of all. "For then will I turn to the people a pure language that they may all call upon the name of the Lord to serve him with one consent" (Zeph. 3:9). "Then." When? Verse 8 says at the last day. What a blessed hour that, when every creature shall serve and praise the Lord in the same God-given language!

Jesus' coming will heal all the creeds of the world. If we should bring all religious creeds, Biblical expositions, prophetic and otherwise, together in one mass what a heterogeneous mess it would be! Can such a glorious day be hoped for that shall melt away all these save one harmonious, divinely-illuminated and divinely-endorsed faith? The word of God gives promise of just this. "He gave some, apostles: and some, prophets; and some, evangelists; and some, pastors and teachers: for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come into the unity of the faith" (Eph. 4:11, 12, 13). "They shall see eye to eye when



the Lord shall bring again Zion" (Isa. 52:8). Beyond the coming of our Lord no other faith will abide but "the faith of Jesus."—Advocate.

COMMUNICATIONS

Dear Restitution:

I write a few lines to say we are well pleased with 'The Restitution, and the way you manage it. Am so glad you close the door on error.' I have never been able to see why anyone would want to take up valuable space with error. I enclose 25 cents for which please send me a few of your tracts, "Denying The Faith;" it is fine. We are preparing to attend the annual meeting at Mullin, Texas, which will begin July 30th and continue ten days, to be conducted by Bro. A. S. Bradley. We anticipate a grand time in the Lord. With much Christian love to all the household of faith.

Yours in hope,  
MRS. ERNEST CRUNDWELL.

Dear Bro. Huggins and Dear Restitution:

After having been called away twice to preach funerals, I returned yesterday evening, to once more begin my meetings at Phoenix, Nebr.

We are working on the song books, and am sending you a couple, which I wish you would print, and call the brethren's attention to the fact, that these are samples of the songs that will be in the book. When I have more time I have some important matter to write.

Yours in the one faith,  
ALMUS ADAMS.

Dear Restitution:

I am pleased to write you again, as of yore, and let you know that we are still in the land of the living, so to speak. Wife thinks that I ought to become an evangelist, which I consider a very high and an important position to fill. I do sanction our sister Wood's proposition to have an evangelist in the field, such as Bro. D. C. Robison and Almus Adams, and several others that I could mention. Such brethren ought to be held up by the church. And our brethren need to be taught not to wait for an evangelist, but go to work with two or three and God will help (Matt. 18:20, and 1 Pet. 3:7-12).

Since Bro. W. H. Wilson's visit here we have kept our Passover, each first day Eve (1 Cor. 5, 7, 8, 9, 10).

Yours truly in hope of life,  
R. A. HUMPHREYS.

Dear Bro. Huggins and Restitution Readers:

I have neglected writing to you. I want to tell you how I appreciate your sermon on "Denying the Faith." I have read it and reread it, and think it one of the best sermons I ever read. I think every one of the faith should read it, and not only read it, but obey it as it is the word of God.

If there is one desire above another in my heart it is to see the King in his beauty. "In his beauty" contrasts with another time in his life when there was "no beauty that we should desire him." Oh what a joy it will be to see the King in his beauty when he comes in his splendor, the glories of which

will put to shame the noonday sun! The thought of the sublime grandeur of his appearing is simply soul-inspiring.

Who will see the King in his beauty? The promise is to those who walk with him in his humility, and share in his reproach, will be with him and share his glory when he comes to be admired in all them that believe. If we would thus be honored we must walk with him in white, and be invested with Christ's robe of righteousness, and live pure clean lives. And this involves a complete separation from every thing that is unclean and impure. White robes cannot be worn among filth without being soiled.

If we live thus, when he comes we will receive the "well done; enter into the joys of the Lord." Then we will be made immortal, when the Master comes to reign. And we'll meet all our loved ones in that happy Eden home.

Yours for the truth,  
CASSIE L. HICKLIN.

THE SERVICE OF YOUTH

An Appeal to the Young

The wise man says: "Remember now thy creator, in the days of thy youth, while the evil days come not, nor the years draw night. When thou shalt say, I have no pleasure in them" (Eccl. 12:1).

Solomon's wisdom was of God, therefore God enjoins the remembrance of him while we are young, and assigns the reason that days will come in which we will have "no pleasure in them." That these evil days lie out in the future for every youth is the experience of all. If we in our youthful days could heed the injunction, we would be the better prepared to meet these evil days.

We are liable, yea, even inclined to pass this by lightly. If in our youth would pause and study, why God asks us to remember him in our youthful days, we would soon discover that his reasons are well founded. We who are young while serving the world, try to make ourselves believe we are having a good time, and little dream that we are sowing the seed that will bring forth a harvest that we must reap when the evil days come.

Just here we hear the wise man say again: "Rejoice, O young man, in thy youth and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou that for all these things God will bring thee into judgment" (Eccl. 11:9).

When we give the matter a little thought, we can plainly understand how that if we follow the dictates of our youthful hearts, that the judgment of God will confront us in our older years, and we will have to pay the price of our folly. The only way we youthful ones can know this in our youthful days, is by observation. We observe how those who spent their youth in rioting and folly are paying the penalty of mispent years. How small and unserviceable it seems when we think of it in a candid manner, to spend the strength and vigor of youth in the service of the world; to give God only the service of our declining years, when we at the best have but few years of service to render, and that in the weakness of old age.

It seems as though God must frown upon this kind of service.

We are inclined to think that in entering the service of God in youth we are making too great a sacrifice. The whole matter turns upon what we call "pleasure." We know that the young man and lady in the dance hall, and many other places of amusement believe they are having a "good time." But when you stand off and look at it from the correct angle, how foolish it all looks! Who has been edified or made better by our presence? In our serving the world in youth what have we to look back to that will bring us joy in declining years? It is not a sacrifice if viewed correctly to forego the pleasures of the world in youth, to enter upon a service that is eternal as to results. Hence Solomon was correct when he said: "Therefore remove sorrow from thy heart, and put away evil from thy flesh, for childhood and youth are vanity" (Eccl. 11:10).

In following the pleasures of the world, they all flee with the passing days and are forgotten, and at last we must stand before our Creator empty handed. But how pleasant to know that if we spend our youthful days in some noble service, that we will have at least some trophies to lay at the feet of the Master when he comes.

It seems to me there is nothing greater or more noble than youthful service to God. It must have been a great pleasure to good old Paul when he took a retrospective view of his life, and could say: "I have fought a good fight, I have finished my course, and have kept the faith." In giving up the world for nobler and better things in my youth, it shall be the object of my life, if the Lord tarries, to be able in the end to join with Paul in the above statement.

So we conclude that the time to begin our service to God is in our youthful days, and not when we get too old to see any pleasure in worldly things. Young people of the church of God, let us fully realize what a service we can render the church if we will, and let us take up our part of the work "heartily as unto the Lord."

ROSE STORJOHNN.

### MISCONCEPTIONS OF CHRIST

What truly enlightened Christian mind has not become tired of this modern soft talk about the Christ-spirit? A man that harmonizes himself with all kinds of doctrine however inconsistent and contradictory, and feels at home with one people as well as with another, contends for no particular faith, condemns nothing wrong and stands for nothing right, believes nothing definitely and positively, hurts no one's feelings, is spoken highly of by everybody, is spoken of as having the Christ-spirit. Do they forget that Christ taught definite truth and disowned all those who did not receive his words? Do they forget how Christ denounced Pharisee, Sadducee, Scribe and Lawyer? How he hurt their feelings, cutting them to the heart! How he warned men of their teachings? How he was hated by the world because he testified of it that its deeds were evil? How he said the disciple is not above his Master; if they have hated me they will hate you? Have they forgotten that while Christ is the Lamb of God, he is also the Lion of the tribe of Judah? How all these misconceptions

of Christ and his work will vanish when his sign shall appear in the heavens and all the tribes of the earth mourn because of him, and the highest potentates seek to hide from his presence (Rev. 6:15, 16) before his word goes forth, "Those mine enemies which would not that I should rule over them bring hither and slay them before me" (Luke 19:27).—Messiah's Advocate.

### THE FISKE—MOORE DEBATE

**Proposition:** Man is wholly mortal and is unconscious in the interval between death and the resurrection.

John Fiske Jr., affirms. J. H. Moore, denies.

#### Mr. Fiske's First Article

As a basis from which I intend to prove the above proposition, I would like to call the reader's attention to Gen. 2:7, where a complete account is given of the creation of man: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." From this we gather:

1. There was no man before God formed one out of the dust.

2. The "breath of life" is not a conscious personality, or else Adam preexisted.

3. This "breath" established life and consciousness in Adam. It made him a "living soul."

4. If the "breath of life" was to leave Adam and return to God who gave it, Adam's life and consciousness would cease and he would turn into dust.

Hence, it follows logically that man as far as life and consciousness is concerned in death is in the same state he was before being created. That our reasoning is correct allow me to refer you to Psalms 146:4: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Here is the order of creation reversed: The breath of life returns to God: man returns to the ground, and life and consciousness cease. What better proof would one want, to prove our proposition?

Eccl. 9:5: "For the living know that they shall die: but the dead know not anything." The living know that they shall die. What about the dead? "They know not anything." What is the proposition I am affirming? That man in the interval between death and resurrection is unconscious. What does that mean? It means he does not know anything. Is that statement proof of our position? What else can you make of such a statement?

Psalms 6:5: "For in death there is no remembrance of thee; in sheol (hades) who can give thee thanks?" Think of it, "no remembrance" of the Almighty for those in death! If David is correct then Abraham, Paul and all the saints who are now in death have "no remembrance of God." Why? "The dead know not anything." "In sheol who shall give thee thanks?" Why? Because "In death there is no remembrance of thee."

Psalms 115:17: "The dead praise not the Lord, neither any that go down into silence." Mr. Moore, do you teach your people that the righteous dead are not praising the Lord? If not, why not? Why are they not praising God? Because "They go down into silence." Nor is this a "silence" of the body only, but also the soul. "Unless the Lord

had been my help, my soul had quickly dwelt in silence" (Psa. 94:17). So then it is the "soul" that goes "down into silence." "Wilt thou shew wonders to the dead? Shall the dead arise and praise thee? Shall thy wonders be down in the dark? And thy righteousness in the land of forgetfulness" (Psa. 88:10-12): Do you teach, Mr. Moore, that death is the "land of forgetfulness"? Do you teach that the "dead must arise to praise God"? What say you? Why is death called the "land of forgetfulness"? Why must the "dead arise to praise the Lord?" Because "The dead know not anything."

John Fiske, Jr.

#### Mr. Moore's First Reply

My worthy friend advances the usual basis of his side, Gen. 2:7. I agree that there was "no man before God formed one out of dust." Also that the "breath of life" "is not a conscious personality. Therefore, the body when formed was not "conscious," and the breath is not "conscious." Hence we have two unconscious things put together. Now in consequence of our agreement on these facts, I deny that man is intellectual without something else given him that is intellectual. I also deny that the breath "returns to God who gave it," and call for the proof.

Yes, Psalms 146:4; "his thoughts perish." That is, the body has lost its "thoughts," or the faculty of thinking though the breath is not the thought. But what is man? He is a two-fold being, or two men in one (2 Cor. 4:16). No man can truly understand the scriptures, and not learn this fact. Sometimes one is referred to, sometimes the other; and sometimes they are spoken of conjunctively. Therefore, casual reading on such subjects is not sufficient. It requires study. Now the point is, which one of these men, or parts, is referred to, "that know not anything" in Eccl. 9:5?

Yes, Mr. Fiske, I teach "that the dead must arise to praise the Lord." That they go down in silence. But I do not teach them that the spirit goes down in silence.

But unluckily for my friend he has brought up the wrong scriptures relative to the soul, to prove his point, when he referred to Psa. 94:17: "Unless the Lord had been my help, my soul had almost (soon, in Revised Version) dwelt in silence. Hence, my dear friends, you see my friend is honestly mistaken, when he said, "So then it is the soul that goes down into silence!" Therefore, the soul and body are two different identities. An outward man, and an inward man (2 Cor. 4:16).

Yes, Mr. Fisk, I teach "that the dead must arise to praise God." and that "death is the land of forgetfulness." But this is the death that all must die; this temporal death, and not the eternal death.

You ask, "Why is death called the land of forgetfulness? Why must the dead arise to praise the Lord?" Because the dead know not anything." All this I agree with, because the body (outward man) dies, while the inward man does not die. Hence man is not "wholly mortal." Yet I admit the outward man to be mortal. J H. Moore.

#### CONFERENCE NOTICE

The Nebraska Conference of the churches of God will convene in St. Paul, beginning Aug. 14, and lasting till Aug. 22 inclusively. As usual, meals will be served at 10 cents and lodging free. The college building in the northwest part of town has been secured in which to hold services, and the dormitory across the street for lodging. This does away with much walking, which will be appreciated by all.

Bro. Adams and Bro. R. G. Huggins of Cleveland, Ohio, will be our speakers. Both are so well known in Nebraska that they need no word of recommendation. All who come may be confident of receiving something good to take home with them. And we may expect something especially good this year, since the signs of the time indicate so surely that Christ's coming is near at hand. Let us all come and receive the spiritual food of which we stand so much in need, if we would stand before the King accepted and approved when he comes.

If further information is desired address the President, M. D. Newell, Blair, Nebr.

ALTA KING, Secretary.

#### "THIS ONE THING I DO"

(Concluded)

Note, it was "the mark" he sought to reach; to pass that mark would insure "the prize."

Beloved brethren, are our eyes upon the victor's crown? Are we laying aside every weight, and the sin which doth so easily beset us? Are we running with patience the race set before us? Are we looking unto Jesus, the author and the finisher of our faith: who for the joy that was set before him, endured the cross, despising the shame, and is now set down at the right-hand of the throne of God (Heb. 12:1-2)? Are we weary? Brethren, have we yet resisted unto blood, striving against sin? Brethren, the victor's crown is in sight; Jesus soon will be here; an unseen host urges us on. It animates my whole being as I think of God's Angels, who always behold his face, are watching my struggles toward the goal. They are cognizant of my every thought, word and action. Could we but be always conscious of God's Omniscience, how different our lives would be! Would the filthy indulgence of our depraved and sensual appetites be granted? Would we be continually yielding and saying as an excuse, "I am only human?"

Beloved, "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, as is the day (acting in secret as we do in the open), not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof" (Rom. 13:12-14).

"Have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret" (Gal. 5:11, 12). Brethren, read all of this chapter and let it sink into our hearts. How does your life, how does my life, measure up to Paul's life? He made no pretence of our holiness friend to sinless perfection. I wish my life compared favorably with Paul's life. I

blush as I review his noble life and service, and feel how short I fall. Oh for more of the spirit of Paul, "This one thing I do."

This is surely the age of specialists. Columbus knew there was land to "The west," Louis de Santangel, a rich Jew, admired his enthusiasm and confidence, advancing the money to fit out his caravels. Columbus' faith in himself was rewarded by the discovery of a Continent.

Morse was laughed at; today he stands vindicated. The world that laughed him to scorn admires his genius and are thankful that he was a man of one idea. Demosthenes excelled, and has never been eclipsed in oratory. It was his "This one thing I do."

What would our surgeons do today if the knowledge that Harvey through the discovery of the circulation of the blood was hid from them? His one thing was to prove that our blood circulated.

If Jenner had not persisted in this spirit, "This one thing I do," would small pox be as scarce as it is today? Bigots persecuted him because he believed that vaccination would make man immune to this scourge.

The great German Empire of our day, would never have existed but for a man with one idea, and that the unification of Germany. Hence "the Man of Iron," Bismarck's whole life was animated by this principle, "This one thing I do." Garibaldi, whose one thing was an intense love for liberty, hence modern Italy, that is now in the death throes, in a fearful struggle for supremacy with the mighty Austria-Hungary Empire, to advance the cause of liberty he loved so well.

Every colored citizen reveres the memory of Garrison, the man with one idea, who gave his life virtually to abolish cruel human slavery. Lincoln, "the Emancipator" fell a victim to the assassin's hatred, because he had this spirit, "This one thing I do." the emancipation of the down-trodden and despised.

The locomotive exists because George Stephenson had but one idea, that an engine could by its own power propel itself along.

James Watts realized the power of steam. The whole mechanical world today unconsciously acknowledges his genius, and a man who believed in "This one thing I do."

Every sewing machine tells the same of Howe. The mighty deep today is girdled and its surface traveled over by steamships, the creatures of a man's mind, who had but one idea. Fulton's dreams and visions came true because he persisted in "This one thing I do."

Every cotton planter, every manufacturer of fabric made from it, and every woman and child throughout the world, are because Arkwright kept on until he proved by the "cotton gin" that the world is richer because he was a man who believed with Paul that to succeed it is necessary "That this one thing I do."

Shakespeare is a household name. All nations adore his profundity of knowledge, and his wonderful analysis of human character. Yet one thing he sought to perfect, the drama.

Edison, to whom we are all so much indebted, lives only for one thing; the study of electricity.

How much we owe him because "This one thing I do," animated his life.

So beloved, we may go on indefinitely. All success in life is achieved by this spirit, "This one thing I do." If we get a place in the kingdom it will be because, like Paul, we have learned this secret, "This one thing I do."

GEORGE B. ALLDRIDGE.

### SOMETHING NEW

We were told by one that "objects to a creed," that she believed that God created more souls than Adam and Eve in the beginning, but they were only mentioned as they were chosen to head the line to the Redeemer. "Now let us see," if God created them all alike; formed the men of the dust of the ground and breathed into their nostrils the breath of life. Then God caused a deep sleep to fall upon them, and he took a rib from each of them, to make a woman for each man. Now is that logic?

We can carry this same line of reasoning down to Noah, and say God in some way saved more than the eight persons at the time of the flood. "The holy scriptures containeth all things necessary to salvation, so that whatsoever is not read therein is not to be required of any one that it should be believed as an article of faith, or be thought requisite or necessary to salvation." It is not necessary for one to add to, or take away from the words of the book of this prophecy. In fact there is a severe punishment awaiting one that do such things (Rev. 22:18, 19). Such a line of argument causes one to reject portions of the Bible. And the various beliefs brought forth by the invention of man, wherein certain scriptures are rejected, and others are added, is leading these people that are anxious for something new, onward to rank infidelity.

E. W. KNAPP.

The Mice.—An old man used to say to his granddaughter when she used to be out of temper or naughty in any way, "Mary, Mary, take care—there's a mouse in the pantry!" She used often to cease crying at this and stand wondering to herself what he meant, then run to the pantry to see if there really was a mouse in the trap; but she never found one. One day she said, "Grandfather, I don't know what you mean; I haven't a pantry, and there are no mice in mother's, because I have looked so often." He smiled, and said, "Come, and I'll tell you what I mean. Your heart, Mary, is the pantry; the little sins are the mice that get in and nibble away all the good, and that make you sometimes cross and peevish and fretful. To keep them out you must set a trap—the trap of watchfulness."

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ROBERT G. HUGGINS, Editor.

VOLUME 67.

AKRON, O., AUGUST 10, 1915

NUMBER 38

## HE SHALL REIGN FROM SEA TO SEA

O Church of God, behold at last  
The promised sign appears;  
The gospel preached in all the world,  
And lo! the King draws near.

### Chorus

He shall reign from sea to sea  
When he girds on his conquering sword;  
All the ends of the earth shall see  
The salvation of our God.

With girded loins make haste, make haste,  
Thy witness to complete,  
That Christ may take his throne  
And bring all nations to his feet.

And thou, O Israel, long in dust,  
Arise, and come away;  
See how the Sun of Righteousness  
Sheds forth the beams of day.

The scattered sons are gathering home,  
The fig tree buds again;  
A little while, and David's son  
On David's throne shall reign.

Then sing aloud, O Pilgrim Church,  
Brief conflict yet remains;  
And then Immanuel descends to bind  
Thy foe in chains.

[Words of above song are selected from the new song book now in preparation.—Editor.]

## A LETTER TO A FRIEND

### Letter No. 1

Dear Reader:

If I may have a little of your time and thought, I am sure you will enjoy reading this most interesting subject of God's plan as much as I have enjoyed writing it. I will ask first if you are willing to go over a few references preliminary to the subject proper. Although you may already believe this part of it fully, yet my object is for you to have the why and wherefore for all I have to say.

### Preliminary

**The Bible—The Word of God—Divine and Absolute Authority**

Please turn first to 2nd Timothy 3:16, which tells us that "all scripture is given by inspiration of God." In Psalms 111:9, we read, "Holy and reverend is his (God's) name." Perhaps you say, "yes, we believe this;" then turn to Psalms 138:2: "Thou hast magnified thy word above all thy name." "Heaven and earth shall pass away, but my word shall not pass away" (Matt. 24:35). We have, then, a true and divinely inspired word from God.

God has had his word carefully written and

preserved; why? In Mark 9:7 he asks us to "hear" his beloved Son. Christ declared he spoke not his own, but his Father's words (John 14:24). And in John 8:47 he says, "He that is of God, heareth God's words." Now we may read them or hear them read over and over again; is this what is meant? We have a record of some of the multitude who heard Christ preach, and they "closed their eyes so they could not see or understand" (Matt. 13:13-15). So Christ warned his disciples, "Take heed how ye hear" (Luke 8:18). We have a good example of reading and hearing the word of God in Nehemiah; please turn to 8th chapter and read verses 8-12. Here the word was not only read, but the sense or meaning was made plain, and the people listened and understood the law. If we hear the word, search it out with a receptive mind, and understand it, we may depend upon receiving just what God promises. Please turn and read Proverbs 2:1-11. I think these verses are full of grand promises. Now before going on we want to be sure we have arrived at things in the right way. Paul says 1 Corinthians 2:13 that he "spoke the things of God." How? "Comparing spiritual things with spiritual." Spiritual things are all given us in the written word, so we are following the divine direction by "comparing scripture with scripture." What we must guard against is adding to or subtracting from what is written, or reading something into it that is not there.

### Subject Proper

#### Division, The Kingdom and the King

If there is one principal thing that is taught by God, we will surely be able to find out what that is if we learn what Christ preached while here. Matt. 4:23 says "He went about all Galilee teaching and preaching the gospel of" (this word "gospel" means good news)—good news about what? "The gospel of the kingdom." Mark 1:14 says "gospel of the kingdom of God." In Luke 9:1-2 we find he sent his twelve disciples to "preach the kingdom of God." In Luke 12:32 Jesus' promise to his disciples is "It is your Father's good pleasure to give you the kingdom." Also see Luke 22:29-30. If we peruse any of the teachings of our Savior we will find the kingdom his paramount theme; he taught it both privately and publicly. If Christ, then, placed such importance on a knowledge of the kingdom, there must be a reason: This kingdom, then, whatever it may be, is what we want to learn something about.

Now a kingdom consists of:

- 1st. A King;
- 2nd. Associate Parliament;

- 3rd. Capitol;
- 4th. Laws;
- 5th. Subjects; and
- 6th. Territory.

Now let us look into the kingdom which Christ preached. You will, perhaps, remember (without looking up the record) that there was a kingdom of the people of Israel in existence, the laws for which were given by God; commencing about the year 1072 B. C., lasting about 474 years, during which time a number of kings reigned over Israel, one of whom was David, called by God "a man after God's own heart." David occupied the throne forty years (1 Kings 2:11), as did Solomon and Saul. Near the end of the reign of the last king, Zedekiah, these words were addressed to him by God, (Ezekiel 21:25-27): "It—that is the kingdom—"shall be no more"—forever? No, "until"—the time arrives when the king who has the right to the throne comes, and then what? "And I (God) will give it (the kingdom) him." We may learn something further about this kingdom in the prophecy of Isaiah 9:6-7. This shows that someone will occupy David's throne, and it will be "henceforth, even forever." Notice it adds, "The zeal of the Lord of hosts will perform this." This makes it sure absolutely whether the present nations want it or no.

But we want to learn who the rightful heir is. If you will turn to the familiar promise of God by the angel to Mary, (Luke 1:30-33), we can plainly see it is Jesus. He was born of the direct line of David, and was also the Son of God; so he is heir by right to the throne of David and of God's kingdom over Israel. When Jesus was condemned by the Jews, their chief accusation was "that he made himself to be a king" (John 19:12). It was the accusation written over his cross in three languages: "Jesus of Nazareth the king of the Jews" (John 19:19). Christ's own testimony in answer to Pilate's question: "Art thou a king then?" was a declaration of his kingship: For this cause came I into the world" (John 18:37). Christ was invited to sit on the right hand of God's throne (Psalms 110:1), and he is there now (Heb. 10:12). Did you ever think when you heard of Jesus as king that he had not yet ascended to his own throne promised him? Please turn to one more prophecy, Dan. 2:44. A positive promise that God will set up a kingdom; and a time is indicated by the words, "In the days of these kings, and it shall stand forever."

Now we have an everlasting kingdom to be set up by God. A government of peace to be established on David's throne to last forever, and of which Jesus the Christ is to be King. (It is interesting here to note that "Jesus" is his name; "Christ" is his title—meaning the anointed one of God.)

As we read in Ezekiel, David's throne which did exist over the kingdom of Israel, was overthrown, and we know it has never been restored, for the people of Israel are now scattered over the whole earth. Plainly then, David's throne and kingdom must be restored before Jesus can rule over it. At the present time nations divided and sub-divided are ruling the world, and an awful failure they are making of it; some wanting world supremacy and none ready to step aside for a righteous ruler. In

our next article we will explain further about the kingdom, its territory, capital, etc.

JENNIE SALISBURY.

### THE BOOKS OF THE BIBLE

Our purpose in this article is to endeavor to become a little more familiar with the literal contents of the Bible. We believe ourselves to be well versed in the actual teaching of the Bible and the essential truths which it contains, but we are not always able to say off-hand in just what part of the Bible certain statements are to be found; and we have noticed frequently that not only the young people, but even some of the older brothers and sisters are confused when requested in public to look up certain references, and we, who claim to be good Bible students, should be able to say with readiness, not only how many parts our great Book is divided into, but just what each part is called, and where it may be found. We do not have much influence with outsiders when we must spend five minutes looking up a reference. Not only should we be able to do this rapidly, but we ought to know something of the chronology of the Bible, and be thoroughly familiar with its main characters. With these thoughts in mind we have prepared this article, and hope that it may be profitable.

#### The Old Testament

We will begin with what the word "Bible" means. It is taken from the Greek word "biblos," which means book. There is but one volume in the world worthy of the name "book." The Bible therefore is the "Book of books."

The Bible consists of sixty-six different books, thirty-nine in the Old Testament and twenty-seven in the New Testament. The Old Testament is divided into five parts, as follows:

1. The books of the law, consisting of five books: Genesis, Exodus, Leviticus, Numbers and Deuteronomy.
2. The historical books, consisting of twelve books: Joshua, Judges, Ruth, First and Second Samuel, First and Second Kings, First and second Chronicles, Ezra, Nehemiah and Esther.
3. The poetical books, consisting of five books: Job, Psalms, Proverbs, Ecclesiastes and Song of Solomon.
4. The major prophetic books, consisting of five books: Isaiah, Jeremiah, Lamentations, Ezekiel and Daniel.
5. The minor prophetic books, consisting of twelve books: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakuk, Zephaniah, Haggai, Zechariah and Malachi.

The history of the Old Testament includes the time from the creation of man to the birth of Christ, an epoch of 4,000 years according to the common chronology.

We find in the opening of the Bible that the human race is the subject of the history. This theme extends through the first eleven chapters of Genesis, which narrate the history of more than half of the whole Bible as regards time. During this long period no one tribe or nation or family is selected, but the story of all mankind is related by the historian in the book of Genesis. This period begins with the creation of man (not the creation of the world) at some unknown time which scholars have not been able to fix, and it



cends with the call of Abraham, about B. C. 2280.

Through this period it would appear that God dealt with each person directly, without mediation or organized institutions. We read of neither priest nor ruler, but we find God speaking individually with men. This is called the period of Direct Administration.

There are three epochs that mark the events of this period: The fall, the deluge, and the dispersion.

1. The fall brought sin into the world and resulted in universal wickedness (Genesis 6:5).

2. The deluge, which caused the destruction of the entire population of the world, save eight souls, was probably confined to the Euphrates' valley. An opportunity was then given for a new race under better conditions (Gen. 9:18, 19).

3. Hitherto the race had massed itself in one region, and hence the righteous families were overwhelmed by their evil surroundings. But afterwards immigration took possession of these families, and soon the whole earth was overspread (Genesis 11:4, 8).

The three persons who mark this period are Adam, Enoch, and Noah the father of the new race. Other important topics in the Old Testament are the journeyings of the patriarchs, the sojourn in Egypt, and the oppression of the Israelites. After this we read about the wanderings of the Israelites in the wilderness, and the conquest of Canaan, which immediately followed the crossing of the Jordan.

After the death of Joshua the people were directed by fifteen judges, not always in direct succession. After these came the first king with whose reign starts a new period. This period extends from the coronation of Saul to the captivity of Babylon. We also can divide this period into three epochs:

1. The age of unity.
2. The age of division.
3. The age of decay.

David, Elijah, and Hezekiah are the representative persons of this period. After this period we find the tribe of Judah alone remaining and most of the time under foreign rule. This is called the period of the Jewish province. It extends from the captivity of Babylon to the birth of Christ. We can divide this period into five epochs:

1. The Chaldean supremacy.
2. The Persian supremacy.
3. The Greek supremacy.
4. Maccabean independence.
5. The Roman supremacy.

The latter began officially when Herod the Great received the title of king from the Roman senate. Daniel the prophet and prince figures as the important person during this period.

#### The New Testament

This book may be divided into five parts:

1. Biographical, consisting of four books: Matthew, Mark, Luke and John.
2. Historical, consisting of one book, Acts.
3. Pauline Epistles, consisting of the next thirteen books in order: Romans, First and Second Corinthians, Galatians, Ephesians, Philipians, Colossians, First and Second Thessalonians, First and Second Timothy, Titus and Philemon.
4. General Epistles, consisting of eight books:

Hebrews, James, First and Second Peter, First, Second and Third John, and Jude.

5. The Prophetical book, Revelations.

While the Old Testament contains the history of from 4,000 to 6,000 years, the New Testament includes less than 100 years.

The events of time are divided into five periods:

1. The preparation.
2. The Messiah's ministry.
3. The Church in Judea.
4. The Church in transition.
5. The Church of the Gentiles.

The period of the preparation for the new dispensation begins with the vision of Zacharias and ends with the baptism of Christ.

The field of the history is the Land of Palestine. John the Baptist appears as the prominent figure of the epoch. This period may be subdivided as follows:

1. The vision of Zacharias, which was the prediction of the birth of John the Baptist.
2. The annunciation to Mary (Luke 1:26, 27), the promise of Christ's birth.
3. The childhood of John the Baptist (Luke 1:59-66, 80).
4. The infancy of Jesus.
5. The youth of Jesus.
6. The ministry of John the Baptist during which time the baptism of Jesus took place.

The next period consists of Christ's ministry, which lasted three years, and is divided into six important parts:

1. The year of obscurity, when he met his earliest disciples.
2. The first miracle.
3. Two conversions.
4. The week of the passion play; the last supper; the agony in the garden.
5. The day of crucifixion.
6. The forty days of resurrection at the end of which came the ascension (Acts 1:9, 12).

For about five years after the ascension of Christ the church was entirely in Judea or Palestine, near Jerusalem. There were no Gentiles in the membership, and but little effort was made to evangelize the world. This period may be named The Period of the Church in Judea.

The choosing of the seven (Acts 6:1-7), ushers in a new epoch namely, The Period of Transition. During this time the field of the Gospel was greatly enlarged. Stephen, Philip, Barnabas, Saul and James figure importantly in this work. The Church of Antioch was founded, whose membership consisted of Gentiles and Jews united in love. During this time the first missionary journey took place, and Saul reached the Gospel in the provinces of Asia Minor. The council at Jerusalem (Acts 15:2), finally settled that Jews and Gentiles should enjoy the same privileges in the church.

The last period in New Testament history is that of The Church of the Gentiles. The story of the continual progress and extension of the Gospel. It extends from the council at Jerusalem to the fall of Jerusalem, A. D. 70. Paul, the apostle appears as the great leader of the church during this time. Acts 15:40, 41 tells of the journeyings of Paul. In Acts 21:30-33 we find him a prisoner after which he remained for nearly five years in the hands of

the Roman Government. Paul's last years were spent partly at work and partly in prison, until his final martyrdom A. D. 68. After this comes Nero's persecution and the fall of Jerusalem.

Now I have given you just a brief outline of what our wonderful Book contains, and it must rest with each one of us to give it the study which it merits. The Bible should be to us like a familiar high road; we should need no sign posts to tell us which turning we must take to arrive at a certain place.

HELEN MEERMANS.

#### SALVATION BY RESURRECTION

Scripture states that the human race was originally in a beautiful garden on earth; here were placed before them two ways of attaining knowledge—one through experience, the other through the influence of God. And man chose the hard way, the way of experience. Some are following the same plan today, thinking that through experience they will get knowledge. Disobedience to God brought death. Therefore sin and death came by man, and death passed upon all, for all have sinned (Rom. 5:12).

Now God has promised salvation to all believers. God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not die (the second death), but have eternal life (John 3:16).

Jesus says: "I am the way; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die" (John 11:25, 26). He that believeth that Jesus is the Son of God is he that overcometh the world (1 John 5:5). Nothing is promised and therefore nothing is granted to any but overcomers.

Listen to what Job said: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God" (Job. 19:25, 26). And David: "I shall be satisfied when I awake in thy likeness" (Psa. 17:15). The resurrection of Christ, and afterward they that are Christ's at his coming (1 Cor. 15; 1 Thess. 4:14 to the end). On such the second death hath no power (Rev. 20:6).

CHAS. ANDERSON.

**Social Welfare.**—All who engage in any pursuit or join in any enterprise need to have a clear conception of its object. The something not yet done which it is desirable should be done and for which they agree to strive must be distinctly pictured in their minds, or their efforts will come to naught. The good shipbuilder mentally sees the finished vessel, with her various accoutrements, all through the long process of her construction; the merchant has a vision of the large and honourable business he proposes to build up; the reformer conceives of a state of society where the vice he is attacking will have passed away; the mother sees her children grown into healthy and happy men and women filling honourable places in society. Life is so many-sided that every earnest individual will have several such conceptions, and upon their truth and clearness will much of his success depend.

#### THE KINGDOM OF GOD IN PARABOLIC REPRESENTATION

"The kingdom of God is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened."

The kingdom was not like the woman, not like the three measures of meal, and not like the meal, but like leaven (Matthew 13:33). Let us now turn to Matthew 17:1-17: "And when his disciples came to the other side, they had forgotten to take bread, then Jesus said unto them, Take heed and beware of the leaven of the pharisees and of the sadducees. And they reasoned among themselves saying, It is because we have taken no bread. When Jesus perceived it he said unto them, O ye of little faith: why reason ye among yourselves because ye have brought no bread? Do ye not understand, neither remember the five loaves of the five thousand, and how many baskets ye took up; neither the seven loaves of the four thousand, and how many baskets ye took up? How is it that ye do not understand that I spake to you not concerning bread, but that ye should beware of the leaven of the pharisees and the sadducees. Then understood they how that he bade, not beware of the leaven of bread, but of the doctrine of the pharisees and of the sadducees." Here is an account of leaven that the disciples were told to take heed of and beware of. It was not the leaven of bread, but of "the doctrine" of the pharisees and of the sadducees; so we may learn from this that the leaven and doctrine were one and the same thing.

Now let us turn to Mark 7:1-23, and we shall learn from that what the doctrine of the pharisees was: "Howbeit in vain do they worship me, teaching for doctrine the commandments of men. For laying aside the commandments of God, Ye hold the tradition of men as the washing of pots, and cups, and many other such like things ye do. And he said unto them, Full well ye reject the commandments of God that ye may keep your own traditions. For Moses said, Honor thy father and thy mother, and whosoever curseth father or mother, let his die the death. But ye say, If a man shall say to his father or mother Corban, that is to say, a gift by whatsoever thou mightest be profited by me, he shall be free. And ye suffer him no more to do ought for his father or his mother, making the word of God of none effect through your traditions, which ye have delivered; and many such like things ye do."

Is it any wonder that Jesus would warn his disciples to beware of such leaven or doctrine as that? They rejected the word of God and taught in its stead their own doctrines or traditions. Their doctrine was an unsound doctrine, therefore, we are told to "beware" of it because it is dangerous. A man receiving their leaven or doctrine would leaven the whole lump or person, and make him like themselves. As to their character read the whole of Matt. 23.

Jesus has also warned us against the leaven or doctrine of the sadducees. In Luke 20:27 we learn that they denied that there was any resurrection of the dead, which was a denial of the word of God. Their doctrine was eat and drink, for tomorrow we may die and that is the end of us. They could not see further than the grave. They did not believe in any future life. This is not

sound doctrine, and we must "beware" of it. We have now read considerable of this bad leaven or unsound doctrine. We will now turn our attention to the good leaven or sound doctrine. Jesus preached the gospel of the kingdom of God, and sent his apostles to preach the same; they were to preach the gospel to every creature. They were to make disciples of all nationalities. This would necessitate their being able to speak in the languages of those countries. Jesus tells them to tarry at Jerusalem till they had received that power. They were all assembled together in an upper room, and it was filled with spirit; they were immersed in it, and on the head of each appeared a cloven tongue as of fire. They were filled with the Holy Spirit, and spake in different tongues, as recorded in Acts 2. They went forth preaching the glad tidings of the kingdom of God, and the name of Jesus Christ. He that believeth and is immersed shall be saved.

This is the good leaven or doctrine. When a person receives this into a good and honest heart, it commences to work and goes on with its leavening process until the whole lump or person is leavened. It is small in its beginning, sure in its workings until its work is completed, and the lump leavened.

Now let us learn the way the kingdom of God is like unto leaven. The kingdom of God when it comes will have a small beginning, but it will eventually fill the whole earth, as shown by the prophet Daniel, where the stone that is cut out of the mountain without hands, smites the image which represents the four gentile kingdoms, and it fills the whole earth. The same thing is taught in the parable of the mustard seed (Matthew 13:31-32), which reads as follows: "Another parable put he forth: the kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field, which indeed is the least of all seeds, but when it is grown, it is the greatest among herbs, and becometh a tree that the birds of the air come and lodge in the branches thereof."

The leaven is small in the beginning, but sure in its working till the whole lump is leavened. The kingdom of God is small at its beginning, but sure in its working till it fills the whole earth. "Then cometh the end, when the kingdom will be delivered up to the Father"—a complete work, all enemies being destroyed, sin and death no more exist; everything upon the earth praising God. May we, dear brothers and sisters and friends, be found worthy to inherit God's kingdom when it comes.

SAMUEL PITTS.

### THE PERFECT WAY

"There is a way which seemeth right unto a man, but the ends thereof are the ways of death" (Prov. 14:12; 16:25).

#### The Way Which Seemeth Right

The way of a fool is right in his own eyes (Prov. 12:15). All the ways of a man are clean in his own eyes (Prov. 16:2; 21:2). If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's

religion is vain (James 1:26). For if a man think himself to be something when he is nothing he deceiveth himself (Gal. 6:3). Paul, in persecuting the church of God, was doing what seemed right to him (Acts 8:3; 1 Cor. 15:9; Phil. 3:6; Gal. 1:13; 1 Tim. 1:13). But Paul, by being stricken down to the earth by the power of God, became convinced that the way he was doing was not right in the sight of God, so he said: "Lord, what wilt thou have me to do?" (Acts 9:1-9).

All who preach a gospel different from the one gospel that Paul preached are teaching a way that seemeth right to them, and they build grand church buildings, give large sums of money to convert the heathen to the way which seemeth right to them; but the ends thereof are the ways of death (Rom. 1:22, 25, 32; 6:22, 23).

#### There is a Way That is Right

For the ways of the Lord are right, and the just shall walk in them (Hosea 14:9). The way of the Lord is strength to the upright (Prov. 10:29). As for God, his way is perfect; the work of the Lord is tried; he is a buckler to all them that trust in him. God is my strength and power, and he maketh my way perfect (2 Sam. 22:23). I will behave myself wisely in a perfect way. He that walketh in a perfect way, he shall serve me" (Ps. 101:2-6). God will not cast away a perfect man, neither will he help the evildoers (Job 8:20). The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple; the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes; the fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether (Ps. 19:7, 9). But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you (1 Peter 5:10). Now the God of peace, that brought again from dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will (Heb. 13:21).

The perfect way is through the blood of the everlasting covenant. What is the everlasting covenant? The promise that God made to Abraham and his seed (Gen. 13:15; 15:18; Ps. 105:8, 11; Psa. 55:3; 60:21; Aacts. 3:25). What is the blood of the everlasting covenant? The blood of Jesus Christ the Son of God, cleanseth us from all sin (1st John 1:7). We have redemption through his blood (Eph. 1:7). By his own blood he obtained eternal redemption for us (Heb. 9:12, 14; Col. 1:14). Ye were not redeemed with corruptible things, but with the precious blood of Christ (1st Pet. 1:18, 19). The perfect way is to believe the promises that God made to Abraham and his seed, and accepting of God's plan of salvation, and the everlasting gospel that was preached by Paul. If accepted and obeyed, by baptism into Christ, will bring us into relation with God through the "everlasting covenant," so that we become adopted sons and daughters and shall by and by receive the promised inheritance. This is the right way; the perfect way.

E. W. KNAPP.

## THE RESTITUTION

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## EDITORIAL

Sister Anna V. Sutherland writes to enquire if any reader can supply her with the words of an old hymn called "Down in Old Jordan's Stream." If anyone can supply the words of this song, for Sister Sutherland's use, please mail them to us, and we will gladly forward them to her.

Several brethren and sisters have sent us money for the Isolated Fund within the last few months, and we have returned it immediately to them with the explanation that the organization was inactive, had money, and was not using what they had. To these dear ones and all others who have a mind to work in the Lord's vineyard, we are pleased this week to announce the reorganization of the Isolated Society. For full particulars, read Brother Adam's article in this number. Sister Carrie Free, of Blair, Neb., is president; and Sister Rose Storjohann, of Phoenix, Neb., is secretary. Please do not send us any money for the Isolated Society; send direct and liberally to Sister Storjohann. In order to prevent forgetting her address, we suggest you enter her name and ad-

dress in a note book; to it you can then turn in any time of need.

## A JEWISH TESTIMONY FOR CHRIST

An interesting leaflet entitled "A Jewish Testimony for Christ," by Philip Sidersky, has recently been issued, which will be of interest and usefulness to brethren as it gives some valuable and important information relative to the Jews and the Gospel.

This leaflet tells the story of Mr. Sidersky's visit to one of the most prominent synagogues in America, relating some of the misleading statements made by the Rabbi of that synagogue about Jesus and the New Testament, and Mr. Sidersky's experience there as well as his opportunity of giving a definite testimony for our Lord Jesus Christ at the close of the meeting.

Copies of this leaflet can be had by sending postage for the same to Philip Sidersky, 300 North Eden Street, Baltimore, Md.

## A BIBLE LESSON

## On Psalms 23

## The Lord is my Shepherd

Psa. 79:13; 80:1; Isa. 11:11; Jer. 23:3, 4; Ezek. 34:11, 12, 23, 24; Micah 5:24; John 10:11, 14, 27, 30; Heb. 13:20; 1 Pet. 2:25; 5:4.

## I shall not want

Psa. 34:9, 10; 84:11; Matt. 6:33; Luke 12:30-32; Phil. 4:19; Heb. 13:5, 6.

## Maketh me to lie down

Isa. 30:23; Ezek. 34:13, 14; (Heb. "pastures of green grass").

## Leadeth me by the side of still waters

Psa. 46:4; Isa. 49:9, 10; Rev. 7:17; 22:1, 17; Job. 34:29; Isa. 8:6; (Heb. "waters of quietness").

## He restoreth my soul

Psa. 19:7 marg; 51:10-12; 85:4-7; 119:176; Job 33:30; Jer. 32:37-42; Hosea. 14:4-9; Micah. 7:8, 9, 18, 19; Luke 22:31, 32; Jer. 31:8-10.

## He leadeth me in the paths of righteousness

Psa. 5:8; 31:3; 143:8-10; Prov. 8:20; Isa. 13:16; Jer. 31:8-10.

## For his name's sake

Psa. 79:9; Ezek. 20:14; Eph. 1:6.  
 Through the valley of the shadow of death  
 Psa. 44:19; Job 3:5; 10:21; 44:17; Jer. 2:6; Luke 1:79.

## I will fear no evil

Psa. 3:6; 27:1-4; 46:1-3; 118:6; 138:7; Isa. 12:19; 1 Cor. 15:15-57.

## For thou art with me

Psa. 14:5; 46:11; Isa. 8:9, 10; 43:1, 2; Zech. 2:3; Matt. 4:22; 1:23; 28:20; Acts 18:9, 10; 2 Tim. 4:22.

## Thy rod and thy staff they comfort me

Psa. 110:2; Micah. 7:14; Zech. 11:10, 14.  
 Prepare a table for me in the presence of mine enemies

Psa. 22:26, 29; 31:19, 20; 104:15; Job 36:16; Isa. 25:6; John 6:53, 56; 10:9, 10; 16:22.

Thou anointest my head with oil (Heb. "makest fat")

Psa. 45:7; 92:10; Amos 6:6; Matt. 6:17; 2 Cor. 1:1; 1 John 2:20, 27.

## My cup runneth over

Psa. 16:5; 116:13; 1 Cor. 10:16; Eph. 3:20.



Goodness and mercy shall follow me all the days  
of my life

Psa. 30:11, 12; 36:7-10; 103:17; 2 Cor. 1:10;  
2 Tim. 4:18.

I will dwell in the house of the Lord forever

Psa. 16:11; 17:15; 73:24-26; 2 Cor. 5:1; Phil.  
1:23; (Heb. "forever to length of days" see Psa.  
21:4).

GEORGE B. ALLDRIDGE.

### AN APPEAL FOR INDIVIDUAL LOYALTY

My dear brothers and sisters of the faith of the  
divine sonship of Jesus the Christ:

This appeal is to you; will you act at once? I  
have written twelve letters to those that I  
thought more capable than myself to handle such  
a grand subject, but so few have answered that I  
feel it my duty to write through The Restitution  
and say to the watchman on the walls of Zion:  
"Cry aloud, and spare not." I fear some have for-  
gotten what God told his good prophet Ezekiel  
to do, and if he did not do it, what the result would  
be. Please read Eze. 33, then ask yourselves, Am  
I doing my duty? and if you have not, do it now,  
for it is high time that the church of the living  
God shake off the shackles of Antichrists and  
stand alone for God and his only begotten Son,  
who gave his own life blood to redeem a world sold  
in sin. Dear brethren, I feel like some are dis-  
honoring the God that we pretend to love and wor-  
ship whenever we allow ourselves to fellowship  
with anyone that does not believe that Jesus was  
divinely begotten by the power of the Highest.  
As for me, I make the divine Sonship of Jesus the  
corner stone of the test of fellowship, and I want  
to ask how many will give me their hand; for dear  
ones in Christ, it means much to have the saving  
faith, and then stand for it.

We are surely living in the testing time of this  
age. Remember that the trial of your faith being  
much more precious than of gold, though it be  
tried with fire, might be found with praise, and  
honor, and glory at the appearing of Jesus Christ.

O brethren, think of that day so near at hand!  
Let us each examine ourselves, and see that we  
are loyal servants. Jesus has told us so many  
times that he was God's Son;—yet some will say  
you can not find one place in the Bible that he ever  
said he was the Son of God! For this claim he  
was nailed to the cross (Mark 14:6). "Again the  
High Priest ask him, Art thou the Christ, the Son  
of the Blessed? and Jesus said, I am, and they all  
condemned him to be guilty of death." "Dost  
thou believe on the Son of God" (John 9:35)?

In Matt. 3:17, after Jesus came up out of the  
water a voice from heaven said, "This is my be-  
loved Son, in whom I am well pleased." Again,  
on the mount the same voice said, "This is my be-  
loved Son, hear ye him!" In Mark 12:6 again,  
God calls Jesus his Son. Having therefore one  
Son, his well beloved, he sent him also last unto  
them, saying, "They will reverence my Son." This  
severs him from all human messengers.

But once more I want to call your attention to  
John 12:20: "Then were certain Greeks among  
them that came up to worship at the feast. The  
same came to Philip and desired his saying, Sir,  
we would see Jesus. Philip cometh and telleth  
Andrew, and again Andrew and Philip tell Jesus."

Now note the answer, for Jesus did not receive  
these Gentiles. Why? Because he knew he must  
be lifted up on the cross as the great sacrifice for  
sin before the Gentiles could be offered salvation  
through his name. So in verse 23 his answer is,  
"The hour is come that the Son of man should be  
glorified." Note that as Son of Abraham he  
always addresses himself as "Son of Man," for as  
seed of Abraham he came as a sacrifice for sin, of  
which Isaac was a type. Then he says to Philip  
and Andrew: "Except a corn of wheat fall into  
the ground and die, it abideth alone; but if it die it  
bringeth much fruit." Do you catch the thought  
here? Next verse he says: "He that loveth his  
life shall lose it, and he that hateth his life in this  
world shall keep it unto life eternal." He seems  
for a time to be in strait betwixt two, for in verse  
27 he says: "Now is my soul troubled, and what  
shall I say? Father, save me from this hour, but  
for this cause come to this hour. Father, glorify  
thy name. Then there came a voice from heaven  
saying, I have both glorified it, and will glorify it  
again. The people that stood by and heard it said  
that it thundered; others said that an angel spake  
to him. Jesus said, This voice came not for me,  
but for your sakes."

This is a very deep subject, and what solemn  
thoughts have filled my mind while I have been  
trying to call your attention to it! May we rever-  
ence the great God, creator of heaven and earth,  
and honor his only begotten Son above all the sons  
of men, and make his divine begotten a test of  
fellowship.

MRS. CLARK McCLELLAND.

### REORGANIZATION OF THE ISOLATED SOCIETY

An Appeal and An Explanation  
To the Brethren scattered abroad;  
Greeting:

"Hear this all ye people" (Psa. 49:1).

We come before you with a very important  
matter, and we earnestly desire each and every  
one to listen attentively while we talk to you for  
a few moments.

Dear ones, is it not apparent to all that we are  
nearing the goal, for which we have so long  
waited? Then when the Master comes, how will  
he find us? Idling away our time, indulging in  
bitter envying, confusion, and every evil work  
(James 3:16)? No, brethren; we hope not. We  
hope you are enbued with the wisdom which  
is from above, "Which is first pure, then peaceable,  
easy to be entreated, full of mercy and good fruits"  
(James 3:17). James here tells us that they are  
pure and peaceable, gentle, easy to be entreated,  
full of mercy and good fruits, without partiality,  
and without hypocrisy, have wisdom which is from  
above.

Now my appeal to you now is in the interest of  
a great and noble cause. Listen then, to my peace-  
able and gentle entreaty and appeal. James tells  
us not to "lie against the truth." He says that such  
wisdom descendeth not from above, but is  
"earthly, sensual, devilish." It seems to me this  
is enough to cause us to think and to ask ourselves,  
Which of these two wisdoms have I? for our  
actions alone will decide. We must lay aside per-

sonal feeling and boost together a good cause.

Three years ago, while in the South, I made the discovery as I traveled from place to place, that our membership was largely isolated; I also made the discovery that in most cases these good brothers and sisters were doing nothing practically for the cause. Not because they have not the will, but because they have no system.

The thought came to me that it might be possible to organize these people and get them upon a working basis. I thought out a plan, and while at Buffalo, Texas, talked it over with Bro. Watt, as he was isolated himself and much interested in the move, and he approved of the plan. While I was thinking this out a sister, if I remember rightly, lived in Denver, who felt her isolated condition and the sense of loneliness, as nearly all such do, which prompted her to write to Bro. Huggins, advocating the same thing. At the same time I had written Bro. Huggins, telling him of my discovery and plan. So when he published this sister's letter, he added editorially that he thought Bro. Adams was working on just such a plan.

When this plan was conceived, it was apparent that it would not put itself into definite form: Someone would have to put it into working shape. So when I returned home after four months of labor in the South, I went to Blair, talked my plan over with the little body there, which resulted in a temporary organization. This temporary organization was necessary in order to create the permanent organization. We drew up a constitution, selected our officers, and then our work was done; and our temporary organization no longer existed. The constitution, the names of the officers, etc., were published, and everything was in shape to go to work. The brethren began responding nicely, and soon quite a sum was collected to start the work.

But just here, where all should have worked together, opposition set in; an other organization met and tried to make a move, along similar lines. To prove that were working for the good of all, and in fact the thought never entered our minds of making this organization serve the interest of any certain people, faction or paper. The officers were selected so as to represent the widest territory: Nebraska had the chairman; Texas the vice-president; Missouri the secretary; and Oklahoma the treasurer.

We mention this because it has been circulated that this organization was formed to favor a few, and this report has greatly hindered the work. The committee who had this work in charge determined to send only men of unquestioned character and fidelity to the truth. And we ask you in all candor, if this was not the only way to safeguard the work, the truth, and the brethren whom they were serving? The chairman never refused to send out an evangelist because she approved of a certain one; but because she disapproved of certain others, and felt that she could not trust them with the truth. This caused a difference of opinion among the officers, and then the work stopped. Wrong interpretations were put upon the motives and actions of the ones conducting the work. Strife and division ensued, then, of course, as James says, "every evil work."

But brethren, we are willing to face our Master

with the statement, that so far as we are concerned we never took any part in the work when we did not have at heart the good of all in view. I am equally convinced that sister Free, the president, never had an impure motive in anything she did. If we are not right ourselves, it is the easiest thing in the world to see evil and impure motives in others.

Now as isolated work has signally failed on this account, I have been appealed to reconstruct out of the ruins another organization. This I can only do with your co-operation.

Sister Free was chosen in the first place to fill the position of president because of her wide experience, and because she had those around her capable of giving wise advice; and her loyalty to the truth and belief in a godly life eminently fitted her for the place she was chosen to fill. We still believe she possesses all these qualities, and no one can or would serve the isolated better than she. She will serve you all to the best of her judgment, and will send out men regardless of favor where devotion to the truth and character are equal. Men will be sent out to gather in and to build up—not to slander and tear down.

The object of this organization was not to hire a certain evangelist, as any one could see by reading the constitution: The object was to gather money together and then find places where they needed meetings, and send the man fitted for the work nearest the place, when it could be done with the object of saving expense.

Just here some one may ask how it came about (in fact, it has already been asked), that I went to Washington to baptize some people when other men were much closer and could have gone with much less expense? This, we admit, could have been done. And in making this appeal we think an explanation is due all, so everything will be clear. If any blame attaches to anyone in the above case, it is to those people who play loose with the faith. When four people in Washington desired baptism, a sister wrote me for the names of preachers near them that could do the work. I sent her several names, she wrote these, and examined them in the faith, "tried the spirits," and found some of them wanting; those that were considered sound, could not come. So they appealed to me, and at their own expense, after every other effort had been made and failed, I went, not using a cent of the money belonging to the isolated organization; and Nebraska paid for my time. We think it best yet to have these brethren organized and send their money to one center. Then where meetings are wanted men can be selected to do the work with an object of saving as much money as possible.

Now, brethren, let us look at this from the true stand point. Jesus said: "My words will judge you, in the last day." Then he inspired his apostles to say, "All speak the same thing;" "Be of one mind;" "Walk by the same rule." Now what would you think if your officers should send out men of different minds, speaking different things, and walking every man by his own rule, ignoring entirely the above scriptures? What does it mean when it says "Contend earnestly for the faith?" Could your officers be true to God and to you, and not heed these injunctions? No, dear ones. If

you are going to work, we must work harmoniously and with one mind and one purpose.

I could not think for a moment of helping to get you upon a working basis, without keeping in mind the truth we love and aim to safeguard; and if you cannot help on this basis, then we will have to part company. God expects me to be faithful, and I could not indorse an officer who had charge of your work who would be unfaithful to the truth. When they send out men to preach to you they must keep in mind 2nd Tim. 2:2, which says: "And the things that thou hast heard of me, among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." Upon this basis, then, God will bless you and your officers, and those whom you send out. Now we believe we can place your work in the hands of just such faithful ones. I do want to see this work succeed, and so far as I am individually concerned, I can only promise to help you out where it is convenient, as I have all I can possibly do. But we are all one, and Nebraska has always been very liberal, and might occasionally let me give you a meeting somewhere.

Now, dear isolated ones, we have chosen for your secretary, a sister whom you will be proud to own, whose devotion to the truth is unquestioned, filled with the spirit of love, and will perform the work in a devoted and sincere manner: Sister Rose Storjohann, of Phoenix, Nebraska. She will take your pledges for this work, book your names and addresses, and the amount pledged, and turn it over to the treasurer. The work can begin at once. Now don't hesitate; let every isolated member sit right down and write sister Storjohann, sending all you can for this work. Send what you can at once, and tell her what you will give for the year; then you can pay it at intervals. I believe if you take hold of this work rightfully, it will be one of the largest works among us. Don't let us confine our membership in this organization just to the isolated ones. Let every one who reads this, sit down and write to the above address, and send a donation to this work. We will publish the constitution again as soon as possible.

Now brethren, the work is in your hands. Let us remember these lonely ones, and all give a little to this work. Each of you isolated ones can contribute your mite, and have a part in the work, whether you ever get a meeting or not. It is your duty to help send out the gospel. This is one of the objects of this move, that you might have a place to send your offerings to the Lord's work. Let us flood sister Storjohann with our offerings. Who will be the first? If necessary make a few sacrifices to increase the size of the fund.

In conclusion we may say this organization belongs to the isolated members every where regardless of locality, and should have the support of every member of "The Church of God" and every paper published among us. Cut out sister Storjohann's address and paste it somewhere where you will not lose it. May the Lord bless you and assist you in this work, and prompt you to act quickly and earnestly.

Your brother in the work,

ALMUS ADAMS.

## WILL GOD HAVE ALL MEN TO BE SAVED?

It is often said that God will have all men to be saved and come unto a knowledge of the truth. You ask the question, "Saved from what?" The answer is, "Adamic death." The text quoted as proof reads: "For this is good and acceptable in the sight of God our Savior; who will have all men to be saved, and come unto a knowledge of the truth" (1 Tim. 2:3, 4). The assertion is often made that "saved" in this text is a salvation from Adamic death. But let us see if this is so.

Does "all men" mean every human being that ever lived, does live, and will live? The answer usually is "all means all." Then if God will have all men saved from Adamic death, and then "Come unto a knowledge of the truth," none can now have a knowledge of the truth. If we now had such knowledge we would not have to come unto it in a future time. Then if this understanding of the text is true, and those who make the assertion that the salvation is salvation from Adamic death state a truth, they have reached the knowledge of the truth too soon! Are they a part of the "All men?" If so, must they not wait to explain the text till they are saved from Adamic death, and have come unto the knowledge of the truth?" If all men does not include certain individuals, themselves for instance, then those who use this text must give it up as proof that every heathen, Indian, Hottentot, and South Sea cannibal is to be raised to life and be made to know the truth afterwards. Do not Christians of our day, and did they not of the Apostolic age, know the truth? If the apostles did not know it, Jesus was all at sea when he said: "Ye shall know the truth, and the truth shall make you free." Paul said, "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2). Paul being "the Lord's free man," knew the truth. Then he will not come unto a knowledge of it after being saved from Adamic death. And he must be excluded from the "all men," or our friends are misusing the text.

Again, "God, who will have, etc.," makes the text as positive as is possible. Language could not be more positive. Then if God will have all men to be saved and come unto a knowledge of the truth, he will have them do it; and it makes no difference how much one desires and strives to reach said knowledge now—he will not reach it, because "God will have" him reach it after his salvation from Adamic death, not before! The text does not state that God will have some of the "all men" come unto a knowledge of the truth and then be saved from Adamic death, but to the contrary, if Adamic death is alluded to at all. So this text would teach that none can come unto a knowledge of the truth till after said salvation. The text amended by the words, "from Adamic death," will not fit even the theory that it is often used to prop. If one of the "all men" is saved from Adamic death for future trial and probation, then all are, for it says the same about "all;" no exception here.

But one may ask, "If it is not salvation from Adamic death: what salvation is here alluded to by Paul?" Let us see. The words "Will have come" are from one Greek word, which is defined by lexicons to "desire or will." We find Campbell and McKnight, Dodridge B. Wilson, J. Rotherham, the

American and English revisers, J. Murdock, Young, J. Wesley, and a host of others translating with this meaning. No late translation says "will have," but "desires," "wills," etc. Now the question is this, Shall we stand by the scholarship of the world, or by the one text of the Common Version? If we shall take the text as given by the Common Version and take no heed to the lexicons and other translations, why? Can it be proven that the Common Version is the only simon pure? Those who quote this text should explain why they are so partial to King James. We often see it quoted and used for the purpose of proving that every heathen will have a chance to be saved in a future age; it says the Christian, or vilest sinner, "all men." And if it teaches future probation for one man, it teaches the same for "all," and hence, proves too much. Let us accept the text as the lexicons define, then all is clear, "God wills, or desires that all men should be saved," but all will not be saved. Some were told by our Saviour, "Ye will not come unto me that ye might have life." The text has no more reference to Adamic death than it does to the moon. Paul told Timothy in this same epistle to "Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee."

Paul, then, teaches Timothy that now is the time to be saved, and cautions him to teach the true doctrine, that those who heard him might also be saved; but if they are to have a chance in a future age, would it make very much difference to give them the truth? They would get it any way, sometime, somehow, before they would be destroyed. In some cities God told Paul, "I have much people;" others Paul was forbidden to visit in his mission tours. Now the question is this, Would not a heathen, who is to be saved in the millennial age, be as much one of God's people as one who was to be saved in the Christian in the days of Paul? If not, why not? It is claimed that just such people as Paul was forbidden to go to, will have the millennial opportunity, and many of them will be God's people. God then should have said, "I have much people in this city that will be saved now; but in as much as also I have much people for future probation after resurrection, I am saving them for you to convert in the next age. I will have them all come unto a knowledge of the truth whether they desire to or not." Then we could weave into our text "Adamic death." But as it is, we should shun such falsely founded hope for those of whom Paul said, "They are without God and without hope." Now is the day of salvation for the people of this age. God commissioned his apostles to "Go into all the world and preach the gospel to every creature. He that believeth (the preached gospel) and is baptized, shall be saved and he that believeth not shall be condemned" (Mark 16:16). Did God desire that his gospel should be sent out to keep people from a better opportunity in a better age, when satan is bound, and sin restrained to a great extent? The theory that teaches future probation for those ignorant heathen would have to say "yes;" because they contend that those who are offered an opportunity now will have none then. Perhaps the trouble at the advent will be this: "You did not teach those

whom I sent you to teach. Now they are lost, and you ministers, too, are lost; because you did not do your duty." May we not find it so? May God help us to "Work while it is day."

J. J. HECKMAN,

### THE BAPTISM OF THE EUNUCH

Frequently I meet people who ask, "How could the eunuch have been baptized by immersion, in a desert?" They seem to think that inasmuch as the word "desert" was used by the writer, that it was a barren waste. But the truth of the matter is, there is absolutely no "barren waste" between Jerusalem and Gaza.

"But an angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza: the same is desert" (Acts 8:26). The word "desert" here, instead of denoting a "barren waste," simply shows that the place was uninhabited. Let us examine the word as it is used in the New Testament.

"And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past: send the multitude away, that they may go into the villages, and buy themselves victuals. But Jesus said unto them, They need not depart; give ye them to eat. And they say unto him, We have here five loaves, and two fishes. He said, Bring them hither to me. And he commanded the multitude to sit down on the grass, and took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude" (Matt. 14:15-19). John, in recording the same event (ch. 6:10), says: "And Jesus said, Make the men sit down. Now there was much grass in the place." The word translated "desert" in these passages is the same word that is translated desert in Acts 8:26. Therefore, this word cannot always mean a "barren waste."—Sel.

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ROBERT G. HUGGINS, Editor.

VOLUME 67.

AKRON, O., AUGUST 17, 1915

NUMBER 37

## WARS AND RUMORS OF WARS

And is it not a haunting dream? Can it be true

That nations claiming to believe in him whose name  
Breathes forth the breath of peace should take the sword,  
and through

The blood and gore of battle strive for greater fame;  
Should trample down the verdant fields and leave a trail  
Of desolation and despair? If it be true,  
Then it will mean that Christians nations all must fail,  
Or can we yet again in men our faith renew?

Two thousand years since that glad song of peace. Now  
this

Great war of wars! A proof, you say, that Jesus' plan  
Of peace has failed? Did love fail with a traitor's kiss  
Or life fail in the sepulchre? The Son of man  
Can never fail. "The scripture needs must be fulfilled;"  
The strife of nations he foretold, and this old world  
Must hear the roar of warring cannon yet unstilled,  
And see the flying flags of foe to foe unfurled.

Then he is coming, praise his holy name. And soon  
The sound of his dear voice shall bid the nations cease  
Their strife. Perhaps at morn or eve or busy noon  
He'll come; but he is coming with his perfect peace.  
Then let us pray, "Thy kingdom come, thy will be done,"  
And watch and wait for his return. The peace of men  
Must ever fail. So come, Lord Jesus, blessed Son  
Of God! Return, return, bring peace that shall remain.  
A. S. REITZ.

## "I PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD"

(1 Thess. 5:21)

Are You Right?

No. 1

Dear Friend:

Since changing my views from the generally accepted "Orthodox" view of the Bible, to what is termed the "Conditionalist" view of the Bible, I have for many years been shunned by my so-called Christians, refused fellowship and communion with them, and have both been called "a dangerous man" and treated as such. And why?

I am convinced the chief ground of your contention lies in the fact that we do not believe the Bible teaches "sudden death, sudden glory;" that "the righteous at death do immediately pass into heaven," or that the ungodly begin to endure the pains of eternal torment.

I would ask you therefore to seriously consider the question: Are you right? And would press upon you the great importance of proving your position. In this connection let me earnestly call your attention to three or four remarks which I believe are worthy of your whole hearted study:

1. In my case, in my own personal life, every natural tie was a strong inducement to retain my "orthodox" views. My parents are aged and respected missionaries of the China Inland Mission; two brothers are in the same Mission; my most

loved relatives, and relatives by marriage, are all of the "orthodox" faith; and many of my old and tried friends are of that persuasion. To many of these I know that my change of faith was and still is a sore trail. For nigh 30 years they had known and loved me. They felt it, and felt it keenly, and it seemed to them, as it more than once seemed to me, that I was deliberately standing in the way of my own prospects in life. Surely when such interests are involved, when the struggle is not only with your duty towards those who have claims on your affections—your parents, brothers, and friends—but when the matter touches your own family, and your own business life, that indeed is a testing. Surely such a life is not entered into without counting the cost, and making certain that your faith is the faith of the word of God, and that you have followed its injunction to "prove all things," be the consequences what they may. Reader, have you followed Paul's commendation: Examine yourselves whether ye be in the faith; prove your own selves" (2 Cor. 13-5).

2. If you were asked what is the one fact what differentiates Christianity from every other existing religion, what would be your answer? There is much talk now-a-days of taking the good out of all religions, and finding a common basis, putting them all on much the same level. Is this a fair way to treat Christianity? I am afraid many people think it is, because they themselves have an inadequate idea of what true Christianity is; they have not realized yet what is the fundamental difference between it and every other system. Christianity is not merely a code of morals, a standard of living, or a system of rewards and punishments: It is more. If, as many suppose, and is often quoted to me, "it is good living that counts, not doctrine," then Christianity has no vital point of difference from many other systems of religion; and in that case, not even the missionary has any right to carry his teaching to supplant others, in the face of strong opposition. The fact that a missionary does so under such circumstances, is his proof that doctrine does matter; and most professing Christians would be surprised if they made a little study of the Bible on the subject of doctrine.

To come again to the question, what is it that makes the vital, the one essential difference between Christianity and all other religions? What is the basic fact? Is it not the resurrection of Jesus Christ from the dead? Surely it is. Have you ever tried to grasp the real significance of this wonderful fact? No other system has ever come more near it in high ideals that that which it

Dragon Bible College  
Oregon, 11/2/15

superceded, viz., Judaism, yet Paul tells us in his letter to the Hebrews that "by reason of death" the priesthood could not continue; and he points out very clearly that herein lies the superiority of Christianity, for says he: "Wherefore he (Christ) continueth ever, he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Hebrew 7:25). Here, then, is the difference: all others failed "by reason of death," but Christ who had died was now a living Savior (Rev. 1:18 R. V.), because God had raised him from the dead to die no more. Have you ever noticed that this argument of Paul's fails entirely, if the Virgin Mary, Confucius, Mohammed or any others who have died, are now living? Moreover, if they are living now, surely the whole doctrine of resurrection is false, for they certainly had no such resurrection as Christ! Follow fearlessly this argument of Paul's and you cannot fail to see the tremendous difference between Christ, who is a living Savior, and all others who are dead. This, then, is the answer to the question. What is the one fact that differentiates Christianity from every other existing religion? It is the fact that Jesus Christ is now alive for evermore, and he offers everlasting life (life that lasts) to those who believe and follow him. He promises to raise them up at the last day.

3. My third point is a negative one. We have just been considering the positive fact of the resurrection of Jesus Christ, and all, I believe, admit that it is the vital foundation doctrine of Christianity. What I wish to point out now is the important truth, the inevitable conclusion which this fact of all facts proves, viz., its opposite. Supposing God had not raised Christ from the dead! The consequences in such a case are too awful to contemplate, and rise up in hurried confusion before ones mind; but some of them ought to be faced; indeed, some, if not all, will have to be faced some day. The sooner they are considered the better for us, and the more we shall be established in the truth set forth by such a background.

The principal and most important point forced upon us by such a contrast, is that in such case Christ would have remained dead. There is no getting away from so logical a conclusion; and the results of this fact will astonish many of us, as it confronts us with opinions and beliefs we formerly held to be true, for a fact once established cannot be overthrown, but itself overthrows falsehood.

4. Having arrived at such a momentous conclusion, let us see how it affects certain supposed truths.

(a) If "Christ died, and was buried" and would have remained in that condition in the grave unless God the Father had raised him to life, how can the case be different now with those who today die and are buried? The answer to this is the strongest argument against Roman-Catholicism, prayers to the dead, and many other delusions. The unscriptural dogma of the natural immortality of all men is responsible for one of the most awful libels against the character of a Holy and Just God. I refer to the doctrine of the Eternal Torment of the wicked. Were I to quote some of the writings of Revs. C. H. Spurgeon,

Jonathan Edwards, Grant and other notable ministers, the moral sense and reason of most people would be terribly shocked did such awful language occur in connection with anything else but religion! There is nothing in heathendom to surpass these sayings for brutality; yet the moral consciousness of most professing Christians has become so benumbed in this matter that actual feeling seems to have gone almost together. Some say the day for these awful teachings has passed, and that the doctrine is not taught. Would to God it were so; but what of the following article which is required to be signed once a year by the officers and teachers of "Rev." Dr. Torrey's Institute at Los Angeles, California:

"Art. XI. All those who persistently reject Jesus Christ in the present life shall be raised from the dead, and throughout eternity exist in a state of conscious unutterable, endless torment and anguish." Surely he is a bold man, or a thoughtless one who can year after year, subscribe his name to this!

Dr. Torrey dare not in framing this article use the word "live," instead of the word "exist," because he well knows he would be flatly contradicting God's word—which only gives everlasting life (life that lasts) to the righteous. Can Dr. Torrey or any of the many prominent men associated with him, explain the difference between "Everlasting conscious existence" and everlasting life? We challenge him to do so, and we scarcely believe even Sir Oliver Lodge would make the attempt; for no person can have everlasting conscious existence without having everlasting life. There is no consciousness without life.

Some years ago, when visiting England, the "Rev." Dr. Torrey persisted in preaching this doctrine of eternal torment in every city visited. An honored and gentlemanly Birmingham banker took this matter up with him enclosing my tract, "Friendly Words." The tract was returned with a short but vehement reply, which was forwarded to me. This resulted in a lengthy correspondence between the learned Doctor and myself. He was requested to allow the publishing of this correspondence, but refused. That correspondence still awaits his permission at the office of more than one paper, and I have no doubt the Editor of *The Restitution* will willingly allow Dr. Torrey any space required, provided he can prove his article to be scriptural. The very wording of the article shows that Dr. Torrey recognizes resurrection is necessary to any future existence, and he virtually charges God with the deliberate act of raising the ungodly, and making them immortal for the express purpose of eternal torture being inflicted upon them. Strange to say, many are found willing to support this terrible dogma, casting the blame on God rather than wound or offend the human authors. God's own word distinctly states the wicked shall "perish," "be destroyed," "be consumed," etc. It uses the strongest terms available to express this contention. Orthodoxy uses these exact words and phrases to deny the wicked can perish or be destroyed. They certainly cannot express their belief in Bible language.

R. H. JUDD.



## A LETTER TO A FRIEND

## Letter No. 2

Subject: The Kingdom of God

Division No. 2. Territory and Capitol City.

We found in the first letter that Jesus preached the gospel of the kingdom. The record does not show, however, that he originated this gospel, but came as a witness of it, speaking the very words which his Father gave him to speak (John 12:49-50). The origin of the plan, then, is with God; so we go back to Gen. 3:15 where God makes his first promise to mankind. We read, "it" (the woman's seed) shall bruise the serpent's head." This promise, whatever may be its meaning, indicates two facts, viz: that there is a seed to come; and that the bruising of the serpent's head shall be accomplished by this seed. The words, "It shall," make it a definite promise to mankind. We also see here that there was a purpose with God at the very beginning; this is one thing that will help us if we remember that God is omnipotent. He did not experiment with a plan, then have to dispense with it and try another. "He declared the end from the beginning" (Isa. 46:9, 10).

About 1566 years later, of which time little is told us, we find the condition of the inhabitants of the whole earth is summed up in Gen. 6:5. The margin says the Hebrew means: "the purpose and desires of the heart were only evil continually." It was this terrible condition that brought about their destruction by the flood; but did this catastrophe upset God's purpose? Not at all. Noah was a preacher of righteousness, and about 367 years after the flood God selects and makes known his plan to Abraham. Please turn to Gen. 12:1. God first directs Abraham to leave his father's house and go to a certain place, "unto a land that I will show thee." And now follows this promise to Abraham: "I will bless thee and make thy name great, and in thee shall all families of the earth be blessed." Verse 5 shows us that Abraham believed just what God said, and proved his faith by doing what he said; we read "he came into the land of Canaan."

In Gen. 13:14 God tells Abraham (and he was now dwelling in Canaan, verse 12) to look at all directions of the compass, and promises to give him all the land which he sees, "and to thy seed forever."

Gen. 15:7. We see here the promise did not grant this land to Abraham to live in only, but is "for an inheritance." Verse 18 makes the place named still more definite by giving the boundary lines: "From the river of Egypt unto the great river, the river Euphrates." God declares this covenant shall be made an everlasting covenant" (Gen. 17:7). In verse 8 the inheritance is shown to be "all the land of Canaan," and given to Abraham (to which his name is now changed) "for an everlasting possession."

In addition to making these statements as promises to Abraham, God enters into a covenant (or agreement) to fulfill what he promises: and still in addition to this, God makes a sworn statement (Gen. 22:16) that they will be fulfilled. We know business men do not say they will do a certain thing, then make a bona-fide agreement, then swear to their statement before a notary

about a matter of trivial importance; and much less would the Creator of all the earth do so. If then, these promises were considered of such importance by God, their fulfillment must be a matter of grave import.

By referring to Gen. 13:18, and other records we find that Abraham, although having plenty of means, dwelt in the land of promise in tents, moving about from place to place. When Sarah, his wife died (Gen. 23:2), he confesses to the sons of Heth that he was "a stranger and a sojourner among them." And this chapter records his purchase of a burying place for his wife and himself, paying four hundred shekels of silver for it (verse 15). Then we read Abraham died and was buried there (Gen. 25:8-10).

Look at Stephen's inspired account in Acts. 7:5: "And he gave him none inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him." We see conclusively that the promises have a farther reaching significance than any fulfillment in Abraham's time, and that we must look elsewhere for the solution. So by turning over to Paul's explanation we find: "And the scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." Now we see just what we have been reading in the promises to Abraham: they are the gospel. And further, in verse 16 Paul tells us just what the promise meant. "He saith not, and to seeds, as of many, but as of one, And to thy seed, which is Christ." We have then an everlasting covenant embracing promises which are made to Abraham and to Christ, according to Paul.

By Hebrews 9:15 we see that Christ is the mediator of the New Testament (or covenant); and if the 15-16 and 17th verses are carefully compared, we see that Christ's sacrificial death ratified, brought into force, those very promises made—the covenant, and by this means "they which are called might receive the promise of eternal inheritance" (verse 15). Now turn over to Heb. 13:20. Read it slowly. We find here that the everlasting covenant is one and the same as the new covenant (or testament) spoken of in the 9th chapter; and we also see that the resurrection of Christ himself was by means of the sacrifice (Christ's) which made effective God's covenant. Again, referring to Gal. 3:13, 14 we find that Christ died "that the blessing of Abraham might come on the Gentiles through Jesus Christ."

In Genesis we found that Abraham died; now in order for him to enjoy an eternal inheritance he must himself have eternal life; we are not then surprised to hear Jesus saying to the Jews: "Your father Abraham rejoiced to see my day; and he saw it, and was glad" (John 8:56).

We now have God's oathbound covenant (Heb. 6:17) ratified by the sacrifice of his own Son, who is the heir of the kingdom of God established upon David's throne; heir of the promised land for an everlasting possession, and to whom it was promised to reign over the house of Jacob forever, and of his kingdom there shall be no end. With these facts before us, it is easy to see where the faith which Abraham had shall be turned to sight, and the promises all fulfilled. "For he looked for a

city which hath foundations (a real city), whose builder and maker is God" (Heb. 11:10). And here is the city:

"Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is Mount Zion on the sides of the north, the city of the great King" (Psalm 48:1-2).

And it shall come to pass in the last day, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." \* \* \* \* \* "For out of Zion shall go forth the law, and the word of the Lord from Jerusalem. \* \* \* \* \* Nation shall not lift sword against nation, neither shall they learn war any more" (Isa. 2:2-4).

"Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord" (Zechariah 8:22).

Do we get a glimpse now of a government of strength, of righteousness; with the throne of Christ established in Jerusalem, primarily over the people of Israel in Palestine, but now that God's own Son is ruling, his kingdom is unlimited. God says in Psa. 2:6: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

"He shall have a dominion from sea to sea, and from the river unto the ends of the earth (verse 8; 72:7-11).

Do you see where the British government shall stand (verse 10)?

"He shall be King of kings, and Lord of Lords" (1 Tim. 6:15).

Do we also see where the seed of the serpent (the power of sin and injustice that has ruled the world), receiving the bruise on its head (a death blow) when Jesus, the "seed of the woman," executes righteous judgment in the earth? And we see Abraham raised from the dead and a co-ruler with Christ. Then "in him and his seed all families of the earth shall be blessed." But when may we look for these things? and who to be partakers of these blessings?

JENNIE SALISBURY.

#### TYPE AND ANTITYPE

"For Moses truly said unto the fathers, a Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear" (Acts 3:22; 7:37).

A question might here arise in the mind of an investigator, where Peter and Stephen learned this fact, or who was their author. As Christ and the Apostles were continually quoting from the Old Testament, (very unlike some of our modern teachers) we may expect to find it in some of those writers, as our text says, "Moses truly said." Here then we see they have found it in some of Moses' writings. And what does Moses say there? "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me: unto him ye shall hearken: according to all that thou desirest of the Lord thy God in Horeb in the day of the assembly, saying; let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not. And the Lord said unto me, they have

well spoken that which they have spoken. I will raise them up a prophet from among their brethren like unto thee (Moses), and will put my words in his mouth, and he shall speak unto them all I shall command him" (Deut. 18:15-18).

Moses was the great Prophet of the Old Testament, and well adapted to typify Christ, the great Prophet of the New. It now follows, since we have found that Prophet of which Moses, Peter and Stephen speaks, that we shall also find that likeness of which they all speak so expressly. We shall first notice that Moses was in danger of Pharaoh; for "Pharaoh charged all his people saying, Every son that is born ye shall cast into the river" (Exo. 1:22). Was Christ in any such danger? Yes, for "Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under" (Matt. 2:16). Moses escaped this massacre by his mother; for when "she saw him that was a goodly child she hid him three months" (Ex. 2:2). Christ escaped the great slaughter which Herod was about to make. "For the angel of the Lord appeared to Joseph in a dream, saying, arise and take the young child and his mother and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy him. When he arose he took the young child and his mother by night, and departed into Egypt (Matt. 2:13, 14).

Moses was taken from his hiding to his own home: "For Pharaoh's daughter said unto her (Moses' mother), Take this child away and nurse it \* \* \* and the woman took it and nursed it" (Ex. 2:9). Christ was also taken from his hiding place; for "an angel of the Lord appeared in a dream to Joseph in Egypt, saying, arise and take the young child and his mother, and go into the land of Israel \* \* \* And he arose and took the young child and his mother and came into the land of Israel" (Matt. 2:19-21).

Moses by birth was an Hebrew or Israelite, as can be seen in Ex. 2:11. Christ was also an Hebrew or Israelite, as can be seen by tracing the genealogy related in Matt. 1.

Moses was called the son of Pharaoh's daughter (Ex. 2:10), hence Moses had a right to the same throne upon which Pharaoh sat; and to reign over the same kingdoms which Pharaoh reigned over, and not some other imaginary throne. You will, undoubtedly say, "All this is very true." But let us see if you will be as ready to make the same answer to the antitype. Christ being the son of David (Matt. 1:1,) has a right to David's throne, and to reign over the same kingdom which David reigned over; and not a spiritual throne in the heart or above the skies, or beyond the bounds of time and space. And to this agree the words of the angel unto Mary, saying: "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end" (Luke 1:32, 33).

Moses refused to be king. Paul writing to the Hebrews makes mention of this, and says: "Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to

suffer affliction with the people of God, than to enjoy the pleasures of sin for a season" (Heb. 11:25). Did Christ refuse to be king? Listen to St. John: "When Jesus therefore perceived that they would come and take him by force to make him a king, he departed again into a mountain himself alone" (John 6:15). Why did Jesus refuse to be king? Let him answer: "My kingdom is not of this world" (John 18:36). He also spake a parable: "Because they thought that the Kingdom of God should immediately appear. He said, therefore, a certain nobleman went into a far country to receive for himself a kingdom and to return" (Luke 19:11, 12). Again, Jesus speaking of the end of this age, says: "Then shall the righteous shine forth as the sun in the kingdom of their Father" (Matt. 13:43). Moses "was mighty in words and in deeds" (Acts 7:22). Christ was mighty in words and in deeds (Luke 24:19).

Moses' brethren did not understand him to be a deliverer. "For he supposed his brethren would have understood how that God by his hand would deliver them; but they understood not" (Acts 7:25). Christ's brethren did not understand him to be a deliverer. Hence they cried out, "Away with him, crucify him, crucify him: we will not have this man to reign over us."

Moses "abode in the mount forty days and forty nights. I neither did eat bread nor drink water" (Deut. 9:9). "And when Christ had fasted forty days and forty nights, he was afterward an hungered" (Matt. 4:2).

Moses was in bondage under Pharaoh. Christ was in bondage under Herod. "Moses fled \* \* \* and dwelt in the land of Midian" (Ex. 2:15). Christ "went into a far country" (Matt. 21:33).

Moses went alone when he left Egypt to go to Midian. When Christ left this earth to go "into a far country" (heaven), he went alone.

"The Lord said unto Moses in Midian, go, return into Egypt, and Moses returned to the land of Egypt" (Ex. 4:19, 20). Will Christ return to this earth? Yes, for the type is not left alone here to bear us out on this point. The testimony of the two shining ones is plain upon this: "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 1:11). Again Paul says, "The Lord himself shall descend from heaven" 1 Thess. 4:16).

Moses being destined to deliver and set at liberty the children of Israel who were under bondage, it was expedient that he should go back and deliver them; for they could not go to Moses one at a time, but he had to deliver them all at once. Christ is the promised deliverer; (not as Dr. Watts has it, "Death is the gate to endless joy," for Paul writing to the Hebrews says, that the devil hath the power of death; it is evident that Dr. Watts, and all who take this position, place the devil as their deliverer instead of Christ), who should break the bars of death, and set his captives at liberty, it is very important and essential that he should come back, or his people would remain forever in bondage; but if theology be true, there would be no need for Christ's coming back, for his people are going to him as fast as death takes them. But their spiritual death-tower which they

have built up in their imaginations to get to heaven on, will avail them no more than the tower of Babel which was built for that same purpose.

D. D. PALMER.

#### "David Is Not Ascended Into The Heavens"

What! David not ascended into heaven? Strange, is it not? when we are taught that all good people go to heaven when they die. Was David not a good man? Certainly he was a great and good man, for God said of him approvingly that he was a man after his own heart. Why did he not go to heaven then, if all good men go there? Who can tell? Yet Peter plainly asserts on the day of Pentecost, more than a thousand years after his death, that "David is not ascended into the heavens." He doubtless knew, for we are told that he spoke upon that occasion as he was moved by the Holy Spirit. Under the circumstances, who can doubt the truth of his assertion? Yet to reconcile it with the popular sentiment that good men go to heaven when they die, is simply impossible. Strange indeed would Peter's words appear to us were we to accept as truth this prevailing notion. But if we content ourselves in believing the simple and authoritative language of the Apostle, and the prophet David's own ideas of man's condition in death as expressed by himself, all strangeness must instantly vanish. David says: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Ps. 146:3, 4). Again he says, addressing the Lord: "Deliver my soul; oh save me for thy mercies' sake. For in death there is no remembrance of thee; in the grave who shall give thee thanks?" (Ps. 6:5). Who would presume from this that he had any idea of ascending to heaven at death?

His hope rested on a resurrection from death; for he says: "God will redeem my soul from the power of the grave; for he shall receive me" (Ps. 49:15). Again he says: "I shall be satisfied when I awake with thy likeness" (Ps. 17:15). Let us not be wise above what is written, but, according to the admonition of the Apostle James, "receive with meekness the engrafted word, which is able to save our souls," and be content to fondly cherish a "like precious faith" with the patriarchs, prophets and apostles.

#### DEVIL BLOWS TENT DOWN

That's Evangelist's Version of Tabernacle Accident  
Evangelist R. S. Lindsay last Thursday night preached on "The Devil" in the big tent tabernacle at Franklin Ave. N. W. and W. 58th St. He called him from the Bible, "The Prince of the Power of the Air." Friday the big tent was blown to the ground. There hasn't been a meeting held since. Tonight the meetings will be resumed. Evangelist Lindsay will preach on "The Earth Made New."

"That tent looked mighty secure, how do you imagine it came down?" the evangelist was asked.

"The devil did it," he replied.—Plain Dealer. July 21.

The greatest friend of truth is time; her greatest enemy is prejudice; and her constant companion is humility.

# THE RESTITUTION

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## EDITORIAL

August 1st A. E. Griffiths, formerly Eposcopalian, was baptized into Christ. Sister Lang, one of our active workers in the truth, first introduced the gospel to our brother's notice.

Bro. N. L. Willard, one of our contributors, with pleasure that he is feeling well enough again to resume writing for The Restitution.

Dating July 25th, John Solmon writes from Salt Lake City, and as his epistle is of such a nature as to interest brethren who scatter literature advocating the truth we call special attention to his letter:

"Last winter I met a stranger in the library in Denver. He handed me two tracts; one was on 'Life and Death,' and the other was 'Can You Believe?' These tracts interested me very much. Your name was on one of these tracts, so I am taking the liberty to write to you. I would like

to read some more of your tracts. I pray that we may be a help to each other in bringing forth the truth, for I have not seen the manifestation of it all."

## ARE WOMEN "THINGS?"

"Editor Western Catholic: May a married layman be elected pope? If so, might he live with his family in St. Peter's?"

Answer: It is possible that a layman be elected pope. But immediately after his election he must receive Holy Order. This evidently makes it impossible that a married man be chosen. It is true that Simon Peter was probably married before he was chosen to be an Apostle, but it is he himself who says: "Christ, we have left all things to follow thee."

In the above quotation, taken from The Western Catholic of July 9, 1915, Priest Foley evidently claims that the word "things" refers to Peter's wife. What does he mean by the implication? Peter's wife was a woman, not an inanimate object.—Selected.

## IMPORTANT MEETING IN LOS ANGELES, CALIFORNIA

The attention of brethren in Los Angeles and Southern California is called to an important meeting which has been called for the 4th Sunday in August, in Taft Hall, 4th floor of Mogart Theater Building, 7th and Grand Ave., Los Angeles. So vital and momentous is the object of this meeting, that none professing the name of Christ can afford to miss it.

## EVANGELISTIC NOTICE

The Lord willing, we will leave home about Sept. 1, 1915, and will pass through the following states: Indiana, Illinois, Missouri, Kansas, Oklahoma and into Texas. Those wishing our services will please address us at Salem, Ohio.

D. C. AND N. B. ROBINSON.

## LAITY AND CLERGY

These are common though unscriptural expressions.

We read in the Bible nothing about the "laity" or the "clergy." Laity, from the Greek word laos, or "people," comprised the whole flock of God, preachers as well as hearers; and the term kleros, "lot," or "heritage," whence the word "clergy" is derived, is applied in scriptures not to superiors and officials in the church, but to the people as a whole, and the elders are commanded to feed the flock of God, not as "lords over God's kleros or heritage, but being ensamples to the flock" (1 Peter 5:3). Hence it appears that the term "laity" included all, ministers of the gospel as well as people, while the term "clergy," in its proper scriptural sense, is also applied to "the flock" or church as a whole, over which those in official position are forbidden to exercise lordship.

One of life's hardest lessons from the cradle to the grave is waiting. We send out our ships, but cannot patiently await their return.



**"LIVING EPISTLES"**

We often say that Christ never wrote but once, so far as we know, and that was in the sand, and that probably a gust of wind soon destroyed the message. But that is true only in a literal sense. He was, in a higher and holier sense, always writing on the hearts and lives of men. As an obedient child in the home, he was writing to all children; as a laborer in Joseph's carpenter shop he was writing a message to the world's toiling masses; as a regular attendant at the synagogue worship he was writing a message of great importance to all Christians. And so of many other messages. He wrote them not on perishable parchment, but on the hearts of men throbbing with love, and in the lives of men mixing with the multitudes, and in their spirit, words and deeds, telling them of their Master. Two of these—Peter and John—during the stormy days just after Pentecost, bore the message so legibly that men "took knowledge of them that they had been with Jesus." The masses are still reading the daily lives of Christians. What shall they read from us this week?—M. M. Davis.

**THE FIFTH COMMANDMENT**

Exo. 20:12

Though the decalogue was done away in Christ, this command was given in Christ's law in an amended form. "Children obey your parents in the Lord for this is right. Honor thy father and thy mother, which is the first commandment with promise" (Eph. 6:2.)

The commandment is: "Honor thy father and thy mother, that thy days may be long in the land." The children here alluded to, were children who could read, or Paul would not have written to them. He was writing to the church at Ephesus; and no doubt was writing the younger members of that body. Children never get too old to obey their parents. We are all children of God; and should obey him as the obedient child obeys its parents.

The words, "in the Lord," also throw light upon our subject. A parent "in the Lord," is a Christian; while one out of him is not. Parents who are believers will always give best instruction and admonition, and it will be safe for the children to obey them. But those not in Jesus may command their children to do very unrighteous acts; they may even command them to steal, swear, and blaspheme God's holy name. Then it would be unsafe to obey them. Some children are taught from infancy to steal, some to swear, and some to dishonor God. Many children never see a Bible in their homes, and are very ignorant of God's word. Parents should have Bibles in their homes and give their children a chance to learn. We should try and do our part toward our children, provoke not our children to wrath, but bring them up in nurture and admonition of the Lord (Eph. 6:4).

We all know it is very easy to get angry and disobey, and we should try to overcome it in our younger days, and try to do God's commandments; for blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the City. In the best of Christian wishes,

DAISY L. HECKMAN.

**THE EARTH**

**Its present and its future, how will it be repopulated?**

The surface of the earth as it is now recognized is divided into three-fourths water and one-fourth land. This is not supposed to include the great inland seas, such as the Mediterranean, the Red and other bodies of water, nor yet our own Great Lakes, nor the mighty rivers which drain the continents, like the Mississippi and the Amazon, and other streams of like nature; for while they do not afford a home for man on the surface of each, any more than on the broad ocean itself, the very fact that the shores of each are inhabited by man, more or less, induces me to number them on the "land side." This is done gratuitously, for every man knows that not one foot of their domain will they give up, except under protest, and this protest is "generally good" and holds it own. But, notwithstanding, I have put these miles and miles of water on the "land side," it only goes to show that the Almighty foresaw the necessity of restricting

satan's power over mankind. So he covered the face of the earth with water, that it availed him but little as compared with the whole.

Then take away the vast ranges of mountains, the Allegheny, the Rocky, the Andes, in South America, the Alps in Switzerland, the mountains of Africa and of Australia, all of which are incapable of culture or habitation by man, except perhaps at their base, and we find that this one-fourth has been reduced to one-eighth.

Then take away the great deserts of earth, the swamps, morasses, bogs and marshes, the impenetratable forests of every continent, and the waste places of the earth generally wherein no man can live, and we find ourselves down to one sixtieth.

Now, take out the frozen zones, the Arctic and Antarctic, in which the poles themselves have been looked upon, but for an hour since their creation, the vast fields of ice and snow that have locked up the treasures of the two continents, and we find ourselves reduced to one thirty-second.

Now, take out the millions of acres alone in the United States, the billions and billions of acres spread over the earth that have never felt the touch of a hoe, or a spade, and where are we? Down to one-sixty-fourth, and even less! I will let it remain at that figure, and yet it ought to be one hundred and twenty-eight, and be not far from right. Bro. Prof. Hatch, in his wonderful book, "The King and the Coming Kingdom," intimates that the earth will have to be made larger in order to accomodate the people of the new world, little realizing the scarcity of earth's present population. It is unnecessary for me to say that I do not agree with the good brother in this, and for two good and sufficient reasons:

1st. It is wholly unnecessary.

2nd. It is a sort of reflection upon the Almighty that he made a mistake. He made no mistake, he corrects none.

Now it is generally accepted as a fact, that there are on this one sixty-fourth of the habitable surface of the globe 1,500,000,000 inhabitants. Now if 1-64 of the earth's surface can support 1,500,000,000 of the race, what would 64 times that number do to fill the whole earth; and mind you, not increase the proportion beyond its present population? One and a half billions multiplied by 64 equals 96,000,000,000 of people, and not a man to spare. I know that Bro. Hatch and all earnest Bible students will agree with me when I say that adding 63-64 to the present habitable surface of the globe, is equivalent to a decided addition to the present size of the planet, and yet without reflection upon the original designs of the Creator. Just think of it a moment and be convinced: When the five great oceans are no more; when the mighty ranges of mountains are razed; when the deserts disappear and "shall blossom as the rose;" when the lost Atlantis shall come up again from its slumber of ages at the bottom of the Atlantic, and bridge once more the watery waste between Europe and America as it once did, thus permitting the animals to safely pass over to the unknown west (how else did they get here?); there will be a territory as large as the two Americas added, capable of holding twice the number of inhabitants that now occupy either or both of them.

It has been hinted that when God foresaw the usurpation of man's legal heritage by satan, he quietly sank the great Atlantis, covered three-fourths of the world's surface with water, erected great mountain ranges, made great deserts, put two zones out of commission, and so reduced the habitable portion of the globe as to leave but a fraction of its former self for the use of satan and his cohorts. He left just enough of the original domain to carry out his will and to provide "seed" for the new earth.

I have said it would take 96,000,000,000 of people to replenish the earth as it is at present, that is, in the same proportion. Now take all those "who die in the Lord;" the earth hath in her womb "a multitude which no man can number." These are adults, or those who have attained to the years of discretion and judgment. But what of the innumerable hosts who will be subjects in the kingdom, and "the children that shall play in the streets of Jerusalem?" There shall be nothing to hurt or destroy in all God's Holy Mountain.

N. L. WILLARD, M. D.

## ARCHBISHOP QUIGLEY COWED BY A WOMAN

(The death of Archbishop Quigley, of Chicago, and the subsequent slush in the Catholic press concerning his "noble" career, brings to mind an interesting chapter in Father Jeremiah Crowley's book, "Romanism—a Menace to the Nation," concerning this Roman prelate.)

On the 15th of June, 1903, Archbishop Quigley, of Chicago, had an interview with a lady by appointment to hear her complaints about certain bad priests. He met her, holding in his hand a bundle of papers which included an affidavit she had made against "Rev. No. 23, A Debuachee" C. P. Foster, Rector, Sacred Heart parish, Joliet, Ill. He looked savagely at her, seated himself at the table, laid the papers to one side and commenced to pound the table with his fists.

"Don't you know," he cried, "that it is excommunication for a lay person to make affidavit against a priest?"

"Whv. no," she said, "I do not."

"Well," he said, "I tell you it is," and His Grace kept pounding the table.

The lady, not at all terrified, drew her chair up to the table, and began to beat time with her hands upon it, saying: "Archbishop, I did not come here to be bullied; I came by appointment to tell you certain things about your bad priests, and I am going to tell them to you! If you persist in pounding the table and yelling, I will pound the table too and scream! You shall listen to me and you had better be a gentleman!"

The Archbishop subsided gracefully, and the good woman told him her tale of truth, made up of experiences with the Catholic Priesthood of the Archdioceses of Chicago running through a period of thirty years.

She said: "Don't think, Your Grace, that the Catholic people are to be scared by threats of excommunication; we have become too wise for that; the so-called excommunication of Father Crowley opened our eyes."

He said, "Did Father Crowley get you to make this affidavit?"

She said: "He did not; but so far as Father Crowley is concerned, I say, God bless Father Crowley! He is a credit to our church, and the Catholic people are proud of him! He is not like a great many others of your clergy here; for instance, he is not like Leyden!" (See "Rev. No. 22, A Seductionist.")

"O my God," said the Archbishop, throwing up his hands, "don't mention his name; I've Leyden on the brain!"

"Very well, then, Your Grace, I will put some more of them on your brain!" and the brave woman called the attention of her Archbishop to certain sinning priests by name.

The Archbishop said, "Oh, that is ancient history! Give me something modern!"

She said: "Is it ancient history when priests are getting drunk in this city every day, misconducting themselves in every shape and form and going under assumed names dressed as laymen?"

"Well," he said, "you may think things are bad here, but they are worse elsewhere; they are worse in Buffalo and many times worse in New York."

She said: "If that is so, that is no justification for our putting up with bad priests in Chicago; we Catholic women have actually built the Catholic churches here, and we are entitled to protection."

He said: "It is the bounden duty of good Catholics to cover up the guilt of their clergy, just as it is their duty to hide the guilt of their parents!"

She said: "What? Do you tell me that if my parents got drunk every day and were dragged out of disreputable places, having their faces battered and heads broken so they needed surgical care, and taken to police stations and kept there several days and every one knowing it, it would be my duty to try to make people believe that my parents were saints?"

"Yes, it is," he said.

"You can't make me believe that," she answered.

She said: "Don't you know, Archbishop, that there are bad priests here?"

"Well, yes," he said, counting upon his fingers, "there are five-six-seven bad priests!"

She said: "You have been here but three months and you have found out seven; when you have been here six months you will probably find out that there are seventy-seven, and more!"

She then asked him how he could reconcile his unkind and unjust treatment of Father Crowley with his treatment of those seven bad priests, leaving them in the enjoyment of their rich parishes with full power to offer up the Holy Sacrifice of the Mass, to hear confessions, and to have the care of souls.

He said: "Well, we must all admit that Father Crowley is a good priest, morally and otherwise, but he has given scandal by exposing the guilt of his brother priests."

She said: "I am positive he has not, because we knew all about those priests before ever Father Crowley came here; to my knowledge a few of the good priests, for many years back, tried to stop priestly misconduct in this archdiocese but they failed, and nothing was done until Father Crowley joined them in their efforts."

He said: "Well, I personally have nothing against Father Crowley! I am ready and willing to give him the very best parish in the archdiocese; his case is now in the hands of the Papal Delegate (Archbishop Falconio), and if the Papal Delegate writes me to appoint Father Crowley to the Holy Name Cathedral, I will do it with as little hesitation as if he were my own brother!"

He then complimented her upon her courage, saying, "you are the nerviest woman I have ever met in my life!"

She said: "I am speaking for at least one thousand Roman Catholic women, and when I come here again I will be speaking for at least five thousand."

The Archbishop, with great gallantry, opened the door for her, and he bade her good-day with a cordial clasp of the hand. This lady was one of the best workers in the Catholic church in Chicago, having labored day and night in its interests, spending her strength and her means without limit. She has especially endeared herself to the poor and to the suffering.—From "Romanism—A Menace to the Nation," reprinted in "The Menace," July 31, 1915.

## FORSAKE

To desert; to abandon; to depart from; to leave. If we forsake the Lord, what is our reward? "I will even forsake you, saith the Lord, I, even I, will utterly forget you, and I will forsake you, and I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten" (Jer. 23:33, 39). "Now therefore fear the Lord, and serve him in sincerity and in truth. If ye forsake the Lord, and serve strange Gods, then he will turn and do you hurt, and consume you, after that he hath done you good: he will not forgive your transgressions, nor your sins: he is a jealous God" (Josh. 24:14, 20). "If thou forsake him, he will cast thee off forever" (1st Chron. 28-9). "The hand of our God is upon all them for good that seek him: but his power and his wrath is against all them that forsake him" (Ezra. 8-22). "They that forsake the Lord shall be consumed" (Isa. 1:28). "All that forsake the Lord shall be ashamed" (Jer. 17:13).

How can we forsake the Lord? By leaving the assembly that worship the Lord according to Paul's gospel. Paul declares that whoever preaches any other gospel shall be accursed (Gal. 1:8, 9). Those that have believed, obeyed and accepted of this gospel are found worshipping "the true God." They cannot forsake God, unless they know him.

How can they know him? By faith. Faith cometh by hearing, and hearing by the word of God. How do they hear the word of God? "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things" (Rom. 10-15). So we find that no one knows God but those that believe and obey "his gospel," and become heirs to the promises that he made to Abraham and his seed: and this gospel (and no other) is the power of God unto salvation to every one that believeth (Rom. 1-16.) If any forsake this gospel "they forsake God," and God will forsake them: will cast them off forever; they shall be consumed; be ashamed.

Can any one know God through man's gospel? No. In order to know God, we must place ourselves in the way of salvation, and no salvation outside of the gospel of Christ. All gospels invented by man are not the gospel of Christ. There is but one gospel of Christ, and there is no division in it; for all believers of it speak the same thing (1st Cor. 1-10). Does God forsake those that reach and believe a man-made gospel? No. He knows only those that come to him through the one gospel: he has only threatened to forsake those that forsake him: and they must know him before they can forsake him. There are many that think they know God, and try to worship him according to their gospel, but the Lord will say to them, "I never knew you" (Matt. 7-23: 25:12: Luke 13-25; 2nd Tim. 2:19). "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of God, I will also forget thy children" (Hosea. 4:6: Isa. 5:13, 16). Here we see the force of the command of Jesus, "Search the scriptures" (John 5:39: Acts 17:11: Isa. 8:20). We must have a knowledge of God, if we become righteous; then we are not forsaken (Psa. 37:25). If we reject God, after we have a knowledge of him, he will

surely reject us. So those that put their hand to the gospel plough must not look back if they expect to enter the kingdom of God, but by the light they have must plough a straight and narrow way clear into God's glorious kingdom. If we now know God, let us not forsake him, and he will not forsake us. But his Son will say to us, "Come, ye blessed of my Father, inherit the kingdom."

E. W. KNAPP.

## BLESSEDNESS OF GIVING

The true believer can not live alone, even in possession of Christ, in this world. If this is all he has and does he will be a spiritual miser. He must impart as well as receive. He must have expression as well as possession. Any genuine emotion first rebels, then sickens and dies at being voiceless and invisible in the heart.

We have seen mocking birds hatched in a cage, and these, as if taught, through some tradition of more genial climes and brighter skies, to which they had been unfettered heirs, at the sight of spring flowers and green lawns, or when hearing the songs of other birds, would beat their wings against their cages, hopping, in the expression of their agony, around the iron circle, pressing their heads between the wires, giving unmistakable signs of how the instinct of freedom still struggled to go into a wider and more congenial home. They never did go out. The little prisoners died within their gratings. And so emotions in the heart, heaven-born, may be restrained within the filthy cage of selfishness, but not of choice, for their first tendencies and efforts are to go forth and to express themselves in acts, and to rejoice in their beneficent effects.

Be careful, Christian, not to restrain these transient longings. Selfishness will beat them back and unwing them: but let the love that Jesus inspires beat at the cage until it is broken, and you go forth in the freedom of God's love. If our hatred struggles to go out in acts of violence, how much more our love must be strengthened by kind acts, and delighted and glorified in the joy it gives.—Presbyterian.

The consideration of a great evil is a sort of remedy against a small one. Aristippus had a house burnt down: and when a friend of his expressed concern for him he said, "I have three houses left yet, and you have but one in all; hence I have more reason to lament your misfortune than you mine."

Genius or talent are certainly not required to find fault: but to give credit where credit is due is indicative of a good heart and sound judgment.

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ROBERT G. MCGUIN, Editor.

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## "THE WORLD KNOWETH US NOT"

1 John 3:1

Here are a few thoughts which may help to answer the question concerning the right for true followers of Christ to work in and with such societies as the W. C. T. U. They have been of help to me, and may be to others. It cannot be denied that the avowed purposes of these various social organizations is for good, and thus can be accounted Christian; for Christ approves of all good, and denounces all evil.

But before we take the step to identify ourselves with an organization, we must satisfy ourselves not only that its purpose and aim are good and Christian, but also that its methods and plans to accomplish their aim are entirely in accord with God. We must not only work to accomplish good, but we must work exactly as the author of all good directs, or else we must fail.

No government or organization outside of God's true church, is working for the betterment of the world according to the plan laid out in the scriptures. Betterment of the world is only another way of saving the world. Universal peace and the millennium is the real goal for which all good intentioned people are striving, either consciously or unconsciously; for if it were not for hope of final success, which would mean the salvation of the world, all such efforts would have stopped long ago. It is one of the points in orthodox belief that the millennium must be accomplished before Christ's return, and the people are trying to bring it about through worldly churches, education, governments, and various other organizations. Thus we see that the world is trying to save itself, and everyone who knows of God's plan of salvation, knows this is impossible. As the individual cannot save himself, so the world cannot save itself. Salvation must come as a direct gift from God through Christ that man may not boast and take pride in himself. God has plainly told us that the redemption of the world must be begun and accomplished in the next age. Man has seen the need of redemption and through ignorance, lacking trust in God and a willingness to bide his time in all things, has taken matters into his own hands, and is trying to rush God's work. True children of God, knowing God's plan and trusting him implicitly and patiently to work it out, will not be found upholding any such effort, even indirectly.

But laying aside the fact that man is working out of time, and supposing for the moment that this age is the age for world-redemption, how about the means employed to reach that end?

That, as well as the time, is clearly designated in God's word. Paul says: "I am not ashamed of the gospel, for it is the power of God unto salvation unto every one that believeth; for therein is revealed the righteousness of God from faith unto faith." This is the means of salvation both in this age and the age to come; for it is the gospel realized into actual facts. That will be the means of salvation in the next age. It is the real kingdom of God, under the direction of Christ and his resurrected saints that is finally to stamp out forever all evil. There is not an organization, government, or educational institution which is working for the uplift of man on a gospel basis.

Since they do not use the God-given power, they must surely fail and be a part of Babylon to go down to defeat. Their leaders do not even know what the gospel is, much less use it as a means to accomplish their purposes.

Christ's loyal workers will stick to the power God has given them, and will use it solely. Its results may be seemingly slow and insignificant as compared to glittering but transitory achievements through man's methods, but they are sure and eternal. Man's method of reclaiming the race is primarily suppression of evil by force and law; and suppression is all they will ever accomplish. Man will never be able to claim the credit for eradication of evil.

God's method of reclaiming mankind is to kindle in the hearts of sinful men the principles of love and faith in him. This is done by means of the gospel. A knowledge of the resurrection (that there is a real life possible after death), and a knowledge of the beauties of the coming kingdom, beget gratitude and love for the Creator, and the amended life results. God begins at the core and root of all evil, the mind of man, and destroys it by having his mind renewed through the hope of his gospel and the pure teachings of Christ. His work is necessarily slow and quiet, but resting on a sure foundation, it can never fail.

Man by means of his laws of suppression, and its accompanying power to beget fear, may succeed in seeming to eliminate some of the evil outcomes of the carnal mind, but his laws can never touch and change the evil mind. God has given us laws, but never as a means to salvation. They serve merely as a warning to us of our danger that we may turn to Christ, and by listening to his gospel, and teachings, have our minds renewed, and the root of evil destroyed. Laws may close the saloon doors, but they can never destroy the desire for strong drink; and as long as the desire remains in man's make-up, intemperance will be in the world, and so on with white slavery and all other evils in

the world.

But realizing that now is not the time of world-redemption, let us be content with the scope the gospel message is intended to cover during this age—that of taking out a people for his name. God's plan develops step by step, and the particular step being taken now is developing an army of perfect workers, who with Christ, will begin the great redemption work when he comes. We must not try to take the next step too soon or we will surely fall. We must wait until we are fit and strong enough to be placed in the broader field of God's work. Our hearts may ache for the multitudes suffering from evil conditions, and we may yearn to help, but we must remember we can be of true service to them only as we serve in the manner prescribed by God through the gospel, and our individual lives lived in accordance to it. Teach lessons of love and faith in God by word and example. That was Christ's method, and must be the method of his followers.

God tells us we must do all things to his honor and glory and in Christ's name. The credit for any good we may accomplish must be traced to God. During the years and years of man's good works, has God become better known and honored among the masses, or vice versa? The so-called church part of the world worships a mythical triune god as vague and unreal as any heathen god. The thousands of the rest of mankind worship no god at all, but self and money. These facts prove that God has not in the past received praise and honor through the good works of man; newspapers show who receives the praise and honor in these days. It is such and such an organization, that has done so much for the people. To be sure God's name may be mentioned in formal prayer, especially on Thanksgiving, but as to receiving direct and unqualified praise and humble gratitude, he surely does not. Man is uppermost in the minds of the sinning, helpless multitude and God has only second place, if any at all.

God has told us the world is to grow worse and worse. To us who know and implicitly believe his word, this is positive proof that organizations, either political or social, will never accomplish what they aim to accomplish. It takes time, energy and money to work in any organization if we enter it for the good we think is in it. Christ's true followers will have none to spare of either on a method of work they know must end in failure. Better one person brought to the light of the gospel and induced to act upon it through its hope, than that our vote should pass a law for world-wide suppression of some evil. The first is for eternity—genuine stamping out of evil; the latter is for a short time only, and is merely suppression.

The question may be asked, Suppose every one should take this view: refuse to vote on just laws and support the various efforts for world-wide betterment. If every one should do such a thing, and at the same time work untiringly for the spread of the gospel and lived lives in accordance with it, the world would be far better off than it is under the present management. Evil would be on a rapid decrease. The gospel is the power of God unto salvation, and is therefore sufficient to meet all needs, if we use it.

Let us not through fear that we may not be

doing our full share, dim the importance and necessity of the gospel as the means of salvation, by identifying ourselves with a body of people or organization which does not even know the gospel, much less give it first place in their methods of work. As loyal supporters of Christ's cause, we must keep the gospel light burning brightly. This we cannot do and remain long a welcome member, to any worldly organization. Plead and urge the cause of truth earnestly and denounce the errors for which they stand, and the cold shoulder is soon turned to you; or more dangerous still, you may be tolerated on the grounds that it makes no difference.

Then there are only two things that Christ's followers can do: Either hide his light under a bushel; or step out alone, his light burning with a brighter and firmer blaze than ever. Let us be found wholly on the side of Christ, politically, socially, and religiously, for his doctrine deals with all three phases of life, and we must choose which we will advocate—that of the world or Christ. The one is true, eternal service to the world; the other only surface service.

MISS ALTA KING.

(Above excellent article may be obtained in an 8 page tract form by addressing Present Truth, St. Paul, Nebr.—Editor.)

#### THE BLESSEDNESS OF MAKING THE GOOD CONFESSION

Jesus replied to Peter: "Blessed art thou Simon, son of Jonas; for flesh and blood hath not revealed it unto thee; but my Father who is in heaven."

That Jesus is the Christ the Son of the living God, that is what the Father had revealed to Peter. But when the Father had revealed this to Peter, he knew that Peter's view of the Christ the Son of God, was, that he as such should be the king of the Jews and reign over them on mount Zion in the land of Israel forever. The Father gives no hint to Peter that this view was a wrong one; and his silence stamps it with his divine approbation and authority. Jesus also pronounces Peter blessed in holding this view of himself as the Christ the Son of God. God's scholars are all correctly taught; and Jesus pronounces no blessing on ignorance and error.

It is matter of prophecy, in the ancient scriptures, that they who should know and trust in the Christ and Son of God as born and anointed for the throne of Israel, should be blessed. We see in the second Psalm that all who, like Herod, oppose the Christ and the Son of God as the king of the Jews are cursed; and that all who like Peter, trust in him as king of the Jews are blessed. Of the Herod part it is written: "He that sitteth in the heavens shall laugh at them, the Lord shall have them in derision: then shall he speak to them in his wrath, and vex them in his sore displeasure." But of Peter's party he saith, "Blessed are all those who trust in him." That is, as Peter trusted in him, as he is revealed for trust in this second Psalm. And that is as the king of the Jews.

The grand theme of the eighty-ninth Psalm is from beginning to end the the same sure mercies of David, that David's seed should be established



on his throne forever. "I will sing of the mercies of the Lord forever; with my mouth will I make known thy faithfulness to all generations. For I have said, Mercy shall be built up up forever; thy faithfulness wilt thou establish in the very heavens. I have made a covenant with my chosen: I have sworn unto David my servant, thy seed will I establish forever; and build up thy throne to all generations." And then in verses 15-18 he speaks of the blessedness of those who should hear and know the joyful sound of the gospel trumpet, that Jesus is born and anointed of God as the everlasting Savior and King of Israel. "Blessed are the people who know the joyful sound; they shall walk, O Lord, in the light of thy countenance: in thy name shall they rejoice all the day," etc. Such blessed ones were Mary, Zacharias, and Elizabeth, good old Simeon, and Anna the prophetess, the wise men of the east, and the shepherds of Bethlehem. These all heard the joyful sound that the Christ the Son of God, was born or about to be born as the king of the Jews; and learning this were blessed.

Is. liv: 13, is another ancient scripture of the same class: "And all thy children shall be taught of God: and great shall be the peace of thy children." Great indeed should be their peace in being taught that Jesus was indeed to be the promised Savior and king of Israel.

That this is the one true meaning of Is. liv:13, is evident both from the whole prophecy in which it occurs, and from our Lord's use of it in John 6:43-45. The Jews were sometimes inclined to receive Jesus as the Christ the king of Israel, and sometimes not. They murmured among themselves about his giving them his flesh to eat, and eternal life thereby. This caused many of them to draw back from receiving him as their king. Then Jesus said unto them: "Murmur not among yourselves: no man can come to me except the Father, who hath sent me, draw him: and I will raise him up at the last day. It is written in the prophets, And they shall all be taught of God. Every man therefore who hath heard and learned of the Father, cometh unto me." That is, cometh unto me as Peter and Nathanael came, believing and confessing, "Thou art the king of Israel." Do we not come to Jesus as the king of the Jews? If we do not, it is because we are not taught of God, because we have not learned of the Father, of his Father who is in heaven. It is flesh and blood that keeps us from believing that Jesus is king of the Jews.

The Father is peculiarly the teacher and revealer of this truth, that Jesus is his Son and so the king of Israel. He spake it to men's ears with his own voice out of heaven. Jesus comes up out of the water, the heavens open, the Spirit descends and abides upon him, and, lo, a voice out of heaven is heard saying, "This is my Son; the beloved in whom I am well pleased." This is the very christening of Christ, the anointing of the anointed. Here therefore we see the Son of God anointed by his Father as the king of the Jews. For this testimony, "This is my Son," was spoken to those who knew from the scriptures that the Son of God was to be Christ the king of Israel. "The beloved in whom I am well pleased" means the true David who as king of my people Israel shall do all

my pleasure.

The words "flesh and blood hath not revealed it unto thee, but my Father who is in heaven," reminds one, too, of Matt. 11:25, 26: "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to babes: even so Father, for so it seemed good in thy sight." The wise and prudent were the scribes and pharisees and rulers of the people, the great men of Israel. The babes were Jesus' disciples, Peter, Nathanael, etc. Now what was it that God hid from the former, and revealed to the latter? What, but this that Jesus is the king of Israel and Son of God. That was what was revealed to Peter and Nathanael, being the very thing which they confessed: "Thou art the Son of God, thou art the king of Israel." Even as the children in the temple praised Jesus as the Son of David, fulfilling that which is written in the eighth Psalm, "Out of the mouth of babes and sucklings thou hast perfected praise." Praising Jesus as the king of the Jews is the perfection of praise.

Let us, in conclusion, go from Matt. 16:17 to John 1:11-12-13, through Gal. 3:26, and 1 John 5:1: "Ye are all the children of God by faith in Christ Jesus." The sons of men become with Jesus the sons of God, by believing that he is the Christ the king of Israel. So in 1 John 5:1: "Who-soever believeth that Jesus is the Christ, is born of God." This is the seed of God, by the reception of which men become his sons, his testimony that Jesus is the Christ his Son, born and anointed for the throne of Israel. And this brings us to John 1:11, 12, 13: "He came to his own, and his own received him not. But to as many as received him to them gave he power to become the sons of God, even to them who believed on his name: who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." His own received him not. The Jews were his nation because of his being the son of David. But they would not have this man reign over them. Thus it was they received him not, but to as many as received him, in the same point of view in which the others rejected him. "To them gave he power to become the sons of God." Even to them who believed on his name of Jesus Christ—that is, Jesus the anointed king of Israel. They were thus born not of blood, nor of the will of the flesh, nor of the will of man, but of God. Flesh and blood had not revealed it to them that Jesus was anointed and born of God the king of the Jews, but his Father who is in heaven, so they became the blessed children of God. D. L.

## WHAT DOES THE BOOK OF REVELATION TEACH US?

### No. 1

In attempting to explain this wonderful book of Revelations, it does seem to the writer that we should always remember Lord Bacon's wise advice, viz, to exercise the spirit of great wisdom, sobriety and reverence. Sir Isaac Newton observes that the folly of interpreters has been to foretell times and things by this prophecy, as if God designed to make them prophets. By this rashness they have not only exposed themselves,

but brought the prophecy also into contempt. The design of God it seems to me was much otherwise. God has given us this book and the prophecies of the Old Testament, not to gratify men's curiosities by enabling them to foreknow things; but that after they were fulfilled, they might be interpreted by the events and his own providence, not that the interpreters might be manifested thereby to the world. Read carefully Isa. 46, especially verses nine and ten: "Remember the former things of old: for I am God, and there is none else: I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." Again in Isa. 45:19 God says: "I have not spoken in secret in a dark place of the earth; I said not unto the seed, Jacob. Seek ye me in vain. I, the Lord speak righteousness; I declare things that are right."

Beloved, in our study be careful to note with great care the different prophecies that are fulfilled in the future. Always remember Deut. 29:29: "The secret things belong unto the Lord our God, but those things which are revealed, belong unto us, and to our children forever, that we may do all the words of this law."

Everything that God does is right, "Shall not the judge of all the earth do right? Gen. 18:25. Paul tells us who reveals these things to us: "But God hath revealed unto us by his spirit: for the spirit searcheth all things, yea, the deep things of God. Why? Because he hath accepted us in the beloved, "in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace, wherein he hath abounded toward us in all wisdom and prudence, having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself." Read all of the first chapter of Ephesians. Then quote to your own heart 2 Tim. 3:16, 17: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

I am so glad that this is written for us in Rev. 1:3: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." Those blessings, rich and full from our Father's hand are ours if we read, hear and keep the things written in Revelations.

The greatest part of our education is to know history, or events that have transpired. History treats of the past; prophecy deals with the future. The past and present to us is an open book: the future God only reveals to us as the events related actually transpire. We understand prophecy only as it is fulfilled. Even then indeed, to the writer it does not appear probable, that the prophecies, fulfilling in any age, should be clearly understood by the contemporaries; any more than that impartial histories should be written by men of their own times. On June 15, 1215, when King John signed and sealed the great charta known as the Magna Charta, how many of those Barons present realized that it meant in after years the basis of English liberties. Yet today we see that it has

been the means of protecting life, liberty, and property from arbitrary spoliation, and became the foundation of the writ of Habeas Corpus; that is, no one is to be condemned on rumor or suspicion, but only on the evidence of witnesses.

So in the year A. D. 94, when John on the isle of Patmos, in the Egean Sea, banished there by the cruel edict of the emperor Domitian, wrote this book, how many of the church understood its deep meaning? No wonder, for the first two centuries of the Christian era, it was universally acknowledged to be authentic, but in the third century its authenticity was questioned, because the leaders of the church began to spiritualize its meaning, teaching that the kingdom of God was in heaven; that the dragon was a personal devil or satan and so confused the minds of people become that to but a very few this book is a closed book, and seldom read, much less expounded.

Let us consider it as it really is, an authentic history of the Christian era, or events that have transpired during the past nineteen hundred years. A few events are now transpiring; the remainder will transpire during the kingdom soon to be set up. In a book lying before me, "Index Rerum," a compendium of this great drama as revealed in this book (Revelations), gathered from the pages of "Eureka" by that gifted author, Dr. J. Thomas, helps me in following remarks:

Now with your Bible open before you, taking this as a key, notice how beautifully history has recorded these events, all confirmed by the infidel historian Gibbons in his masterful work, "The Decline and Fall of the Roman Empire."

Its opening scene—Rome, the seat of the Caesars, in the height of its glory and prosperity, in the reign of Nero.

Its closing scene—Jerusalem, the seat of the Divine Imperial Government, in the reign of the Lord Jesus, as "King over all the earth" (Jcr. 3:17).

The Lamb opened the book (or scroll), and loosed the seals thereof (Rev. 5:5; 6:1).

#### The First Seal, A. D. 96

The Roman power symbolically expressed by "a white horse," (an ancient symbol of the Romans). Its white color denoted a peaceful period in the empire, and "he that sat on him," etc., is descriptive of a bloodless victory of truth over Paganism (Rev. 6:2).

#### The Second Seal, A. D., 183

"And there went out another horse that was red," symbolizing the intestine troubles in the Roman Empire, resulting in much bloodshed (Rev. 6:4).

#### The Third Seal, A. D., 212

"And lo, a black horse," representing a period of oppression and mourning in the Greco-Latin society (Rev. 5).

#### The Fourth Seal, A. D. 235

"And behold, a pale horse, with its rider named Death," symbolizes a period of war, pestilence and famine, which greatly decimated the Roman inhabitable world (Rev. 6:8).

#### The Fifth Seal, A. D., 303

The fierce persecution of the Christians through the edict of Emperor Diocletian, and the subsequent abolishment of Paganism in the Roman Empire (Rev. 6:9).

**The Sixth Seal, A. D., 311**

The great earthquake (political) in the Imperial Roman heavens, resulting in casting out of the Great Red Dragon (Pagan power of Rome), Constantine becoming the head of the self styled "Holy Catholic Church" (Rev. 6:12; 12:1-5).

**The Seventh Seal**

Embraces the Seven Trumpets and Seven Vials, and Seven Thunders of the little open scroll. From A. D. 324 to the end of the Gentile times.

In the opening of the Seventh Seal "there was silence in the heavens about the space of half an hour" (about fifteen years), in the government of Imperial Rome under Constantine (Rev. 8:1).

**The First Trumpet, A. D. 395.**

"Hail and fire mingled with blood." The Huns and Goths afflicting the third part of the Roman Empire, under Alaric, who ravaged Rome and its provinces. "The trees" (mighty men), "and all the green grass" (the Catholic multitude) were destroyed by these barbarians (Rev. 8).

**The Second Trumpet, A. D. 429.**

"A great mountain cast into the sea." The Vandals under Genseric, called "the Tyrant of the Sea," who destroyed "the third part" of the Roman fleet in the Mediterranean (Rev. 8:8).

**The Third Trumpet, A. D. 450.**

"There fell a great star from heaven named Wormwood;" in Greek called Apsinthos, a river in the Illyrian "third of the Roman earth, from whence came Attila of the Huns, as "the great star," with his destructive armies, devastated the third western part of the Roman Empire, rendering "the rivers and waters" symbolically "bitter" (Rev. 8:10, 11).

GEORGE B. ALLDRIDGE.

**"THE RESTITUTION"**

I have felt for a long time that an appeal should come from some one, for the support of our "dear old paper." A year or so ago, while it was struggling to live, Sister Wince wrote a plea to feed it, make it grow. The letters that followed filling its pages with articles, such as only those who study the Bible know how to write; the heart to heart talks from dear ones of like precious faith, fed it—and it did live and grow.

One person can do very little, but by uniting our efforts, and having earnest willing workers in writing articles, trying to get new subscribers, and being wide awake, we can do much to further its cause. We need evangelists, oh! so much, but they cannot reach as many places or enter homes where the paper could be sent.

What is our faith, if we are afraid to voice it, or have our friends know what we believe? There is not enough money in the evangelist fund to send a minister into all fields, but surely if we love to tell the story of our Master's coming and feel, that to us, it does make a difference whether we go to heaven at death, or that Christ is coming to set up his kingdom here on earth, and then he will be our King and we his people; and we want some one else to know this, we will make an earnest effort to scatter this truth abroad.

If we go at this in a systematic way, it seems much could be done, for the opportunity is here, and the gateway wide open; and surely we can make the effort.

Let each subscriber get one new one, or at least try; if more than one, all the better. I know the complaint, "Oh and such a little paper; why I just simply cannot spare \$1.50." But dear readers, stop and think: if the circulation was greater it could be published for less. We must help to increase its subscribers; no editor can do all, no more can one minister can do everything if his congregation just sits still.

If we fail in adding one subscriber, do not give up, for nothing was ever gained without some work; send the paper to a friend, and let them know you are thinking of them. It won't be much to do, and by getting 'The Restitution into as many homes as we can, it shows there is a movement on foot to further its cause.

The first and great commandment is to love the Lord our God with all our heart and soul and mind, and the next is like unto it, to love our neighbor as ourselves. Let us show our love by sending a word of cheer, once a week into some ones home. The result may be more than we know; at least we can breathe a prayer that the seed sown may find root and grow. While we do not actually write those letters, our friends will know and understand the love and interest behind it all.

May this plea touch the hearts of all who read this, and may our love for each other grow into a beautiful sentiment, and unity of purpose that will find its way into many homes.

ETTIE FRY.

**DIFFICULTIES IN BIBLE TRANSLATION**

Some of the difficulties in Bible translation are of a curious nature, being concerned solely with the forms of the proper names of individuals, places, etc., occurring in the Old and the New Testament. In translating the New Testament into the Nama or Hottentot language of South Africa, the very name of Jesus creates a difficulty from which no escape is possible save by strict conformity with the grammatical and morphological peculiarities of this somewhat primitive form of human speech. The device, so commonly resorted to by Biblical translators, of simply transplanting the Latin "Jesus" and "Christus," (or Greek "Christos") will not avail here. For in the Hottentot tongue -s is a suffix indicating the "female," and Jesus, or Christus, would really signify that the principal figure in the New Testament story was a woman, says Prof. Alexander Chamberlain, in "Harper's Magazine." The Hottentot suffix which indicates the "male" is -b, and, therefore, Jesub and Christub are the forms which these names must take in order to be thoroughly exact and grammatical. And in line with Christub and Jesub must also be Paulub, Moseb, Amob, Judab, Thomab, Zaccheub, and many other Biblical names. Only Ahab, Job, Beelzebub, Jacob, Moab, and a few others would pass muster in the form best known to us. And Rahab, at whose house the spies of Joshua lodged, would find her name changed into Rahas.—The Armory.

The highest education is that which not only provides food for the pupil's memory, but training for his judgment, discipline for his affections, guidance for his conduct, and objects for his faith.

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## EDITORIAL

John Wesley said: "By repeated experiments we learn that, though a man preacheth like an angel, he will neither collect nor preserve a society which is collected, without visiting them from house to house."

It is a great art in the Christian life to learn to be silent. Under opposition, rebukes, injuries, still be silent. It is better to say nothing, than to say it in an excited or angry manner, even if the occasion should seem to justify a degree of anger.

We have to thank Eld. Jas. A. Patrick, editor of "Day Dawn," for the following editorial commendation and advertisement of our sermon, "Denying the Faith": "A tract well worth the reading is a sermon by Robert G. Huggins. The subject is taken up under the following heads: 'Infidelity is Bad, but Denying the Faith is Worse.' 'The Danger of Denying the Faith;' 'There are four ways of Denying the Faith: (1) Verbally, (2) By a life that is Contrary to God's Word, (3) By Heretical Belief and Teaching, (4) Fellowship of Religious Bodies Which do not Respect the Faith.'

Five cents the copy. Address Robt. G. Huggins, 10623 Lee Ave., Cleveland, Ohio."

Providence concurring, when the reader is perusing this editorial, we shall be in the conference of Nebraska at St. Paul. What to do about The Restitution is always a perplexing question every time we go away from home. While Sister Huggins is willing, and always renders as good service as she can, some things generally "go wrong" in our absence. That is, they are "wrong" to our way of thinking, but then our way of thinking is not infallible. But our absence this time Wire aims to ensconce by associating with herself in editorial duties a professional proofreader, a friend and embryo-sister, Miss Hazel Hettinger. "Friend, embryo-sister, Miss Hazel Hettinger" is an awkward and prolix description, we know; too prolix to appear in print, we concede; and we hope such an uncouth description of our appreciated co-worker will not need to appear in The Restitution again. What Paul calls "the obedience of faith" in Rom. 16:26, makes even language euphemistic and brief-saves lots of trouble in this world, as well as in the world to come.

## SHOULD MORTAL EMERGENCE BE MADE A TEST OF FELLOWSHIP?

A Christadelphian meets with us. I have tried for a year to convince him regarding the teachings of the Bible concerning resurrection and judgment, but have failed. He stubbornly refuses to see the light. When the subject is brought up he gets angry, and destroys the peace and harmony of the meetings. He usually broaches the subject himself, and then gets angry. Under these circumstances, is it not foolish for us to allow him to meet with us while believing in mortal emergence of the saints and their post-resurrectional judgment? We would like to have your advise on this matter.

## Editor's Comments

One item of complacency in this case is that the brother complained of is doubtless, like the majority of Christadelphians who believe in mortal emergence, perfectly sincere in his belief; he honestly thinks he is right. As a class, Christadelphians are religious recluses, and as a consequence, they are not widely and deeply read. They are devout students of the writings of Dr. Thomas; and as he was a learned man, and pedantic in the extreme, his dictum on any point of doctrine seems to satisfy them. It is the story of Mrs. White, Mrs. Eddy and "Pastor Russell" told over again. It is too bad that an excellent people like the Christadelphians, should tie themselves to a man, and stubbornly refuse to accept an idea unless it percolates through the brain of some particular man. We have noticed within the last few years a commendable change on the part of some Christadelphians in this matter. Some are getting tired of abject slavery, and are beginning to think for themselves.

We do not think the doctrine of mortal emergence is sufficient cause in itself to disfellowship any brother. The fact is, the difference between mortal and immortal emergence is so infinitesimal that it takes a telescope to see any difference at all.



Both believe implicitly that "the dead shall be raised incorruptible;" the divergence of views gather about the word "raised." Both understand that the word "raised" covers a process; but there is disagreement about the length of time meant. The difference, therefore, is purely a difference of chronology and detail, not principle. Such questions should not be made tests of fellowship.

Recalcitration, however, is another matter. Paul expressly forbids it in 1 Cor. 14. Take this chapter for a Sunday morning exhortation, and try and bring the brother to obey the spirit's requirements in the assembly of the saints. If he proves persistently refractory to this law, and the dictates of the spirit regarding anger, you will finally have to put him away from you as a "wicked person," not because he believes in mortal emergence, but because he refuses to obey the dictates of the Holy Spirit as to rightness of life.

#### THE BIBLE AND VEDA CONTRASTED

The women who are studying and patronizing Buddhism and Vedaism would do well if they could see the result of such teaching upon 150,000,000 of women in India alone. Some one has contrasted a few sayings from the Bible and Veda:

Bible tells of a virtuous woman that "her price is far above rubies."

Veda.—"One cow is more valuable than a thousand women."

Bible.—"She openeth her mouth with wisdom."

Veda.—"The women have no brains."

Bible.—"A virtuous woman is a crown to her husband."

Veda.—"Her husband is her god; she must worship him even if he is a drunkard, gambler, criminal, or wicked like Satan."

Bible.—"The heart of her husband doth safely trust in her."

Veda.—"Rather trust the most deadly poison, the rushing stream, the hurricane, the prey-seeking tiger, the thief, the murderer, but never a woman."

Manu, the great Vedic lawgiver, says of a woman: "It is the nature of a woman to reduce men in the world, not only a fool, but even a learned man, and to make him a slave of anger and desire."

"Though destitute of virtue or seeking pleasure elsewhere, or devoid of good qualities, yet a husband must be constantly worshiped as a god by a faithful wife."

"No crime causing loss of caste is committed by swearing falsely to a woman."

"When creating them, Manu allotted to them a love of their bed, of their sect, of ornaments, impure desires, wrath, dishonesty, malice and bad conduct."

"On women, infants, men of disordered minds, the poor, and the sick, the king shall inflict punishment, with a whip, cane, rope, or the like."

"She, with the lower castes, is not fit to be entrusted with the sacred knowledge."—Selected.

#### COMMUNICATIONS

Dear Friends:

I am writing to some one who writes for The Restitution to kindly explain Rev. 17: 10-13. I am a little girl eleven years old. I am studying

the Bible, and Mamma tries to explain it to me; but there are some places she does not understand. We have every Bible lesson that comes in The Restitution. We have them generally on Sundays; and I wish there was one in every paper; they are so good.

ETHEL M. HOWARD.

(Ethel will find something to help her in this issue in the article by Bro. Alldidge, "What Does the Book of Revelations Teach Us?" Editor.)

Brother Huggins: Dearly beloved in the Lord, and by the Lord:

I hope this letter will find yourself and wife and family enjoying the best of health. Your labors are greatly appreciated here in this city, and we hope that your life will be spared many years to continue your labors. Hope that you had an enjoyable visit in Buffalo.

On behalf of the church here in this city, I wish to call your attention to the report of the Michigan Conference, held at Dutton, June 24th, 1915: "Just preceding the ordinance of the Lord's Supper, Sister Harriet Boice, at her request, was committed to the Lord's work by prayer and exhortation, thus giving her the legal rights of a minister of the gospel in the Church of God of the Abrahamic faith." This action, we believe, is unwarranted, unauthorized, and contrary to the scriptures as we understand them; therefore we protest against such action. We cannot find any precept or example for such doings. The Apostle Paul speaks very plainly against such actions. He says: "Suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." Read 1st Corinthians 13:34, 35.

If these scriptures are not opposed to placing a woman in such an important position as a pastor, then I do not understand what they do teach. While we have great love and respect for Sister Boice, and also value her book, "The Visitor," of which we have purchased many copies, yet we believe that she has aspired to a position that she is not entitled to, and is usurping the authority of men. We do not and cannot sanction such a thing. We shall be pleased to hear what you have to say in this matter.

SAMUEL PITTS.

(We are just leaving home to attend the Nebraska State Conference at St. Paul. This explains why this letter from Bro. Pitts appears without editorial response.—Editor.)

Dear Bro. Huggins:

I wish to ask this question: What is the power that the Pentecostal Mission people claim to have as a result of the baptism of the Holy Ghost? Please answer this question and greatly oblige.

JENNIE McNEE.

#### A "SCIENTIFIC DISCUSSION"

One of the curious phases of human nature is the persistent way in which folks repeat things over and over, and, no matter how absurd the things may be, after they have been said over enough times, ordinary people accept them as fundamental truths. I was reading an interesting article in the National Geographical Magazine on

the migration of birds and the peculiar way that the various kinds range across the planet in their various ways, and the author begins his account by stating as a preliminary, that the doctrine of evolution is the only way to account for the mystery of the thing. He doesn't say how it accounts for it—he simply states it, as he has probably heard the statement made before—just as other sets of "scientists" account for all the movement of the heavenly bodies, as well as the beginning and end of every thing else, on the ground of centrifugal and centripetal force.

These people remind one of a discussion to which I was an amused listener some time ago, between three negroes. They were all bright fellows mentally, although dark physically. I was well acquainted with all three, and had hired them to deepen my well, and, as I was busy near by, took it all quietly in.

The personelle of the group was as follows: "Dick," the contractor on the job was a particularly bright little fellow, "a jack of all trades" and a master of a good many—good carpenter, brick layer, and in fact, an all round mechanic, and runs a nice little farm as a side line, diligent and prosperous. "Uncle Scotty" and "Clarence" were men of less pretence, but intelligent as laborers, quite as much so as white men of their class. Scotty was a professional well digger, and Clarence, a gigantic fellow, the very picture of stalwart physical perfection, black as night and full of fun—he may be said to represent the agnostic in this affair; Scotty being a member of the African Baptist Church represents orthodoxy; and Dick may be set down as the scientist of the group and the "higher critic"—he was half way down the well bricking it up when the discussion was proceeding, and in rather a precarious situation, for the well was twenty-five feet deep, and a loose brick might at any time cause an accident, but men who are accustomed to danger don't seem to trouble about it, and can deploy their thoughts and conversation on other matters quite apart.

So while they were resting across the winlass between letting down the buckets of bricks, the following dialogue commenced, followed by the "trialogue" that ensued:

Uncle Scotty—Clarence, you know so and so (mentioning a name).

Clarence—Umphm.

U. S. Well, you know he is a Bible man.

C.—Umphm.

U. S.—And you know so and so (mentioning another name).

C.—Umphm.

U. S. Well, you know he is a jogafy (geography) man.

C.—Umphm.

And with introduction of his characters, "Scotty" proceeded to narrate quietly to Clarence how the "jogafy man" at a certain time and place had accosted the "Bible man in this wise:

"Look a yeer—your book says dat de Lawd 'hangeth the earth upon nothing.' Now my jogafy tells me dat it hangs on its axis—what do you make outen dat," At this point the narration was blocked by a confused noise from Dick down the well—he was entering a violent protest of various kinds in various ways that, on account of the

peculiar acoustics in a well, were very indistinct from my auditorium, and besides, Clarence was shouting back at him evidently roused to irritation by having the narrative rudely broken into and wanted to know in a loud voice "what he knowed about it anyhow;" and then all talked at once, just as white men do in an interesting argument of this kind.

Then a joke or two crossed and a laugh or two with another bucket of bricks let down, and the argument was resumed on quieter lines. Scotty asked Dick if he didn't believe "de good book;" Dick "did and didn't;" he believed in de New Testament—not in the Old Testament written by a lot of old false prophets. Job was one of 'em. About this time Clarence broke in again, and with many repetitions demanded to know what he knowed about it," for it seemed that Dick was not satisfied with either statement that the earth hung on nothing, or that it hung on its axis; but at last when he got a chance to assert himself after adversely criticising opposing views, rather indistinct to me on account of his underground situation, he shouted up his conclusion that "It's de Sun what holds dem up." As things began to look serious again for another outbreak of Clarence, and maybe a loose brick, I stepped up and said: "Look here, boys; this thing is getting too hot, and the first thing you know you'll drop a brick and kill Dick, and I don't want a dead man in my well." "Then came the ready laugh in response, "Yah-yah-yah," a few more jokes crossed and the argument concluded.

But seriously, often when I read the scientific conclusions and explanations by some white men, my mind harks back to Dick who hangs the earth on the sun, and the others—the Bible and Jogafy men—who started to debate whether it was "hung on its axes" or nothing. I never did find out how they finished up, but I suppose it was as "scientific" as the rest. Poor Clarence, for all his magnificent physique, died shortly afterward, for the lives of black people "hang about them" even in more doubt than white, and my friend Dick is seriously ill I hear.

J. F. GELLETT.

#### Gentleness

Gentleness is love in society; it is love holding intercourse with those around it. It is that cordiality of aspect, and that soul of speech, which assures us that kind and earnest hearts may still be met with here below. It is that quiet influence which like the scented flame of an alabaster lamp fills many a house with light and warmth and fragrance altogether. It is the carpet, soft and deep, which while it diffuses a look of ample comfort, deadens many a creaking sound. It is a curtain which from many a beloved form wards off at once the summer's glow and the winter's wind. It is the pillow on which sickness lays its head and forgets half its misery, and to which death comes in a palmier dream. It is considerateness. It is tenderness of feeling, promptitude of sympathy, love in all its depths and all its delicacy. It is everything included in that matchless grace, the gentleness of Christ.

## CONCERNING FAITH

"Without faith it is impossible to please God, for he that cometh unto him must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6).

The above passage we find in the New Testament. It is either true or false: if true, it has an important signification; if false, it amounts to nothing. Therefore to those who profess to believe it to be a true declaration, we will address ourself and ask them to weigh well the important considerations which attach to it.

"Without faith it is impossible to please God." "Impossible" that is the way it reads. This being the case, if we would please God, it is highly important that we should know what true faith is. In the passage above quoted, we are told that it is impossible for this reason: "Every one that cometh unto God must believe that he is" (that is, that he exists), and "that he is a rewarder of them that diligently seek him." One point then in true faith is to believe that God exists, but this is not all as having thus far advanced you have a faith no better than that of the devils, who believe in the existence of the one God and tremble. There is something further; a belief that he is a rewarder of those that seek him diligently. This implies that same reward is offered, and that of the Eternal has promised something, and faith in the fulfillment of his promise; in other words, a belief in his word is required to please God. In fact we could offer no greater insult to any faithful person than to refuse to believe their word how much more insulting must such infidelity, to be to a great and good God!

To understand this matter of faith more fully it becomes necessary that we should understand what is the reward promised. In the commencement of the eleventh chapter of the Epistle to the Hebrews the writer says: "Now faith is the Hypostasis of things hoped for, the evidence of things not seen." The Greek word *hypostasis*, which King James' translators have rendered "substance," more properly signifies confidence, or confident persuasion. Substance, so far as applied to faith, is meaningless; as faith is not, neither can it be the substance of any thing: it is simply a strong confidence, a firm conviction, or the realization of something, which is substance. A better and more correct reading of this passage would be: "Now faith is a confident persuasion of things hoped for, a conviction of things not seen." By this we learn that faith, without which it is impossible to please God, is a confident persuasion of something hoped for, something unrealized and unseen. In order to hope for anything there must be the following conditions: Something must have been promised or guaranteed in some way, yet not received or realized, consequently in the future.

With this view of the subject the true faith which pleases God can not be a simple belief in things of the past, that have been realized and become matters of history and fact; but it must take firm hold upon the future with a firm assurance the promises made will become realities. The apostle Paul in his epistle to the Ecclesia at Rome

reasons thus, with regard to the things hoped for, of which faith is a confident persuasion: "For we are saved by hope; but hope that is seen (that is, realized) is not hope; for what a man seeth why doth he yet hope for? But if we hope for that we see not then to do with patience wait for it." Here then we see the intimate connection between the faith and the hope. There must be something desired and hoped for, and a confident persuasion, a firm conviction, that that something will be realized. The hope then must be based upon a promise or guarantee of someone able to fulfill that promise. The apostle Paul before Agrippa, in defining his position, gives us a more definite insight into the subject matter of the promise when he says: "And now I stand and am judged for the hope of the promise made of God unto our fathers, unto which promise our twelve tribes instantly serving God, day and night, hope to come, for which hope's sake, King of Agrippa, I am accused of the Jews" (Acts 26:6, 7). Now if words mean anything we certainly could have no better or clearer definition of one's hope than the apostle has given us here. He tells us in so many words that his hope, which in another place he calls "the hope of Israel," is a hope of coming to, or realizing, certain promises made by God to the fathers of the Hebrew nation, and that it is the same hope that the twelve tribes of Israel have constantly cherished.

## THE TRUTH AS A COMPLETE STORY

I have been very forcibly impressed in talking to different people during the few months I have been in the Truth, by the fact that while they are all in error, yet they will perhaps have one little grain of the Truth. To illustrate:

One will perhaps come to the conclusion that there is no resurrection, but as the tree lies, so do we, not realizing that they are on the verge of discovering one of God's wisest plans in the disposition of the race, which is referred to in Psalms 79th chapter, which disposes of the ignorant class in the words, "They shall never see light."

Another will say he does not believe in a heaven in the skies, but he has no definite idea to take its place.

I talked to a lady the other day who had actually come to see the absurdity of the Trinity; and there are other examples too numerous to mention.

From the surprising ideas which some people have, it is plain to see that we are ever now on the verge of the time when the Lord will cause the knowledge of the truth to spread throughout the earth. How fortunate are we who have all these stray pearls of truth gathered into one beautiful and complete whole, which no amount of reading or study of antagonistic books can change, but which only serves to strengthen our belief. For it is like one, who, knowing all the story, cannot hear a reference to any part of it without seeing in his mind's eye the beautiful whole. I have no doubt this idea has occurred to most of Restitution readers, but to me it seems one of the most positive proofs we have that we have not embraced one of the false doctrines spoke of in the Bible.

BESSIE BOYLE.

## OUR BLESSED HOPE

"I have set the Lord always before me, because he is at my right hand, I shall not be moved. Therefore, my heart is glad, and my glory rejoiceth, my flesh also, shall rest in hope" (Psa. 16:8, 9).

God-like, one can never be, but by doing or producing something good. We can each one do some real good for the cause, by showing out the hope that is within us. We are not all gifted alike, but, the least capable of us has some God-given power by which we may be instrumental in bringing sinners to see the great importance of attending to their soul's salvation, without delay. Oh it is heartrending to see in what a careless way the world is living in these "last days," when God is pouring out his Spirit as never before since the days of the apostles. People seem to be living only for pleasure, and expect this condition of things to go on for all time; they seem to have laid God's Holy Word on the top shelf never to be taken down. If they would only let us tell them about the wonderful "Church of God" doctrine, they would see at once what a glorious hope we have to hold us firm and steadfast in the faith. What care we for the world with all its allurements, when we have the great hope of life eternal with our Lord Jesus, to look forward to. "He who hopes possesses already, the joys of the future. But, the world will not listen; they will not allow themselves to be interested in the plain, clear and literal rendering of the scriptures, as the "Age to come" people see it, and which by careful study, and research, has been proven beyond a doubt, to be the real "Gospel of the Kingdom" as taught by our Savior and the Apostles. Gal. 1:8: "But, though we, or an angel from heaven preach any other gospel unto you, than that which we have preached let him be accursed."

Let us each one grasp every opportunity we have to interest some poor soul in this truth. Let us try to show them that God's precious promise of an inheritance on earth is a reality; not some unreal, visionary rlace somewhere in the heavens, that they cannot, somehow, understand much about, and which fails to give them any real definite idea of the beautiful home of peace, and joy, inexpressable, that is being prepared for them (not on high), but on the earth, in the blessed Holy Land. "The Lord 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."

JENNIE McNEE.

## HOW DID JESUS SEE THE FATHER IN THE DAYS OF HIS FLESH?

This question is based on John 6:40: "Not that any man has seen the Father, except he who is of God, he has seen the Father." To arrive at the truth of this statement of Jesus, we will quote John 1:18: "No man hath seen God at any time: the only begotten Son, which is in the bosom of the Father, he hath declared him." Jesus declared or manifested the Father to the house of Israel or to as many as received him. To manifest the Father's name, or declare him, required a union with the Father that no man possessed. Now

Jesus claimed that he was in the Father, and the Father in him. Being filled immeasurably with Holy Spirit he uttered divine words and spake the words of God. He whom God sent speaks his words (John 3:34). Thus he was the way, the truth and the life, and all who knew him knew the Father also. He said to Phillip: "Henceforth you know him (the Father), and have seen him" (John 14:17). But how did they see him? They saw not his person; the person of Jesus was not the Father. Hear his answer to Philip: "Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself, but the Father who dwells in me does the works." Now Jesus was a temple of the Father who dwelt in him by the Spirit which was given to him without measure. This indwelling Spirit brought his mind into a relation with God, by which the mind of the Father was one with him. His whole being was an atmosphere of divine things. He was thus exalted above the earth, and spoke of "Heavenly things." His mentality was thus divinely magnetized, so that he lived in God, and although his eyes of flesh had not seen the Father, still he had seen him in another and more exalted sense. He declared God, and if we listen to the divine teachings of Jesus, we also see the Father or learn of him. No man can see the Father only as he sees him in Jesus the anointed, who is the image of the invisible God. Blessed are the pure in heart, for they shall see God.

## WHY I AM NOT A RUSSELLITE

EDITOR RUSSELL has this to say in the last (June 1) "Watchtower:"

"A good leader is not one who talks too much, but the one who, by coaching the diffident, will help them to the correct expression; or who, if the expressions are in his judgment incorrect, will very kindly suggest the proper thought, without particularly calling attention to the mistaken views that have been presented, backing up his own expression with Scripture citations and citations from the STUDIES."

The capitalization is Russell's not mine. He spells Scriptures with a big S but his studies demand capitals all through, in spite of the fact that the studies contain errors and the Scriptures do not. Russellites exalt his studies above God's Scriptures and thus are blasphemers. They trust in Jesus Christ for their salvation, but also, and chiefly, in CHARLES T. RUSSELL.

Makes 'em squirm? Yes, but its God's truth!—Herald of Life.

Mrs. Ellen G. White, 88, prophetess and founder of the Seventh Day Adventist Church, died in St. Helena, Calif., July 17.

## NOTICE

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Note, Jesus would not be in Galilee again. He was leaving this place forever. He was starting to Jerusalem, and if that man goes to bury his father, it will take him seven days of purification after the funeral, and he will not be able to follow Jesus until that time has expired, and he will miss the tremendous occasion of going with the Lord to the crucifixion, the most important thing in the world at this time.

If he calls you to perform any service, you should let no earthly consideration come between you and God in the performing of that thing, no matter how good the other thing may be. Let some one else who is not called, perform the duty, but as for you, do what God bids you.

### III. The "But" of the Natural Heart.

The third man said, "I will follow thee; but let me first go and bid them farewell, which are at home at my house." Jesus said, "Follow me." This man did not realize all that it meant to follow the Lord. He did not even realize all that was in his own heart. The Lord's answer revealed what was in the man's heart, and no doubt the answer searched him through and through, for that man had a strong desire towards his own. He had an inordinate natural affection, and the dominant drawing was towards his home. It is not wrong for some to say, "good bye" to the home people, but it was wrong for that man. He could not have done it without staying at home, and missing something that Jesus had for him. It may be that his home folks had such an influence over him, that if he went there, he would never have followed Jesus. It is true, of some people, that when they are in certain environment, and amid certain circumstances, they will not do God's highest and best.

In the olden days of Elisha, when the Prophet threw his mantle over him, and Elisha said, "Let me go home and kiss my father and my mother, and then I will follow;" God gave Elijah permission to allow Elisha so to do. Why was that? We believe God sent Elisha home to be a witness to his household, for he killed his oxen, and before their eyes, with his agricultural instruments he made a fire, and they had a feast. It was a witness that had given up everything for God. God wanted him to give that testimony. This man could not do that, because he was not strong enough to go home and testify, for probably his testimony would have gotten weaker at every step, and when he reached his home he would not have felt called to follow Jesus at all. Some desire to go home to see what they will say at home. They are influenced by what people say. It is right to have counselors and spiritual advisers, but you should not listen to them, in place of listening to God. You should not be unduly influenced. Right influence is right to a certain measure, but listen to God's voice and get God's will. This does not mean that you are necessarily to leave your home if God calls you to be a home-body and to "tarry by the stuff," you will receive as great reward as those who go forth to battle. The vital point is to be in the will of God whether that be at home or abroad. If any of these men had followed Jesus, and these "buts" had not been definitely dealt with, they would have come to

the place where they would have turned back, and would have gone with him to the cross.

### IV. The "But" Eliminated.

Did you ever sit down and count the cost of what it means to follow him? To follow Jesus, means to be willing to give up ease, comfort, everything dearest, and best, for his sake. No one is fit for the Kingdom if his heart is longing for the thing he has left. It makes you unfit, and so you are to say, "I will follow thee, without any BUT. There is nothing like contemplating the cross of Jesus and to see what he endured, to convince us of the things which our Lord suffered are all pictures of what a soul will have to endure who says, "I will follow without any but."

#### It costs:

1. **Scourging.** In scourging the ones who were to be crucified, they did not use the ordinary whip, but they would tie a piece of lead, metal or ivory on the end of the thongs, and then bare the back of the victim and lash him so that the pieces of metal would tear out the flesh. Many died under the scourging. Therefore after Jesus was scourged you need not wonder that he sank beneath the cross. Beloved, there is a spiritual scourging that souls are called to suffer, if they follow all the way.

2. **Struggling.** It meant also to Jesus, to struggle under the weight of the cross. Imagine the suffering to have to bear the cross upon which one has to be crucified. We must do this. Jesus sank beneath his. We praise God, "the cross is not greater than his grace."

3. **Stripping.** It meant to be stripped, utterly stripped. Habits, reputation, everything that was used for cover and adornment, gone. When our Lord was crucified, he was crucified naked, and it was a terrible shame. There is a spiritual stripping process that has to go on. You do not like to have your faults spoken of, but your faults have to be uncovered, and the secret things of your heart searched out, if you are going to follow Jesus all the way. There must be a deep searching, and un-bene covering. You may be put to shame, and you may be humiliated. Some one may say just here, "I can stand anything but that"—"I will follow all the way, but—" Many Christians stop their progress, because of this, that or the other unyielding thing. God wants you to so surrender, that you will not block your Christian life. It is a sad thing to see Christian lives block. Some have had disappointment come into their life in the past. Perhaps five, or ten, or twenty years ago it came and they have never gotten over it, and their Christian life has never developed since then, for they have been unyielded all these years. They say, "I will follow, but—" Leave out the "But."

4. **Scoffs.** It meant to Jesus to endure the scoffs and scorn of all. It will mean to you to have everybody go back on you; to be misunderstood; to have your best friends forsake you; to have the man who stood near you become a Judas and betray you; to have one of your staunchest friends deny you; to have everybody leave you alone, forsake you and flee. You have to go through. In this sense you go through it, standing the scoffs, and mockings, and having people point their finger of scorn and contempt at you—but Jesus went that way.



5. **Sight.** How terrible it was when they brought Jesus to a place called, "the place of a skull." He endured the sight of it and of all that he was to suffer. Have you ever gotten a vision of anything that looked like the place of a skull, dead, barren and hideous? Sometimes at first it does not look so horrible, and you say, you will go to the cross, but when you follow on, and you see how terrible it is, how hideous is the sight! It is very hard to stand. Satan will give you an intensified vision of things that will make your blood curdle. But fear not, though you have to walk the path he is with thee.

6. **Suffering.** Then, the suffering that you had to endure! Both sight and suffering is here included.

**Standing.** First, one had to dig a trench for the cross, into which they lowered it. They nailed the victim to the cross, and lifted him up, letting the cross sink into the hole. As they dig the hole, he would have to stand—stand and wait for them to get ready. It is a very hard thing to do in the face of the cross. You might see some Christians running or ready to run at this stage of things. Then, after that, they would come up and roughly measure and see how far the victim would reach. The cruel Roman soldiers would catch hold of them, and pull them out so that they would get the cross the right length. Many could not stand that. They would measure to get a cross just your size. The cross is just the size to crucify every part of us. How hard, having done all, to stand!

**Nails.** Sometimes the soldiers would look at the nails, and they would not be sharp enough, so they would sharpen the nails, while the man was waiting to be crucified. Think of a criminal condemned to death, listening to some one hammering at his scaffold! Many a Christian draws back, as soon as the cold nail touches the palm of his hand, and that is as far as they will go into being crucified with Christ. There are things that hurt us spiritually just like the nails hurt the palm of Jesus; they pierce us and as soon as we feel the cold, cold, sharp nails, do we draw back, and say, "I never can stand that?"

**Shock.** After Jesus was nailed to the cross, it was elevated. Imagine how it would be to feel the cross slip into the hole with a thud—what a terrible shock! Beloved, spiritually you must have some terrible shock before self will ever die, but God will not suffer anything to come that is not necessary. He will not permit any agony, any sorrow, any loss, that is not the best thing under the circumstances for you. These details are hard to portray to you, but our blessed Lord went through them, and it is only right that we mediate on them, so when the spiritual things that correspond to them come, we will not draw back.

**Thirst.** A terrible thirst accompanies crucifixion. Jesus took a little taste of water and vinegar, but he refused the other notion. The women of Jerusalem were accustomed to mix a drink of certain narcotic drugs to alleviate the pain, but Jesus would not take it.

**Slow Process.** With Jesus it lasted three hours. Sometimes it lasted three days, but Jesus had already endured so much that he only lasted three hours. Many Christians go through the process of being nailed to the cross, but they will not stay

there the three hours, till they die. They come down from the cross! Jesus had the power to come down if he wanted to, and the sad thing is, that you have the power to stop the working of God; you can, spiritually, come down from the cross. Jesus was a voluntary victim, and every one who goes through the spiritual process must go through willingly. With some it may be a slow process because of their unyieldedness, for the old self life is strong; it will not die. There is not only the danger of Christians being only about a half or a quarter crucified, but also the danger of never being crucified only in the process; this comes from a lack of faith and faithfulness. You have to be willing for anything that God permits to come into your life, for as fully as you pass through death, so fully will you receive of Christ.

**Shadow and Eclipse.** It was dark all the time Jesus was undergoing crucifixion. If you have sunshine and the sense of the presence of God with you when sorely tested, it is not so hard; but to have to go through a trial where you cannot see the fact of God, is doubly difficult. The Father hid his face from Jesus, but that did not prove that Jesus was wrong because he did not have the sense of God. Even with you, it does not prove that you are not in the right way, if you do not have a sense of the presence of God. God tests you, to see if you will go through without seeing his face, even though you have to say, "My God, my God, why hast thou forsaken me?" Some think that Jesus did not have faith because he did not have the sense of God's presence. You will notice that he still had faith, for he said, "My God," even though he could not see his face. You may be called to pass through certain dark hours, when the sense of God's presence is lost. Praise God, though you cannot see his face, you still can say, "My God."

Will you count the cost; are you willing to follow? Are you willing to give up all? You must be crucified. Are you willing? You cannot do this in your own strength, but in God's. Will you do it in God's strength? Are you saying "I will follow thee, but—?" Take out that "but;" remove that exception; follow him, no matter what the cost. For the joy that is set before you endure the cross, despise the shame, and you will be set down finally on the right hand of God's Son. The glory and the resurrection life that you will enjoy in this life, as well as in the life to come, will be in proportion to the measure of your participation in his crucifixion. If you suffer with him, you will reign with him. He calls you now to his kingdom and glory. Will you not immediately and gladly accept his gracious call?—Author of this sermon, unknown.

## WHAT DOES THE BOOK OF REVELATIONS TEACH US?

No. 2

The Fourth Trumpet, A. D. 476.

The third part of the sun, moon and stars of the Roman firmament were "smitten and darkened," in the days of Romulus Augustus, the last Emperor, who was banished by Odoacer of the Goths the first foreign prince who reigned in Italy under the title of Patrician, as the represen-

tative of the Eastern Roman Empire. From that time "the throne of Universal Empire was transferred from Rome to Constantinople;" and "the extinction of the Roman Empire in the west," says Gibbon, "left a memorable era in the history of mankind." Thus was the western third of the Roman heavens "smitten and darkened" (Rev. 8:12).

The "Beast of the sea" arose in the fifth century, A. D. 533. Justinian proclaimed the Bishop of Rome as the head of the Catholic Church (Rev. 13).

Rome again the seat of Imperial power in A. D. 799. The beast with two horns (imperial and ecclesiastical) was developed when Charlemagne became Emperor of the West (Rev. 13:14).

**The Fifth Trumpet. First Woe. A. D. 632.**

A star falls from heaven to earth, symbolizes the Mohammedan power descending upon the Catholic idolaters dwelling in the Eastern Third of the Fourth Beast dominion. Out of the bottomless pit, or abyss, the Arabic region, whose king is called a destroyer, Mahomet and his successors, the destroying power, having "The Key," symbolically unlocking or letting loose the Arabian "locusts" or armies, who tormented and injured for two distinct periods of time, each "five months" (in all 300 years). The scorpion power of the Saracens as historically given, unravels the remarkable symbols in Rev. 9.

**The Sixth Trumpet. Second Woe.**

A. D. 1062, to May 27, 1453. Eastern Roman Empire. The "loosing of the four angels of the great river Euphrates or oriental powers, with their enormous "number of the army of horsemen," that desolated and ruined the Greek Empire. Their mission was to "stay the third part of men." is the eastern portion of the Roman inhabitable world, was limited for a symbolic period of time (391 years and 30 days), when Constantinople was captured and became afterwards the seat of the Euphratean or Turkish power, until it shall "be dried up" (Rev. 16:12; 9:14-21).

**Western Roman Empire.**

The development of "the image of the beast," or ecclesiastical power seated in Rome. "It spake as a dragon," assuming the imperial head of the fourth beast. Its great authority continued through the thirteenth century. The height of its power was seen in the days of Pope Innocent III (Rev. 13:14).

The leading events symbolically expressed in Rev. 9 are chiefly confined to the Holy City (the saints) being trodden down by the Little Papal Horn for 42 months (prophetic time, 1260 years, and the "two witnesses prophesying a like period of time, but dating from A. D. 312 to A. D., 1572. Their subsequent political death and standing on their feet again and ascension to the political heavens of France, at the time of the great revolution, or "great earthquake," resulting in the upheaval of its monarchical form of government, and slaving many of its nobility. France (being one of the ten kingdoms of mystical Babylon, that "great city"), is figuratively expressed as "the tenth part of the city that fell" (Rev. 11:3-13).

**The Seventh Trumpet, Third Woe.**

This comprehends the seven vials "of the wrath of God poured out upon the earth." The judgment of the first five vials lasted from A. D., 1795 to 1819, and were confined to modern Europe. The last vial, like its predecessors, commences its series of events before the complete exhaustion of the sixth vial.

**The First Vial, A. D. 1789.**

"There fell a noisesome and grievous sore upon the men which had the mark of the beast." The elements of civil and foreign war was in active operation spreading its sores out from France, and affecting the Catholic portion of Europe (Rev. 16:2).

**The Second Vial, A. D. 1793.**

"Poured upon the sea, and it became as the blood of dead men." The great naval wars carried on for over ten years, in which England destroyed most of the fleets of the priest-ridden countries, and the loss of life was very great, as the above symbolic language conveys (Rev. 16:3).

**The Third Vial, A. D. 1796.**

Napoleon's war with Austria, in the region of the "rivers and fountains of water," chiefly in southern Italy, "and they became blood," descriptive of these sanguinary engagements (Rev. 16:4).

**The Fourth Vial, A. D. 1805.**

"Poured upon the sea," the overthrow of the royal house of Austria, which had long been the military support of the Papacy. The European powers, in their fierce conflict with Napoleon, who was the sun "scorching men with fire," the fiery elements of war bringing about great national calamities (Rev. 16:8).

**The Fifth Vial, A. D. 1808.**

"Poured upon the seat of the beast." The descent of Napoleon upon the Papal throne; the head of the Catholic world carried captive to France, and "his kingdom full of darkness," or extinguished, and his adherents stripped of their wealth, etc.. "Gnawed their tongues for pain" (Rev. 16:10).

**The Sixth Vial, A. D. 1820.**

"Poured upon the great river Euphrates"—the like symbol employed in the sixth trumpet (Rev. 9:14) of the same great Ottoman power, which became so formidable a menace to Europe, but not long after the fall of Napoleon, its waters commenced drying up; and when the Turkish Empire falls to pieces (which is now near at hand), "the way of the kings of the east" (or, sun's rising—the saints), is prepared;" also the "three frog-like spirits" (French influence) emanating from three political centres, as expressed in symbol; result in the nations making mighty preparations "for the battle of that great day of God Almighty, when the coming of the Lord Jesus will be "as a thief." "Blessed is he that watcheth" these remarkable political signs (Rev. 16:12).

**The Seventh Vial, Rev. 16:17.**

"Poured upon the air," affecting the kingdoms of the nations. The nations become angry; their political and ecclesiastical systems disappear through the uttering of the seven thunders contained in the little scroll in the hands of the "rain-bowed angel"—Jesus and his glorified saints.

The great Harlot, having sat for centuries upon the scarlet colored beast, is the beast of the sea in another phase, at last 'goeth into perditions,' and she is no more. These final judgments being executed, "there came a great voice from the throne saying, It is done" (Rev. 16:17; 10:7).

"The mystery of God is finished." The long and bloody Gentile drama closes upon a magnificent scene. Jerusalem, the eternal city of the great king, the joy of the whole earth, becomes the irradiating centers of the most magnificent empire the sun ever shone upon. The glorious majesty of his kingdom extends to the end of the earth; the nations like unto "a sea of glass," reflecting righteousness and goodness (Rev. 15:2; Psa. 48:2). Oh the glorious Bible; how I love it! It is just what Bickersteth declares: "The book of God, like the book of nature, is full of wonders, and contains such an endless variety of matter as may well engage the study and attention of our whole lives. It is like a rich landscape, beautifully varied with woods and hills, meadows and rivers."

GEO. B. ALLDRIDGE.

INDIANA CONFERENCE REPORT

The Annual Conference of the Churches of God in Indiana assembled at Argos, Aug. 5th to 8th. Thursday evening, the first session was opened by a song service and prayer, followed by a few very choice remarks and scripture reading by the president, F. A. Stilson.

The president then presented the speaker of the evening, H. V. Reed of Chicago, who lectured each evening of the Conference. The other speakers during the meeting were Elds. C. C. Maple, Joseph Williams, J. F. Waggoner and Brother and Sister Woodward of Mich. and L. E. Conner of Cleveland. The last three named were our guests, also Mrs. Taylor of Maine was a guest. Our hearts were made glad to see Bro. and Sister Woodward and Brother Conner again in our midst and to hear them proclaim the Word of Life. The Indiana Conference heartily welcomed them. Mrs. Clara Chaffee of Chicago gave us helpful talks and conducted a devotional meeting each morning. Brother Anderson of Ohio was unable to attend. There were two business sessions. All the Churches responded to Roll Call except three. Reports from each Church were read.

The minutes of the previous Annual Conference and the Quarterly Conference held at North Salem Church were read and accepted as read. The treasurer's report was read. This report with the secretary's financial report were placed in the hands of an auditing committee, which committee reported them correct.

The principal item of business was the action taken on a "notice" previously advertised through the Conference programs—amendments to the present Constitution. The committee appointed by the president to consider this matter was D. E. Van Vactor, Emma Railsback, and Joseph Williams. The chairman, D. E. Van Vactor reported the work of the committee by first reading the articles of incorporation of the Conference, then a proposed new Constitution. This was read at second business meeting. No discussion followed, it being thought at once best to leave it

for further thought and consideration. A motion was made and carried that the committee be retained to more thoroughly arrange or draft the work and to send a copy to each Church and act upon it at a future meeting.

The following officers were elected by the delegates for the ensuing year:

- F. A. Stilson, President.
- Wm. Huffer, 1st Vice-President.
- A. O. Roose, 2nd Vice-President.
- Flora H. Prior, Secretary.
- E. C. Railsback, Treasurer.

The Conference closed Sunday evening with a sermon by H. V. Reed. In response to an invitation given by Eld. C. C. Maple this time, one came forward desiring to obey the gospel call and put on the Christ life.

The decision of this brother, the good sermons, the devotional meetings, the communion of kindred minds with one another and with their God, the songs, music and prayers all together made our Conference a success. Only one hour was devoted to the Berean work, as the National Berean Society convened at the close of Conference. On Sunday afternoon Evelyn K. Harsch gave a talk on a "Model Berean Lesson" before a class, which she taught as an example.

The Conference adjourned after giving Mr. J. R. Fox of Aurora a vote of thanks for his services in song and music, which all so greatly enjoyed, also a vote of thanks to the Argos brothers and sisters for their generous hospitality and kind entertainment.

Financial Statement

Amount in treasury Oct., 1914.....	\$ 29.31
All receipts during year, including Conference dues .....	83.85
Collection at Annual Conference at Argos (Aug. 1915) .....	45.17
<hr/>	
Total .....	\$158.33
Total expenses during the year.....	142.90
<hr/>	
Balance .....	\$ 15.43

FLORA H. PRIOR, Sec.

Deal very gently with those who are on the downhill of life. Your own time is coming to be where they now are. You too are "stepping westward." Soothe the restlessness of age by amusement, by consideration, by non-interference, and by allowing plenty of occupation to fall into the hands that long for it. But let it be of their own choosing, and cease to order their ways for them as though they were children.

Whatever hurts a man in body, mind, or heart hurts others also. If his health or powers are injured, his ability to assist others is lessened; if his character deteriorates, so must his influence. If he throws away advantages, he cannot communicate them; if he does not develop himself he cannot develop others. There are indeed few more effective means of hurting others than by injuring our own character or lowering our own moral tone.

## THE RESTITUTION

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## EDITORIAL

A clergyman and one of his elderly parishoners were walking home from church one frosty day, when the old gentleman slipped and fell flat on his back. The minister looked at him a moment, and being assured that he was not much hurt, said to him: "Friend, sinners stand on slippery places." The old man looked up, as if to assure himself of the fact, and said: "I see they do, but I can't."

How hard it is to do right; how easy to do wrong! To go towards destruction is to float down with the tide. When a young man is going to the devil, how many boon companions will lead him onward, and how pleasant they will be! How few are the warning voices that break upon his ear! Let him turn into the better way, and a steep hill is before him, and the way is narrow and very rough at the start. He misses the social sympathy he once enjoyed. Those who should say to him, "God bless you," are somehow not as cordial as his sinful companions were. Perhaps they regard him with suspricion, and now his past life rises up to discourage him. Hard is the path which leads from darkness into light; but great is the gain.

## THE FIVE HORNED BEAST

I have never written much on the book of Revelations for several reasons.

(1) I believe most of its contents are highly figurative, and know that there are about as many interpretations as interpreters.

(2) When a great many people begin expositions on prophecy, they soon become prophets and go off into speculation about what is to come here-

after. Some good people have read of Babylon in that and are predicting that that ancient city is rebuilt. In two expositions in my library I find the following contributions: Coming to the fifth seal one says the crying of the souls under the altar is strictly literal, and he wonders why the author so suddenly changes from the figurative to the literal; the other makes the fifth seal highly figurative, while he wonders why the sixth is so literal, and refers it to the dark day, May, 1780.

We can have no clew whatever to the book if these writers are correct, or if either of them is, because one can say that which suits his theory is literal, while that which does not is not, as those authors have done. John tells us it is "a revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass." He sent and signified (or sign-i-fied it), which means to give in signs or symbols.

A beast is a symbol of something else. Souls must cry in symbol; the symbolic suns must be darkened; and symbolic stars fall from a symbolic heaven.

Now we come to the beasts:

(1) We have a dragon cast out of heaven. Some make much of this, and claim that as the dragon is called the devil and satan, that it means a literal devil was cast down from the literal heaven; and John alludes to that here, they think. But such does not fit the generally accepted theory, because John was shown things which must shortly come to pass; not that which had already been taught.

It is usually taught and believed that the devil was a fallen angel, and was on earth in the serpent in Eden, and tempted mother Eve. If this be the case, he got to earth long before he was cast unto it. Then the dragon must be a symbolic creature, and was cast from a higher to a lower position, heaven being that which is heaved up, while earth is that which is low. The leopard beast comes from the sea. John tells us what that is. "The waters which thou sawest is peoples, and multitudes, and nations and tongues."

Then he (the leopard) comes up from among the nations. The leopard takes the place of the dragon, has "his seat and authority." The dragon giving up his seat and authority was his falling from heaven. Then what was the dragon? We go to history and find that Rome was in its Pagan form of government till Constantine became its emperor. He took the "seat" from Paganism, and made Rome Christian, passing laws to please the Christians. The Christians, he found, worshipped God on Sunday, and so he made that a legal holiday. Christians were favored in many ways while Pagans were cast lower down in the line of favors. Then the casting out of the dragon was the cast-



ing out of the dragon was the casting down of Pagan Roman.

After the leopard had become the sole ruler, a power arises from the earth, where Paganism had been cast, called "the two horned beast." When we find this power we will find one much like the dragon, while he will cause men to do homage to the leopard, or Christian Rome. We find that this beast "had two horns like a lamb." The horns of a lamb are very small, so we must look for a small pair of horns upon this beast. Horns are used for divisions of a kingdom. When a kingdom is composed of two peoples, it is called a two-horned beast. The Medo-Persian Empire is so termed by Daniel (chapter 8:3), one horn being higher than the other, making one power more strong than the other.

Our little horns, then, stand for two small powers united under one king. Was there in the past such a kingdom as this? Where? In Rome. What kingdom? The Papal states of Ravenna and Spoleto. The Pope was the king of those states, and so it was a small kingdom of two provinces. It spake as a dragon in many ways. The kingdom having come up from where the dragon was cast, would resemble him very much and have many features of his. We find this was a politico religious kingdom. Most of its teaching was Pagan, hence "dragonic in speech." Who could speak more like the Pagans than the Pope the head of our little empire? His festivals and ceremonies can all be traced to the heathen. "He exerciseth all the power of the first (leopard) beast." Did not this Papal king do those very things? He even became a kind of a governor over him. All kings were expected to look up to this emperor and do his bidding. The earth, lower strata were forced to do homage to the first beast—the leopard. They must become Roman Christians and not speak against their Christian rulers.

"He doeth great wonders." Who claims more wonders than the Papacy? No power has ever claimed more miraculous power.

"He maketh fire to come down from heaven." Not literal heaven, but the heaven from which the dragon was cast. What fire came from there? Not literal fire, but persecution of the rankest type. Catholicism today claims it was not the Church that persecuted, but the state—the leopard beast. But the church was the cause of it all, history declares.

He did his miracles "in the sight of the beast." "In his presence" (R. V.). Then both beasts must exist at the same time; and so our chain of evidence grows stronger. The United States cannot fill the bill; Mohamedanism does not, for it never caused people to do homage to Christian Rome, so called; neither did Protestant England.

He caused those that dwell on earth in the lower strata again, "That they should make an image to the beast." Did they do that? Yes. Of what was the image made? No doubt the power that caused it to be made. He desired his kingdom to be like the Roman Kingdom and caused it to be made so. Rome's rulers must all profess Christianity; so must his under rulers; and he himself claimed to be the head of the Church. This image must speak. Who did the most of the speaking in Europe during the Middle

Agas, and all the while of the palmy days of the Pope's Kingdom?

All who would not do homage to this image were killed. Was not the Pope the cause of the death of from fifty to seventy-five millions of those who would not accept his teaching? He gives a mark, or causeth all the earth dwellers to receive it. What was the mark? The mark was to be either "in their right hand, or in their forehead." Those who took it in their right hand were those who were illiterate and could not receive the mark intelligently, while the forehead people intelligently received it.

No man might buy or sell who had not the mark. Buy what, and sell what? The merchandise of Rome, of course. They who had not the mark could not traffic in souls of men, and those who had it not could not buy them from purgatory. You must be a Catholic to traffic either way. Then the mark is obtained by either ignorantly or intelligently becoming a Catholic; being a Catholic is the mark.

"The number of his name." His name in Greek is He Latine Basilea, the "he" in Greek being one letter. Then in numeric value the letters are:

E=8  
L= 30  
A= 1  
T=300  
I= 10  
N= 50  
E= 8

B= 2  
A= 1  
S=200  
I= 10  
L= 30  
E= 5  
I= 10  
A= 1  
Total, 666.

In explanation, the Greek alphabet has two e's, one harsh as in "he;" the other more soft. You will see that the last "e" has a value of only 5, while the first and second have a value of 8. This is because they represent the different e's of the Greek alphabet.

J. J. HECKMAN.

A LETTER TO A FRIEND

Letter No. 3

THE KINGDOM

Division 3. The Associate Rulers—the Heirs.

We are looking squarely at a momentous question when we seriously ask who are the people who shall rule with Christ in his kingdom. And the answer is too vital, too distinctly pointed out by God to allow even a shadow of guessing on our part. We must be ready to follow the simple statements from God's word that we may receive this knowledge.

We know that some among the people of Israel were faithful to God, for their names are given to us in the 11th chapter of Hebrews. Their record is that they lived in faith, that each did some certain works in faith, and when they died it was in faith. Now we have another record of the people

of Israel entirely different from this. 1 Cor. 10:6 We might readily suppose that they were those who never heard of God's promises, but no; according to verse 4 "Christ had been preached to them," and from Heb. 4:2 it appears the gospel had been preached to them. "But with many of them God was not well pleased; for they were overthrown in the wilderness" (1 Cor. 10:5). Then what was the trouble? Heb. 4:2 tells us the word preached did not profit them, not being mixed with faith in them that heard it." In contrast to this we see how those who lived in faith had believed the promises which God had made to them; Heb. 11:13 tells us how they had "seen them afar off" and were persuaded of them and embraced them."

These records serve to show us how God selected people from among the Israelites; the gospel was preached to all alike; some took hold of it by faith; others did not have faith, caring more for worldly things. Now, when we come to the Gentile dispensation, we have this declaration from God: Acts 15:14: "Simeon hath declared how that God at the first did visit the Gentiles to take out of them a people for his name." And how? Go to Heb. 6:17, 18. Paul explains here that God made the promises, confirmed his word by an oath and the reason is, "to show unto the heirs of promise the immutability of his counsel" that, "we might have a strong consolation who have fled for refuge to lay hold of the hope set before us." Those among the people of Israel who were listed among the faithful had embraced the promises. The same gospel was preached to them as to the Gentiles; and those who laid hold of the hope set before them, are also heirs of promise. Naturally our inquiry is, then, What is the "hope set before us," which Paul speaks of? He tells Timothy: "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called" (1 Tim. 6:12).

Now please turn to Titus 1:1, and notice the credentials Paul gives of his apostleship. 1st: It is "according to the faith of God's elect." 2nd: "And the acknowledging of the truth," and "which is after godliness." "In hope of eternal life which God that cannot lie, promised before the world began." And John verifies this when he says: "Let that therefore abide in you which ye have heard from the beginning. \* \* \* \* And this is the promise which he has promised us, even eternal life" (1 John 2:24-25). Paul, you see, was living in hope of eternal life, and his apostleship and hope were "according to the faith of God's elect," and the acknowledging of the truth."

We have found so far that God's people were selected on account of their faith, that they had faith in what God promised them, that what was promised was set before them to hope in, and one of the principle things to hope for is eternal life. We also learned that they in some way took hold of these promises which we are also told to do. Then just what are the Gentiles told to have faith in? In 1 John 5:9-10 we find that one thing is to believe the record. It is possible for us to believe something that men may say about this record, but this is a substitution, and cannot answer the requirement. It says we must believe the "record that God gave of his Son." And the 11th verse reads: "And this is the record, that God hath

given to us eternal life." This is the first part, and the second part is: "And this life is in his Son." And Romans 6:23 states: "The gift of God is eternal life, through Jesus Christ our Lord." Now a gift is something bestowed upon another without value given in return. Eternal life is a splendid gift for frail human nature, and if we had it now we need never die; but John said it is "promised to us." Paul still lived "in hope of it," and told Timothy to "lay hold of it." The only thing we need to do to fully understand God is just to believe the whole record, and that is: "And this life is in his Son."

Once believing that God holds out to us this gift, this promise on conditions, it is our natural impulse to desire to know how he wishes us to "lay hold of it." John 3:15 says "that Christ must be lifted up," "That whosoever believeth in him should not perish, but (in contrast) have eternal life." And 1 John 5:12: "He that hath the Son hath life; and he that hath not the Son of God hath not life" (still speaking of eternal life). Here John makes a plain distinction, and we have not the right to modify or change it. But we may easily learn who it is who "have Christ." Gal 3:27 tells us: "For as many of you as have been baptized into Christ, have put on Christ." And this act, we find was one of obedience to a commandment; and it is for this reason that such vital results are connected with it. Jesus gave this commandment to his disciples after his resurrection: Mark 16:15: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned." This states the conditions upon which hearers and believers may gain a title to eternal life.

1st. The disciples were to "preach the gospel." This, then fulfilled their duty.

2nd. The conditions upon which the hearers might become participants of salvation, namely: "He that believeth." We must not overlook the fact that this verse tells them what they were to believe—just what the disciples preached—the gospel. Do we know what they preached? We found at the beginning of our study that Christ came preaching the gospel of the kingdom; through Daniel God prophesied that he would set up this kingdom; that it would be reestablished on David's throne; that Christ himself would be its King; that the gospel—this same gospel, was preached to Abraham; that an eternal inheritance of Palestine and the world were gospel promises to Abraham and to Christ; that eternal life is a gift from God and bestowed only through Christ.

Now, when Christ sends his disciples out and says "Preach the gospel," do we suppose that this might be a new gospel? Another one? As we have seen that our salvation hinges upon the conditions of believing it and obeying it, don't you think that we could little afford, with such tremendous results before us, to lightly pass by just what the disciples preached? We soon see that they do not leave us in the dark about this, but find out the example of how they carried out their mission. Acts. 8:5: "Then Philip went down to the city of Samaria, and preached Christ unto them." What did he preach? Vs. 12: "But when they believed Philip preaching, the things concern-

ing the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." And the commandment was: "Go into all world and preach the gospel." So here we have the simple summary. The things which concern the kingdom that God will set up, and the things which concern the name of Jesus (meaning Savior) Christ (the anointed king). The name of Jesus Christ is the only "name under heaven given among men, whereby we must be saved" (Acts 4:12).

So the Samaritans believed that God would set up the kingdom as it was promised; believed in Jesus, the one who was able to save them by bestowing the promised blessing—eternal life; believed in Jesus the Christ as "Lord of lords and King of kings;" and then they anxiously complied with the next step; for in their own name before God they could not stand justified to salvation; it was all wrapped up in Christ, so they "were baptized, both men and women." Having complied with conditions God had given, they were justified before God in Christ, being covered by his name; and the result, do we wonder?

"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." And the promise? Abraham was promised to be a blessing to all nations, and to this was added the everlasting inheritance of the land. "For the promise that he (Abraham) should be heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith" (Rom. 4:13). "Know ye therefore that they which are of faith, the same are the children of Abraham" (Gal. 3:7). "So then they which be of faith are blessed with faithful Abraham" (Gal. 3:9). "For ye are all the children of God by faith in Jesus Christ" (Gal. 3:26). "And if children, then heirs: heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may also be glorified together" (Rom. 8:17).

Isn't it plain and simple? In Heb. 11:39; 40 referring to the long list of the old worthy and faithful ones: "And these all, having obtained a good report through faith, received not the promise:" "God having provided some better thing for us, that they without us should not be made perfect." So there is a grand time coming, and tells us that some of them "lusted after evil things," that in the near future, according to the signs of the present national affairs in the world; but the darkest hour of God's judgments are just before the dawn of the new dispensation. Do you not think that it is a real privilege to "seek first the kingdom of God?" Some of its blessings and the reward its establishment will bring to the faithful, how and when, will be the subject matter of another letter.

JENNIE SALISBURY.

#### REPORT OF NATIONAL BEREAN SOCIETY

The National Berean Society met at Argos, Ind. Aug. 9th and 10th for their second Annual Conference and was more than pleased with the progress made in the last year, please take note of officers and committees:

Leila E. Whitehead, 5439 Ohio St., Chicago, Ill.  
Eva Stearns, 1st Vice-President, Sac City, Iowa.

Geo. Jones, 2nd Vice-President, Cleveland; E. K. Harsch, Cor. Secretary, South Bend, Ind.; Ella De Mont, Rec. Secretary, Argos, Ind.; Leland Roose, Kingsley, Iowa, Treasurer; C. C. Maple, Organizer.

Literary Committee—Leola Hanson, St. Louis, Mo.

Tract Committee—Lydia Railsback, South Bend, Ind.

Isolated Committee—Anna Drew, Dixon, Ill.

Program Committee—G. P. Allard, Chairman; Leora Roose, Mrs. Glotflety.

Book Committee—Anna Adams, Chairman; Lydia Railback, Indiana; C. A. Nokes, Iowa.

Our one year's work has shown us the benefit of centralizing our Berean work and we realize more than ever that in union there is strength, and growth in brotherly love, which is the consuming fire for all local differences.

Our work for next year will be to push our organization and to work more among the isolated members.

Besides our annual work and Bible outline study we are going to put an organizer in the field and if you wish for his service please write to the president.

Will all isolated members who wish to come into fellowship with other isolated members or body of workers please look up the isolated committee.

Come and join us in our work, and help us in the good work of system Bible study training the young and organization of our members into one strong body, loving the one great purpose of uniting us in one body, fitted for the Master's use.

ELLA BOGGS DE MONT, Rec. Sec'y.  
Argos, Ind.

#### NORTHWEST CONFERENCE REPORT

July 15, 1915—The Northwest Conference of the Church of God met at Felida, Wash. Brother Darby gave a discourse in the evening.

July 16, 1915—Social and business meeting. A committee was appointed on resolutions, which made the following report:

RESOLVED. That we, the members of the Church of God in conference assembled at Felida, Washington, do feel greatly encouraged by the goodly number present, and the interest and zeal manifested in view of the shortness of time to work for the Master, and of the rapid fulfillment of prophecy.

ALSO BE IT RESOLVED, That we extend to Brother and Sister Belshaw our most heartfelt sympathy for the death of their daughter and our Sister Mary, who was so dearly loved by us all; and we pray our Heavenly Father to bring to them that comfort that he alone can give; also to Brother and Sister Corman in their sorrow by the death of their only daughter, Edith, who was just coming to young womanhood, and we can only point them to the soon coming reunion in the Kingdom of Christ; also that we send greetings to Brother and Sister Fike in Arizona and extend to them our sympathy in their time of trials during Brother's illness and Sister's trouble with her eyes, and to Sister Johnson and family in their sad affliction by the death of the husband and father.

and hope for them a glad reunion in the near future in the Kingdom of Christ.

ALSO BE IT FURTHER RESOLVED, That we extend to the Brethren and friends of Felida our most sincere thanks for their kindness and generous hospitality in entertaining the conference, also to the Odd Fellows for the use of their hall dining room; also to Brother Darby for the faithful work he has done during the year in preaching and building up the cause regardless of remuneration.

ALSO BE IT RESOLVED, That we, as a conference of the members of the body of Christ, do pledge ourselves to work during the coming year for the upbuilding of His cause in love and harmony, avoiding strife and contention upon all subjects which are not in direct opposition to the principles of the Gospel so taught by Christ and the Apostles, believing that the Master is soon to come to judge every man's work.

#### Committee.

July 17, 1915—Time taken up by social meetings and Bible reading and preaching.

July 18, 1915—Preaching by Brother Darby at eleven, and at 2:00 P. M. by Brother Van Zant from Portland, who also distributed some very good tracts. He is not a member of our organization but gave us a very good talk.

Sunday afternoon we went Salmon Creek, Brother Darby baptizing six, mostly young people.

Brother Prosser preached in the evening and gave us a very good sermon, showing what the prophets have said concerning the trouble in Europe and that when certain things come to pass that the believers in the Gospel would have a reason to lift up their heads and rejoice, as their redemption was drawing nigh.

Communion services in the evening. So closed one of the best conferences we have had in several years.

H. B. HATHAWAY, Sec'y.

#### OBITUARY

##### Edith M. Castle Andrew

Sister Andrew was born at Waconda, Lake Co., Ill., June 14, 1868, and died in her home in Oregon, Ill., Aug. 4, 1915, aged 47 yrs., 1 mo., 20 days. She was married to Nathan Andrew, in Oregon, Ill., Sept. 16, 1891. To this union was born one son, DeLos, who is now left without an immediate relative to share his deep sorrow, his father having died July 12, 1913.

Sister Andrew's mother died Oct. 12, 1912. She leaves to mourn her loss, besides her son, her aged father, A. M. Castle; two brothers, Irvin, of Hammond, Ind. and Bert. of Des Plaines, Ill., and a sister, Mrs. Porter Fishbaugh, of Oregon, Ill.

The death of our sister came as a great shock to the community. Few even of her intimate friends knew of her illness. Evidently she has borne a deep sorrow for a long time. Nowhere will she be missed more than in her church relationship. Cheerful under most trying circumstances, always looking upon the bright side of things, she had won a warm place in our hearts. Her going leaves a gap in our ranks we shall not soon fill.

Soon after the organization of our church here in Oregon, she came under the influence of its teaching. She began to investigate to see if the

Bible sustained what she was hearing, and being convinced of its truth, she applied for baptism, which was administered on Sunday, Oct. 8, 1899, she being the first to be baptized by the writer in his ministerial capacity. She has always been firm in the faith. No conversation suited her better than the promises of God and the hope that our King might soon come. Often she has been heard to wish that he might soon come and put an end to earth's dark scenes. It was a source of great joy to her to have her son with her in the faith.

Funeral services were conducted by the writer in the church where she has found her home for 15 years past, on the banks of the beautiful Rock River. While she rested under a bank of beautiful flowers we spoke words of hope and comfort, exhorting all to prepare for the eventful day which will soon come upon the world. The house was filled to its utmost capacity with sorrowing friends and neighbors who listened with solemn attention, after which we laid her away to rest in her earth bed to await the call of the Master. May the time soon come. In the meantime our sister will sleep and rest.

S. J. LINDSAY.

This is a day of darkness—of no open vision—of no miracle. If we remember this, we shall not be overthrown by the apparent forsaking of the earth by God. We are called upon to walk by faith, not by sight. If our eyes could but penetrate the veil that now hides the unseen from view, we should realize that the forsaking was only so in semblance. Christ and angels innumerable are interested and actively employed in human affairs, though we see them not. Brethren, let us not grow weary and faint. The walk of faith will soon be ended—the veil will be drawn aside, and the darkness dispelled. "The Son of Man shall come." Meanwhile it is for us to believe though we see not. Let us steel our hearts against the influence of the wicked, for all men have not faith. The children of God and the children of the world are well represented in Christ and his murderers. The latter knew not that the dark hour of the crucifixion was in heaven's revealed program—"He trusted in God; let him deliver him now; if he will have him: for he said I am the Son of God." Though appearances (humanly speaking) were against Christ, he knew that God was working out his purpose in him, and patiently endured to the end. Who was wise, Christ or his enemies? His resurrection is the answer. Let us profit by this beautiful lesson. The present is our dark hour. Shall we view it as do the wicked—shall we curse God and die—or shall we patiently go through it and reap the reward?

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ROBERT G. HUGGINS, Editor.

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NUMBER 40

## SOME DESULTORY THOUGHTS

Humanity is subject to spasms—great wide, sweeping spasms that overwhelm and submerge the reasoning faculties, as well as the natural and human instincts, the tender relations between individual members of the human race. We witness an instance of this sort in the calamitous war now surging over Europe. Who among them over there can resist the sweep of the storm; and individuals and helpless that were before friendly are rent apart and set against each other as deadly enemies.

It is a great mistake to suppose that we human beings are reasonable animals. Up to a certain point, perhaps, syllogistic logic may work out all right; but beyond that point where prejudice or impulse of like or dislike comes in, it isn't safe to go, and one may as well save breath or ink.

Nevertheless there is the seed of reason in every human being which, if nourished and watered and the weeds kept trimmed down, may ultimately blossom and fruit. The principle trouble seems to be with the weeds that sprout around and "choke the word," and then the rain of heaven and fertility of earth only go towards stifling it.

These ruminations come to me as I think on the complex absurdities that afflict our race, and have resulted in all the tragedies of history, with this last as a finishing touch. And you will observe that all the evils that have been so overwhelmingly great at last were either real or intended good at first. "Patriotism," for instance, is now the ostensible plea for the desolation of Europe; in earlier times it used to be "religion"—during the "crusading" period. Of course there is neither religion nor patriotism in such affairs, but all you have to do in the case is to raise a hullabaloo with some sort of catch word of this kind, some call it "gag" for short, to rally the mob with, then proceed with the brass band.

Now (and this is what I am trying to drive at) when we come to speak of "gags" and catch words to lead poor humanity astray from the paths of reason and rectitude, I don't know of any more stultifying than "science." Whenever some short-witted, half-informed somebody starts out with some freak doctrine in religion, philosophy, or even in art or mechanics (witness the "Keely motor"), the first thing to do is to dub it "scientific." That gets a hearing if not a fortune for it.

I have the greatest respect for many who may be termed personal embodiments of knowledge—of what knowledge there is—who "have sounded all the depths and shoals," of the material and the knowable: The doctor who alleviates pain and

mitigates the pangs of death; the preacher who endeavors to teach truth and morality, even if his range is limited; the naturalist who tries to systematize the forms of plants and animals; the geologist who attempts to dig out the story of the planet; the inventor that applies the forces of nature to our use. These and others are all worthy of respect when they are sane enough to be reasonable, and not expect us to swallow off hand all the deductions and theories they hand out. As a matter of fact the real scientist, the man of knowledge, is the humblest of men and like old Isaac Newton, appreciates the fact that he is "only gathering pebbles along the shore of knowledge." It is the tyro, the youngling and the boy who is having himself packed through college that is puffed out with the vast measure of his acquirements (sometimes known as "swelled head"), and wears an ostentatious pity on his sleeve for the less fortunate in the matter of "science" and "education." I once boarded with a bunch of students (nice fellows they were too, all of them), and I used to listen sometimes to the conversation at the table concerning their course of studies—sometimes it wasn't very appetizing, but as a general thing my digestion is good. So far as I could discover, the curriculum consisted largely in the explanation of some poor human remains and the nominating of the various muscles, glands, intestines, and so forth. It used to remind me of a story my mother told me when I was a little boy about some other little boy that cut open his mother's bellows, to see where all the wind came from. Even while we sat there together trundling victuals into ourselves, those of us who knew, and those of us who didn't know the particular names of the regions through which the corn beef and cabbage was passing, were equally careless as if ignorant of affairs inside; and if anything had gone wrong we would have been equally at a loss, for as a friend remarked to me once, "doctors don't live any longer than other people." They have the same troubles, and the same thing can be said in regard to every other course of study. "Knowledge puffeth up," even a little knowledge, even Biblical knowledge, even the knowledge of languages ("the gift of tongues"), one of the most desirable acquirements; but what do they all amount to in comparison with wisdom—the ability to sense the situation, to get the balance—the proper perspective, to perceive a lesser way along the line that God sees—along the lines of spirituality and life?

Anyone can see today, who takes the trouble to look, that this generation is fairly hypnotized by material "science" and the efficiency of applied

Oregon State College  
Oregon, 1915

force. At the time of this writing destructive explosives are the most desirable of things. The scientific mountain has labored and brought forth a bang! As yet some of those who claim to be children of the living God are fairly carried away by the name of science; the Bible is to be understood scientifically! Natural laws are irrevocable! Gradual evolution from the monad to the man! Acquiring merit and pushing ahead! Sprouting tails or wings, as desired! Until we evolve a Christ! God is not in all their thought, neither is science in any of their deductions!

J. F. GETTELLEY.

### REPORT OF WORK

Sister Hilda Fetters and sister Lutrella Fetters were baptized at the church baptistry in Plymouth, Ind., August 22, 1915. They with an older sister who had been baptized two years ago were received into the church at the morning services. These sisters in the faith are the daughters of sister M. Fetters of Lucerne, Indiana, and were formerly of Burr Oak, where they were interested in the work of the church and Sunday School of that place.

These young people have not had the advantages of church privileges for several years, but have been carefully instructed by a faithful mother who now has the joy of seeing them enlist under the banner of the Savior and consecrate their young lives to his service. May the church be an inspiration to their efforts, and may they run with patience the race set before them and come victorious through him who suffered and died for us all. May the Heavenly Father bless this entire family.

D. E. VAN VACTOR.

### THE DEVIL: IS HE A PERSONAL BEING?

#### No. II.

The writer does not believe that the great reforms advocated by the disciples of Socialism, that a community of interests is the best form of society, will ever be attained by the party known as the "Socialistic Party." But he does believe that when the people through the power invested in their respective governments realize the necessity of this, it will quickly be accomplished.

In less than one year, Great Britain, the home of the system known as Capitalism, has changed, taking into its own hands the railroads, shipping interests, and many of the great commercial interests, etc., simply because the people as a nation realize their very life and existence depend upon this action, resulting from the great war now existing.

The great secret of priest-craft, either Roman Catholic, Protestant, or Heathen, is to control religion, like a trade or profession in their own hands. The common people who heard Jesus gladly, will never be free until they study their Bible, giving it the same sane consideration they do when reading any other book or history. Jesus and his apostles always made this appeal, "What saith the scriptures?" It is true that many words used in the common version seem to support the belief in a personal devil, and millions of demons just waiting at his court to go forth and obey his bidding.

But in our day when such remarkable facility is offered to every man, woman, or child who may possess only a rudimentary knowledge of our language, to improve that knowledge by having access to concordances that explain the meaning of every word, so simply that even a child may understand.

The Greek for our word "demons," is *daimones*, Latin, *genii*. The Greek writers used this word to express human spirits of departed people. Many such "spirits" of departed human beings the ancients deified and worshiped; and hence the word *daimon* expressed to the Greeks, and those who used their language, human departed "spirits," raised to the rank of gods and deities. According to the superstitious belief of even our day, these spirits exercise an influence for good or bad upon the fortunes of men. We laugh at the ancient's systems of fabulous doctrines respecting heathen deities taught in our high schools under the head of "Mythology."

Paul in his day ridiculed this belief of the ancients, and to those who believed and practiced such teachings he called "possessed," or suffering an hallucination of their minds. In 1 Cor. 10:18 Paul says: "Behold Israel after the flesh; are not they which eat of the sacrifices partakers of the altar?" He is referring to the impropriety of Christians joining in the festivals in honor of the false gods, those "departed human spirits" deified. He says further: "What say I then? that the idol is any thing. But I say, that the things which the Gentiles sacrifice they sacrifice unto demons, and not to God; and I would not that ye should have fellowship with demons. Ye cannot drink the cup of the Lord and the cup of demons; ye cannot be partakers of the Lord's table, and the table of demons. Do we provoke the Lord to jealousy. are we stronger than he?" (1 Cor. 10:19, 20). Here Paul hints nothing at all about "devils" or "demons," as usually understood; he is writing respecting the deified human spirits, worshipped by the heathen; and maintains that the joining in the worship of the one, although they are not existent is inconsistent with the worship of the true God, who is existent; the word *daimonion*, and *diabolos*, or *satan*, occurs throughout.

If we dispel from our minds the belief that man is immortal, the belief in demons goes with it. Banish therefore from your mind this word "devils" or "demons," as the mistranslation of *Daimonia* and fix the idea, "departed human spirit" or the word "possession," and see how clear other passages will become, which contain this word, rendered "devils" in our Common Version. Thus recognizing this sense, that *daimonion* means a "departed human spirit" resident in man, whom he is supposed to possess, or rather the man believes possesses him, and remembering the fact that these—that is the man possessed—recognized Christ, and recognized with fear, not understanding the true character of Christ, we can well understand, as dear Bro. Huggins pointed out last evening, the absurd talk of those, who talk about faith without works: "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in



peace; be you warmed and filled, notwithstanding ye give them not those things which are needful to the body: What doth it profit? Even so faith, if it hath not works is dead, being alone" (James 2: 14-17). Bro. Huggins read extracts from the description given by missionaries that the devotees in India, are full of faith and many of them works also; but they all believe in this heathen doctrine of demons.

GEORGE B. ALLDRIDGE.

### TYPE AND ANTITYPE

#### Concluded

"For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear" (Acts 7:37).

Moses kept the flock of sheep of Jethro, his father-in-law (Ex. 3:1), while he was gone in the land of Midian. Christ, the good shepherd, is now watching and taking care of his father's sheep; "and when the chief shepherd shall appear, ye shall receive a crown of life that fadeth not away." "This Moses whom they refused (the first time he came to his brethren) \* \* \* \* \* the same did God send to be a ruler and a deliverer" (Acts 7:35). That Jesus whom they (the Jews) refused, the same will God send to be a ruler and a deliverer. Proof is not lacking to sustain us, for Micah prophesied, saying: "And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda; for out of thee shall come a governor that shall rule my people Israel" (Matt. 2:6). Again, "It is written, there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob" (Rom. 11:26). They received Moses when he returned to them the second time (Ex. 4:31). When Christ returns the second time they will receive him, and exclaim, "Lo, this is our God, we have waited for him, and he will save us."

Moses was sent from holy ground, which is seen from what God said to Moses from the burning bush: "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground" (Ex. 3:5). Christ will be sent from holy ground when he vacates the Father's throne, and descends from that Holy of Holies to the earth.

Moses was a Mediator between God and Israel, and always went before the mercy-seat alone (Ex. 24:18). Christ went to the mercy-seat alone, and is our Mediator, as Paul says in his epistle to Timothy: "For there is one God, and one Mediator between God and man, the man Christ Jesus." If this statement be true, it cannot also be true that Prophets, Apostles, and Martyrs, are now seated around God's throne, and all making intercession, or in other words, acting in the place of mediators between God and man. Judge ye!

Moses was a law-giver (Ex. 32:15; John 1:17). Christ will be a law-giver (Isa. 33:22; James 4:12). When will Christ be a law-giver? "To the law and to the testimony." "Out of Zion shall go forth the law, and the Word of the Lord, from Jerusalem" (Isa. 2:3; Micah 4:2).

Moses was a God (Ex. 7:1), (or instead of God). Christ will be a God (Isa. 9:6; Titus 2:13), (or instead of God). Christ being the Son of God has a right to claim the name of his Father; but he

is never called the "Eternal God" (Deut. 33:27). Christ was tempted with evil; on the contrary "God cannot be tempted with evil" (James 1:13). Paul when writing to the Corinthians said "That our fathers were all under the cloud, and all passed through the sea; and that all were immersed into Moses in the cloud and in the sea" (1 Cor. 10:1, 2, Diaglott). Thus it is plain that in order for Israel to have been delivered from bondage, they had to pass through the sea (or be immersed); and Paul speaking of this example in the sixth verse, says: "These things were made type for us" (Diaglott). Thus in like manner all, that are delivered from the bondage of sin must fulfill the antitype, and be baptized (Mark 16:16; Acts 2:38).

Moses destroyed Pharaoh's host (Ex. 14:26-28). After Moses had destroyed the host of Egyptians, where were they seen? Were they seen in a burning lake of fire, and there being tormented throughout eternity? To decide this question, we will here present the testimony of Moses, which will outweigh all man-made creeds and inventions: it is worded thus: "Israel saw the Egyptians dead upon the sea shore" (Ex. 14:30). Christ will destroy the wicked host: "For behold the day cometh that shall burn as an oven: and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch" (Mal. 4:1). Where will the wicked be after they are destroyed, as prophesied in the above text?

We will not stop to hear the various answers which would be given from Christendom, but will give a thus saith the Lord, for it. "And ye shall tread down the wicked: for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts" (Mal. 4:3). Again, Job speaking of the wicked says: "They go to nothing and perish" (Job 6:18).

When Moses returned he was a king: "He was king in Jerusalem, when the heads of the people and the tribes of Israel were gathered together" (Deut. 33:5). When Christ returns he will be a king: "The Lord God shall give (future) unto him [Jesus] the throne of his father David;" and this will not be until the twelve tribes of Israel (or house of Jacob) are gathered together; for "he [Jesus] shall reign over the house of Jacob, [i. e. the twelve tribes] forever, and of his [Jesus] kingdom there shall be no end" (Luke 1:32, 33).

The children of Israel did not possess the promised land and all its blessings, immediately after passing through the sea, [or immersion], but were tried and proved for forty years in the wilderness, so that all the rebels might be purged out from among them. Likewise the children of the Kingdom need not expect to go into the promised land, [or kingdom] as soon as they are immersed, for they are to be a tried people, for the purpose that all the rebels may be purged out, and only those who prove themselves faithful will be allowed to enter into that rest which remaineth for the people of God.

Moses being the mediator of the Old Covenant or Testament, it was of no force until after the death of the testator; wherefore Moses had to ratify it with his death before they could receive the promised land. Christ being "the Mediator of the

New Testament, that by means of death, for the redemption of the transgressors, that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth (Heb. 9: 15-17).

When Moses died "his eye was not dim, nor his natural force abated" (Deut. 34:7). By this we would be led to believe that Moses died in the prime of life. Christ also did not die with old age and feebleness, but in the prime of life.

Moses now being dead, there had to be a second Moses provided so that the type might be carried on; accordingly, we find Joshua steps in and takes the place of Moses. Christ died, but being raised he goes on filling up the antitype.

After the children of Israel had passed through the wilderness, they had yet to go through the river Jordan previous to their possessing the land of Canaan. See Joshua 3d and 4th chapters. The children of the kingdom will have to pass through death, or a change, before going into the promised land.

Israel's leader [Joshua] went through the river Jordan first. Our leader [Jesus] has gone through death and the grave, and since he has passed through safely, we need not fear to go into the silent tomb, no more than did the Israelites when going down into that path made through the river Jordan: and more than this, brethren, Jesus says he has "the keys of death and of hades" (Diaglott). And when the time comes for the dead saints to arise, he will unlock the tomb and bid them come forth.

Accordingly Joshua led them into the land which they were to possess, but not till they had subdued and driven out the squatters upon that land. Christ and his fellow-heirs are promised the Land of Canaan; yea, more, the whole earth for an everlasting possession. We shall here give a few quotations to prove this statement. "Thou art my Son, this day have I begotten thee. Ask of me and I shall give thee the heathen for thine inheritance [are there any heathen in heaven?], and the uttermost parts of the earth for thy possession." "They that trust in the Lord shall be as Mount Zion, which cannot be moved, but abideth forever" (Psa. 125:1). "He that doeth these things [sneaking of righteous acts] shall never be removed" (Psa. 15:5). "The righteous shall never be removed" (Prov. 10:30). "Behold, the righteous shall be recompensed in the earth" (Prov. 11:31). "Those that wait upon the Lord they shall inherit the earth." "The meek shall inherit the earth, and shall delight themselves in the abundance of peace." "The Lord knoweth the days of the upright, and their inheritance shall be forever." "Such as be blessed of him shall inherit the earth." "The righteous shall inherit the land, and dwell therein forever." "Wait on the Lord and keep his way, and he shall exalt thee to inherit the land; when the wicked are cut off thou shalt see it" (Psa. 37). "Blessed are the meek for they shall inherit the earth" (Matt. 5:5).

Seeing then that Jesus and his followers are to possess the whole earth, will the nations who in-

habit it give it up peacefully, although having no more right to it than a squatter's claim? We answer, No! they will contend for it, and remain on it until forced to leave it by the rightful heir. Now for the proof. "Thou hast taken to thee my great poneen, and hast reigned. And the nations were angry and thy wrath is come," &c. (Rev. 11:17, 18). And will continue to contend against the "Kings of kings and Lord of lords," as long as they have power to do so.

We shall just notice one more type which we have passed over, on account of its being used nearly from the beginning of Moses on down to the ending of his career.

Moses had a rod, first spoken of in Ex. 4:2-4. Moses is told to do signs (or wonders) with it. This same rod is called the "rod of God" (vs. 20). Moses began to do his signs by casting this rod before Pharaoh, and it became a serpent. By this rod Moses turned the waters of Egypt into blood, caused the land to be covered with blood, caused the dust to be turned in lice, caused the heavens to send forth thunder and hail, and the fire to run upon the ground, the locusts to cover the land, the sea to divide, the waters to rush back on the Egyptians, caused his people to gain battles, the water to flow out of the rock, &c., &c. What can this rod be the type of? We answer, the rod here spoken of is a symbol [or type] of power and rule. As Moses is the type using this great rod, so Christ being the antitype, will in like manner, use his power and rule in overcoming the nations of earth. Proof: "Thou [the Son] shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel" (Psa. 2:9). Again, "She brought forth a man child who was to rule all nations with a rod of iron" (Rev. 12:5). Again, "He shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers" (Rev. 2:27). Once more: "Out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron" (Rev. 19:15). "The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries" (Psa. 110).

DANIEL D. PALMER.

### REJOICING

Yes, brethren, isolated ones, I believe we are all rejoicing because of our dear brother Adam's effort for us. Much has been written on this work, many prayers have been offered up to God that it might succeed, and God has graciously opened the way for us. Its successful finish rests now directly upon us, the individual members of the Church of God. We have desired this opportunity to work. It is given to us, and the responsibility is upon our shoulders. Let us respond liberally. Let us become workers together with God.

Did you ever stop to think that this has always been God's way with his people? He made for Adam a garden of Eden, but Adam's work was given him; "to dress and to keep it." God gave to Abraham by promise great inheritance. Abraham must work with God to possess it, however. "Get thee out of thy country, and from thy kin-

dred, and from thy father's house, unto a land that I will show thee." Jehovah called and saved Israel from Egyptian bondage. As soon as they were a saved people God commanded: "Let them make me a sanctuary; that I may dwell among them." God gave the plan, the people the material. All through the elect have been workers together with God. How is it with the called and chosen ones of this age? Jesus says, "The work thou gavest me to do, I have given them."

I heard a minister once give an illustration of this in a supposed conversation, and I transcribe his remarks in all reverence because it shows our responsibility so forcibly. It is supposed the angel Gabriel upon our Lord's ascension to heaven approached him and said: "Lord, to who hast thou given the work to be done upon the earth while thou tarriest here?" And Jesus made answer, "To by brethren." Then the angel again said, "But Lord, suppose they neglect and do not the work, what provision hast thou made?" And again the Lord made answer, "To my brethren have I given the work."

This is true. There is a great responsibility laid upon us as members of his body, and we will be judged by our work done. Brethren, we have desired so intensely to have this work started, let us now do our part. God is just, he knows our circumstances and so he says, "Now concerning the collection for the saints (and this is verily the collection for the saints), let every one give as God has prospered him." God does not judge us by the amount in itself, but that we give as we can. That does not mean that we are to supply our every need first and then if we have any left, give it. The command will soon go forth, "Gather my saints together unto me, those who have made a covenant with me by sacrifice." That is it, sacrifice of our personal comforts, yea, our necessities, to give to this, perhaps, the last great opportunity we will have in this age to work with God and to show our love to him who gave all, even his life, that we might receive eternal life. Heed the words of our dear brother. "If necessary make a few sacrifices to increase the size of the fund. If you can only give a little do not feel ashamed and sorrowful (I am saying this to myself), but give it humbly and gladly unto the Lord. He knows it all, and all our heart. The gifts put into the treasury were not counted as large in giving. And so our Lord said, "She hath given more than they all." Why? Because "She hath cast in of her poverty all that she had."

One thing more. As brother Adams says, we can all have a part in this work for our Lord even if personally we never meet the one sent out. Bear also in mind that this organization now places all of us organized or scattered abroad, "Upon a working basis." We are now without excuse. God bless brother Adams and sister Free and sister Storjohnn and give them an abundant entrance into the kingdom.  
FLORA A. WOOD.

(Lest some of our readers have forgotten the names and addresses of the officers of the Isolated Society, we give them again here: Sister Carry Free, president, Blair, Nebr.; sister Rose Storjohnn, Phoenix, Nebr. and sister R. C. Railsback, treasurer, 621 South Fellows St., South Bend, Ind.—Editor.)

## MATURITY AMONG THE SAINTS

Many an aged Christian is not an experienced Christian, for his experience, though it may be the experience of a Christian, may not have been Christian experience of an advanced kind. An old sailor who has never left the river is not an experienced mariner. An old soldier who never saw a battle is no veteran. Remember it is in the kingdom of God very much as it is with God himself. One day may be as a thousand years. God can, as Solomon tells us, give subtlety to the simple, and teach the young man knowledge and discretion. Years with grace will produce greater maturity. but years without grace will produce no such maturity. The mere lapse of time will not advance us in the divine life. We do not ripen necessarily because our years fulfill their tale; grey hairs and great grace are not inseparable companions. Time may be wasted as well as improved; we may be petrified rather than perfected by the flow of years. Here it is well to note that there is no reason why a young Christian should not make great advance toward his maturity even while young. The Lord's grace is independent of time and age; the Holy Spirit is not limited by youth, nor restrained by fewness of days. Young Samuel may excel aged Eli; a holy babe is riper than a backsliding man. Timothy was more mature than Diotrophes. Jesus can lead you, my youthful brother, to high degrees of fellowship with himself. I pray you aspire to the nearest place to Jesus, and, like young John, lie in the Master's bosom. Truly, the aged have the help of experience, and in any case they deserve our reverent esteem; but let neither old nor young imagine that the merely natural fact of age has any influence in the spiritual life. God's work is the same in old and young, and owes nothing to the merely natural vigor of youth, or equally natural prudence of age.—Selected.

The loss of vigour and energy, of good spirits, of a cheerful and happy tone of mind, does not end in a mere personal loss. It affects everything that men think or say or do, it influences all with whom they mingle and labour, and it operates unfavourably upon the very work which they hope to benefit by their sacrifice.

A moderate self-confidence is the foundation of true manliness of character, and the source whence have issued most of the noblest enterprises in the world's history. Nothing great was ever done without a proper self-esteem—a quality which becomes objectionable only when it is allowed to preponderate over better feelings.

A little girl was discovered by her mother in a spirited encounter with a small friend who had got considerably worsted in the engagement. "Dont you know my dear," said the mother, "that it is very wicked to behave so? It was satan put it into your head to pull Elsie's hair." "Well, perhaps it was," the child admitted, "but kicking her shins was entirely my own idea."—Selected by Bro. Judd.

# THE RESTITUTION

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## EDITORIAL

### ISEOUS, HO CHRISTOS

The above appellations, rendered in our English New Testament Jesus Christ, or more definitely Jesus the Christ, are terms, which, although daily and hourly on the tongues of millions, are but dark and ambiguous expressions to the multitudes who utter them, yet their signification is of the utmost importance to those who earnestly desire to travel in the way that leads to life, and without an intelligent comprehension of them it will be impossible ever to attain to that exalted position of an heir to the "kingdom of God."

Says the apostle John, concerning the testimony he has given in his record of the sayings and doings of Jesus of Nazareth: "These (things) are written that ye might believe that Jesus is the Christ, the Son of God," or in other words, that particular Christ which was the Son of God. There had been other Christs previous to the days of the Nazarene, that had been Yahweh's Christs as well, but not that particular one. It would seem very absurd for an individual to assert that a certain person is a philanthropist, at the same time having no conception of the meaning of that term; and if

upon questioning that individual with regard to what he meant when he declared the person to be such, he should explain himself by defining characteristics altogether foreign to those of a philanthropist; his ignorance would be at once made manifest, and his absurdity apparent to all. It is equally absurd for a person to assert that Jesus is the Christ, if he has no conception of the meaning of that term, or if upon being questioned he cannot describe to you what is the nature and character of a Christ. For the enlightenment, therefore of the honest seekers after truth, we will endeavor to explain to their understanding the meaning of these terms. The name Jesus is the Greek name Iesous anglicised, but not the proper name of the Nazarene, which was Yah-hoshea, a Hebrew name which by coming through Greek orthography is corrupted into Jesus; it is the same as the English Joshua. This name is a compound of two Hebrew words, Yah, the abbreviated form of Yahweh, "the glorious and fearful name" of the Eternal One meaning in English, He who shall be; and Hoshea, meaning Salvation, or Deliverance. Thus the name of that word manifested in the flesh of him, who by the Eternal Spirit, was begotten of the Virgin Mary, was "He who shall be Deliverance," or the Deliverance manifested in the name of Yahweh of armies. In this we recognize the fact that the name of the Father and of the Son, and of the Holy Spirit, are one name.

Ho Christos, The Christ, means a certain, definite Christ. We see but little difference between the Greek Christos and the English Christ, only a difference of two letters in the termination; further they are but Greek, to the English reader, and unless translated, or their signification explained, they may as well have been Sanscrit or Choctaw, so far as giving any light to the seeker after life is concerned.

The Greek word Christos, we find used both in the Septuagint and Greek New Testament as a translation of the Hebrew word Messiah, and why should it not be translated into English as well? They mean, Anointed, or an Anointed One. Anointed to what purpose? as we find there were various purposes for which individuals were anointed; as for instance, a certain woman upon one occasion broke an alabaster box containing precious ointment, and poured it upon Jesus, and said she had come before to anoint his body for the burying (Mark 14:8). Here the Greek verb murizo, is used, which signifies to anoint with sweet perfume, etc. In Luke this same occurrence is noted, and the Greek verb aleipho is used for anoint; but Christos comes from the Greek verb Chrio, which signifies more especially to anoint for the kingly and sacerdotal office. Hence all those that were anointed to those offices were called Christs, or Anointed ones; not that they were already kings or priests' but that they were anointed or separated for the purpose of entering upon one or the other of those offices. That which was used in anointing was called in Greek the chrism. This under the Mosaic cosmos, or order of things, was that Holy Oil of the Sanctuary which was poured upon Aaron and his sons, and which subsequently was poured by Samuel upon David, who from that time forth was the Messiah or Christ of the God of Jacob, although he did not immediately succeed



to the throne. From this we learn that a Christ is one anointed to be a king or priest. The Christ,—the Son of God, which it is necessary to believe Jesus of Nazareth to be, in order to the attainment of life through his name, which is that name in which deliverance is to come, is that specially Anointed One, the only begotten of the Father, who is the Just One, anointed to reign among men ruling in the fear of God, that righteous branch of David—that king who is to reign and prosper and execute judgment and justice in the earth. As we learn that it is necessary to believe that Jesus is the Christ in order to the attainment to life through his name, so also it is necessary to be made acquainted with those things predicted of the Christ with regard to his name, nature, character and office work, in order to believe that Jesus or any one else is he. And no one can be a Christian in accordance with the New Testament signification of the term, who does not believe that Jesus is the rightful heir to David's throne, that he will eventually sit upon that throne, upon Mount Zion in Jerusalem, and execute judgment and justice in the earth; for it is an absurdity to say that we believe that Jesus is the Christ, and then deny that he will accomplish the work that the Spirit by the Prophets has declared the Christ shall accomplish. The Christ or Messiah of the God of Jacob is one anointed to sit on David's throne, to receive jurisdiction and exercise dominion over all the nations of this earth. To reign over the gathered tribes of Israel, and to be a deliverer to the nations, unto the ends of the earth. He was called Yah-Hosea, because it was "He who shall be deliverance." He who would save Israel from the consequences of their transgressions, and bring them, though scattered among all nations, back again to Jehovah their God.

Reader, do you believe these things? Are you intelligently and intellectually instructed in those things that pertain to the name of Jesus the Anointed One, or are you building your hope of future life upon a delusive exercise of mind which under certain exciting circumstances in the past, you may have experienced? Beware of such delusions; dig for truth as for hidden treasure; and know that future life and dominion must be obtained by an intelligent obedience to the truth believed.

#### SEVEN GOOD MAXIMS

To gain a permanent reputation—Endeavor to be, rather than to appear good.

To gain extensive usefulness—Seize the present opportunity, great or small, and improve it to the utmost.

To govern children (and men too)—Commend them oftener than you blame them.

To be a successful reprover—First convince men by substantial deeds of kindness, that you love them.

To have influence with the public—Take a positive rather than a negative position.

To be always contented—Consider that you will never in this life be free from annoyances, and that you may as well bear them patiently as fret about them.

To enjoy all that this world has to give—Set not your heart upon it, but make God your portion.

#### COMMUNICATIONS

Dear Restitution and the Isolated Ones:

I just feel in the mood for talking. I was so glad to read brother Adam's article on the re-organization of the Isolated Society, but thought came to me, Are we isolated ones doing all that we can do?

I believe God scatters his people for a purpose, and the question is, Are we doing our part to tell the people around us about God's precious promises? I fear too many of us after leaving our own church and going out among strangers, just sit down and think there is nothing to do till the Lord comes.

But, dear ones, it is then our work should begin. I came here only a few months ago, feeling so lonesome, nearly heartbroken, at leaving the dear ones at Kennard; but under it all I felt that in some way God's hand was leading me. So I began to look about me. No one here had ever heard of us, did not know what the Church of God believes. I began going first to one church and then to another, and by and by I found one that did not seem to have any steady leader for their Bible Class. Each Sunday it was the same way. So I began to contend for the faith, and by and by I was asked to take charge of the class. So while the minister is teaching a class in one part of the room from a man-made book called, "Training for Service," I am trying in my feeble way to tell this class of ladies some of the good things God has in store for those who are willing to obey him.

We have had the promises, made to Abraham and have talked some about baptism, also our reward at the resurrection and not at death, and some other subjects. They never heard of reading the Bible by subjects. I do not know what the results will be, maybe nothing, but I will have done my duty. I feel sure the minister will stop me as soon as he finds what I am doing, but it will not stop my work: God will open up something else for me to do.

The thought I want to get before you all is, get up and do something; there will be a way. It seems to me there is so much to do and so few to do it. Bro. Adam's plan is all right, but don't wait for some evangelist to come to you and do the work for you. The Bible says, "Go ye into all the world and preach the gospel to every creature," and that means you, and it means me. Then when you have done what you can, it is time to ask for help.

Hoping to hear from some other isolated ones of what you are doing for the Master,

Your sister who prays, "Thy kingdom come,"  
FANNIE LeCRONE.

Dear Sister Sutherland:

I am not personally acquainted with you, but as God's children are an unbroken family, we feel a nearness to each other that we can not feel for those outside of the one faith.

In my Restitution, that I received yesterday, is a request for the words of an old hymn. I gladly comply with the request. The words of this song are very dear to me—my sleeping saint father (J. S. Hatch) and I used to sing them together, at the baptismal waters—and how I love the old song, don't you? I frequently get my old hymn books

out (long since laid away to give place to the new), and sing some of the dear familiar songs again, my grown son and grand-son enjoy them, too, though they are so different from the late songs.

It would do my heart good to be at a baptismal service such as I used to attend, with father. We are isolated here, being the only family in this neighborhood, of the like precious faith, no organization nearer than Corvallis, where Bro. A. W. Darby is pastor. They have their own church house. Bro. Darby has visited our little valley twice since we have lived here (5 years). He baptized our daughter the first time he was here.

I would be so pleased to get a few lines from you—your name is familiar to me through The Restitution.

With sisterly love I am yours in hope,  
AZORAH M. SCROGGS.

(The poem was sent by sister Lent, and published last week—Editor.)

Bro. Huggins:

For the first time I am writing you a report of our meeting that Bro. Anderson conducted at Liberty and Gallimore Gap, July last. His time was limited; he could not stay but a short time. Three obeyed by being baptized into the all-saving name: Miss Nellie Freeman, at Liberty, and Mrs. A. M. Taylor and Mrs. A. M. Case at Gallimore Gap.

We had a Bible Class at Liberty from 9:30 A. M. to about 10:45 A. M.; then a sermon by Bro. Anderson at 11:00 A. M.; then a sermon again in the evening at 8:00 P. M. It seems there was a great interest manifested, but I think the time was too short, as he was only with us three days at Liberty and three days at Gallimore Gap. There can be a great work done here; the harvest is ripe but the laborers are few. I appeal to everyone wherever our paper circulates to help us that we may have more teachers, who will teach Bible truths. I wish to say this for Bro. Anderson: he is one that will stand by "thus saith the Lord." I do not say it to flatter him, but "Honor to whom honor is due."

Your brother in hope,

L. R. RHODES.

Dear Restitution:

Some time ago I penned the death of brother Ball of Etterwah, N. C., and for some reason it never appeared in the paper. Now I am sending it to you again.

Brother Ball was born in Laurence County, S. C., moved to Henderson County, N. C., after his marriage. He was a Baptist and one of the strongest. His dear wife found the truth, and she was baptized into the all-saving name of Christ. He would not go to see her baptized. She read and talked and at last he too saw the truth and was baptized into Christ and continued faithful until death. He was 86 years old when he died. For several years he was an invalid, and when I would go to his house he was in bed, and as the time to start to church came he would say, "I am going too." We would help him into a buggy and carry him in and he would say, "Praise the Lord for such good brethren."

The last time I went to preach for him he asked me if I would come and preach his funeral sermon when he died. I told him if I was alive when he died, I would, and when he died his dear wife telegraphed me and I went. He lived about fifty miles from my home, and when I got there brother Waters was also there; and he and I conducted the service. Brother Ball was laid to rest to await the coming of Christ which he said would not be long. He gave me the text for his sermon, which is, "If a man die, shall he live" (John 14:14)? He leaves a wife and several children. None of his children ever united with his church, although it was his heart's desire to have them. He never lived to see one of them take on the name of Christ in baptism. May the Lord bless his work, and may it have the desired effect on his children.

Submitted in love by,

A. N. DURHAM.

Dear Bro. Huggins:

In reply to sister McClelland's appeal I desire to go on record as defender of the following propositions:

1. An alien is an individual who rejects the gospel and refuses to believe the record that God has given of his only begotten Son.

2. An alien is without God or hope in the world (Eph. 2:12).

3. The gospel consists of the things concerning the kingdom of God, and the name of Jesus Christ." The chief thing concerning the name being that he was miraculously conceived by the power of the Holy Spirit, and without the intervention of man.

4. That those who reject this great essential truth cannot possibly comprehend God's plan of salvation, or understand or believe the gospel, and therefore all such are "aliens from the commonwealth of Israel and strangers to the covenants of promise and (while they remain so) without God or hope in the world."

5. That God's chosen people have no right or authority to recognize aliens as brethren, but on the contrary, we are everywhere commanded to warn them of the dangers of their position and invite them to believe the gospel and accept the name of the only begotten Son of God. The above convictions are firmly based upon a lifelong study of the word, and are submitted in love to all who refuse to believe the record that God has given of his Son.

S. H. THOMAS.

Dear Brother Huggins:

Will you permit me to make a request through The Restitution? Some one sent me the May and June numbers of Words of Life, an English publication. Will the one who sent them send me the July number, if he does not specially wish to keep it himself. There is an article in the June number which will be concluded in the July number. I thank the one who sent me the two numbers. I am always glad to get such publications. I think the Words of Life is exceptionally good.

FLORA A. WOOD.

**BEREAN BUSINESS MEETING**

The Indiana Bereans Business Meeting was held at Argos, Indiana, August 7, 1915. The meeting was opened by singing and prayer. The secretary's report of last year was read and approved. The treasurer's report was given as follows:

Beginning year June, 1914, cash on hand.....\$12.82  
Received:

Leora Rose (year's dues) July 21.....	1.60
Rosa Rose (Argos Rural Bereans).....	1.50
South Bend dues and tracts sold.....	2.60
South Bend .....	7.00
Laurence Howell .....	1.00
Nettie Landon .....	1.00
Argos (Rural Bereans) .....	2.85
Flo Prior .....	1.00
North Salem (Berean Outlines).....	1.20
South Bend (Berean Outlines) .....	2.00
Foll (Berean Outlines) .....	2.40
Roll (Berean Outlines) .....	2.40
Argos (Berean Outlines) .....	1.20
Bourbon (Berean Outlines) .....	.60
McCrorv (Berean Outlines) .....	.30
Rensselaer (Berean Outlines) .....	1.20
South Bend (State Dues, June 23).....	3.26

Total .....\$43.53

Paid Out:

For printing constitutions .....	\$ 2.00
For Berean Tracts .....	5.00
For renewed paper subscriptions.....	5.00
For printing Berean Outlines .....	15.00
For postage used in Berean correspondence	2.00
To Leland Rose, one-half funds on hand, June 8, 1915 .....	5.63

Total .....\$34.63

Balance .....\$ 8.90

August 7. Received from Argos Outlines....	1.50
August 7. Received from Argos Rural Bereans' dues .....	2.05
August 7. Received from Argos.....	1.70

Total .....\$14.15

The reports from the different societies were next given. Argos reported they had held twenty-four meetings with an enrollment of twenty-five. Average attendance was fifteen, collection, one dollar and seventy cents (\$1.70).

North Salem reported as having held fourteen meetings with an enrollment of twenty-four. Their average attendance was twelve.

The Rural Bereans of Argos held twenty meetings, meeting every two weeks at the different homes. They have studied thirty-two lessons. Their average attendance was thirteen, collection was six dollars and forty cents (\$6.40).

South Bend reported, since July 9, 1914, as having held forty-nine meetings with an average attendance of fourteen. Their meetings are held at the homes of their members. From March 1st collections amounted to six dollars and seventy-one cents (\$6.71), of which three dollars and twenty-six cents (\$3.26) was forwarded to the State treasurer, June 21, 1915, and one dollar and seventy-five cents (\$1.75) to the National treasurer, June 21, 1915, leaving a balance on hand at this date, one dollar and seventy cents (\$1.70).

Bourbon sent no report.

Brother D. Vanvactor gave a plan by which the Berean work could be conducted differently: The plan was as follows: The State Berean Organization shall be auxiliary to the state conference. Its president shall be a member of the state conference Executive Board with like powers with the others who shall report to the conference fully at each annual meeting and matters of current interest at each quarterly meeting. The purpose of this plan was to get relationship between various arms of the church. The plan was discussed by sister Harsch, brother Stilson, sister Prior, sister Railsback and brother Van Vactor. A motion to adopt the plan was given and was carried.

A motion was given to hold an annual state course of Bible study or Berean review, the time and place to be decided by the executive board of Bereans, and was carried. The annual meeting is to take the place of the Bible school and the teachers are to be paid by the school.

The election of officers followed. Emma Railsback was elected president; Lulu Stilson, vice-president; Verna C. Thayer, recording secretary; Rosa Rose, corresponding secretary, and Leora Rose, treasurer.

It was planned to have an isolated committee, literary committee and tract committee. Each committee is composed of one member to be appointed by the executive board.

Adjourned.

VERNA C. THAYER, Secretary.

**OBITUARY**

Jackson Peyton was born in East Virginia, Raphanock County, five miles north of Washington, on March 11, 183.. Moved to Emporia, Kansas, some years later, where he was united in marriage to Miss Elizabeth Spergeon in the year 1873. To this union was born six children, four daughters and two sons. One daughter died in infancy, and one son, Dalton L. Peyton, preceded his father in death a short time ago.

Those living are Mrs. Warren Jones, of Seiling, Oklahoma; Mrs. T. J. Cole, of Enid, Oklahoma; Mrs. C. E. McCormick, of Kansas City, Missouri; and Willis O. Peyton, of Enid, Oklahoma.

He departed this life at the home of his daughter, Mrs. Warren Jones, near Seiling, Oklahoma, June 20, 1915.

Funeral at the house by Eld. H. F. Durfey. Text: Job. 14:10. Interment in Seiling Cemetery, June 21, 1915.

The deceased had been a faithful member of the Christian Advent Church for thirty-six years.

H. F. DURFEY.

**MARRIED**

Mr. William I. Hunt and Miss Lois E. Thompson were united in marriage at the home of the bride's parents in South Bend, at 11 o'clock a. m., Wednesday, August 18, 1915. The home was artistically decorated with festoons, wreaths, flowers and palms, appropriate in every detail for the occasion. The ring service was used and was witnessed by about thirty of the near friends and relatives. A delicious luncheon was served and

the happy couple departed, at 1:38 p. m., amid showers of rice and flowers and the hearty good wishes of friends, for a ten days trip to Niagara Falls and points of interest in Canada. On returning they will be at home at 502 S. Franklin St., South Bend, Ind.

Mr. Hunt is employed as clerk in the Oliver Plow Works. He is a young man of sterling worth and full of promise for a life of usefulness.

Mrs. Hunt, the only child of Bert C. and Jennie Thompson, is a graduate of the Plymouth High School, and has been employed as one of the successful teachers in the Mishawaka schools for some time. She is a member of the Church of God and is an active worker in the Bereans, the Sunday School, and the church in South Bend.

May the good will of many friends and the blessings of the Heavenly Father accompany this worthy couple through life. And may they so faithfully fulfill their mission as to find life's full fruition in God's eternal Kingdom.

D. E. VAN VACTOR.

#### PRESIDENT AND OFFICERS OF THE ISOLATED ASSOCIATION, AND BRETHERN SCATTERED ABROAD

I have recently read Bro. Adams' article in The Restitution concerning the formation of a new organization, or reviving of the former organization (whichever it may be), the object of which is to supply an evangelist to isolated members of our church. I understand that this work is not to be confined to one evangelist, appointed particularly for that special work, but to anyone suitable, who is ready and willing to go, at an appointed time. The need is great for such a work here in California, where we are few in number and scattered so far apart. Many of our people have located in places where we have no church organization, and have drifted into other churches to have a church home, and to have their children attend Sunday School. Some have formed Bible Studies where there are a few who can come together to study; but in these last days we find it hard to keep up this work, as comparatively few are interested. We have no conference in California, as other states have, consequently no evangelist. When the Isolated Association was formed a few years ago we had hoped by adding our contributions to the general fund, we might get an occasional evangelist, as we were informed that the work would arrive to California as well as to other states. But it did not seem to work our way, and we are not sure it worked any way. We hope, however, better things of the new effort, and are willing to aid in sending out a suitable and able evangelist who will not only help us to grow in the knowledge of the Lord, but also in charity, which is love.

MRS. H. E. RUSSELL.

#### SHOULD WE PRAY FOR PEACE?

No. Why? Because we are not commanded to. How are we commanded to pray? "Thy kingdom come, thy will be done on earth as it is done in heaven" (Matt. 6:10). It is God's will that the nation and kingdom that will not serve him shall perish: yea, those nations shall be utterly wasted (Isa. 60:12). If they will not obey, I will utterly

pluck up and destroy that nation saith the Lord (Jer. 12:17).

The nations now at war have not served God, and they are destroying each other as fast as they can. If this work be of men it will come to nought; but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God (Acts 5:39). All prophecy shall be fulfilled. Paul was an inspired writer and a prophet of God. We find a prophecy of his: "For when they (the nations) shall say peace and safety, then sudden destruction cometh upon them; and they shall not escape (1 Thess. 5:3, 4). We have passed through the cry of peace and safety, and sudden destruction has come and they shall not escape. There will be no more peace on earth until the great peacemaker, Christ Jesus comes to earth with all his holy angels in the glory of his Father. At that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation, even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book (Dan. 12:1). Who will be found written in the book? All those that obey God, "through Christ" as recorded: "Go ye into all the world, and preach the gospel to every creature: he that believeth and is baptized, shall be saved: he that believeth not shall be condemned (Mark 16:16).

We were in hopes the United States would keep out of this most cruel war. But when the chief ruler calls on all the people to assemble in their various places of worship on a certain day, and "pray for peace:" and peace papers sent broadcast over the land for people to sign, and men and women lecturing, begging and pleading, for peace: and the nation strengthening their fortifications and orders for more armament, navy and soldiers and still claiming it all for peace: it is very evident that the cry of peace was never greater; and "sudden destruction" is sure to come. As it was in the days of Noah so shall it be also in the day of the Son of Man. They did eat, they drank; they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came and destroyed them all (Luke 17:26-30). Cruel wars must precede the coming of our Lord and Savior, Jesus Christ. So we should pray, come, Lord Jesus, and come quickly;" "Thy will be done on earth." Then will come the cry from heaven: "Peace on earth." Then lift up your head, for your redemption draweth nigh. These be the days of vengeance, that all things which are written may be fulfilled. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man (Lk. 21:36).

E. KNAPP.

Peace is better than joy. Joy is a very uneasy guest, and is always on tip-toe to depart. It tires and wears us out, and yet keeps us ever fearing that the next moment will be gone. Peace is not so. It comes more quietly, it stays more contentedly, and it never exhausts our strength, nor gives us one anxious forecasting thought.



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ROBERT G. HUGGINS, Editor.

VOLUME 67.

AKRON, O., SEPTEMBER 21, 1915

NUMBER 42

## THE LORD'S JEWELS

How much we read in the newspapers about the glory of war, the honors and decorations bestowed upon men for conspicuous valor and bravery upon the battlefield. How men strive to perform exploits, so that their names may appear in "the dispatches."

This morning while musing upon the vanity of worldly wealth and honor, I thought of Grey's wonderful lines in his "Elegy to a Churchyard:" "The wealth of heraldy, the pomp of power and all that beauty ever gave, the path of glory leads but to the grave." Near my home, is probably one of the most beautiful cemeteries in the world. The late president Garfield, John Hay, Mrs. Rockefeller and many of our nation's distinguished dead, lie there.

Like my beloved Master, I delight to withdraw myself from "the giddy throng," and be alone with my own thoughts. In the quietness of this cemetery alone with the dead, many of whom in life, their exalted position forbade me even to speak to them, much less their acquaintance; but now death has brought us to one level; their pride, their glory, their power, has vanished forever, like a summer's dream. The wise man has truly said, "All is vanity." Surrounded by the dead, always fills me with the spirit of humility and a realization of my utter dependence upon God. "In him we live and move and have our being." Once a year in several of our northern, eastern and western states, thousands of our fellow citizens repair to the cemeteries to decorate the graves of their departed friends. This we know as Memorial Day. Silently they place upon the mound, flowers, a token of their love for the one lying beneath, who in life they loved and in death have not forgotten.

These beautiful flowers suggest to the wayfarer man and passerby, their hope of a resurrection. Here and there among the many mounds, small flags are stuck into the soil. In silent language this proclaims that beneath is one, who laid down his life that his country might enjoy the blessing of unity, which the flag symbolizes. We notice many stop at these graves and carefully read the superscription engraved upon the memorial stone. There is a look of sadness in their faces; the ravages of time proclaim to the observant eye that they too are hastening toward the day when kind hands will lay them beside their loved one beneath the silent soil, who as a companion in life shared their joys and sorrow.

On every hand there exists a feeling of solemnity; the spirit of levity is a stranger here. Each

face shows a thoughtful expression. We try to read their thoughts. What hope have they? Have they any hope? Like a flash Paul's words come floating into our mind: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord; that we which are alive 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" (1 Thes. 4:12-18).

We recall also our Lord's words to his disciples: "Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy" (John 16:20).

I look up again at the face of the passerby; the face that meets my eye is hopeful, and yet a slight tinge seems to suggest uncertainty. A question seems to be in their eye, "Where is my loved one; I wish that I knew." My mind becomes very sober and thoughtful, striving to indulge in reverie as thoughts would flash into my mind, a scene from a far off land presents itself. In fancy, I see a party of friends journeying on foot toward a small town. The leading figure in the group is a man of majestic mien and carriage; his manner bespeaks his royal birth. As my eyes meet his, my soul becomes ravished with admiration, for those eyes so exquisitely beautiful are beyond the power of description, and yet a look of such tenderness and sympathy, that having once seen them, you become captivated and long to become even his slave if perchance you may only abide forever in his presence. Falling down in graceful curls are locks of golden hair, possessing the texture and gleam of silk that reflects the rays of the oriental sun. His lips are of ruddy hue, slightly parted, revealing teeth so white and regular that instinctively we feel that no guile was found in his mouth; his whole manner and deportment is grace and dignity personified.

In the distance we behold a party gathering outside of one of the better class homes. As he draws near, we can hear intense sobbing, and on every hand signs of grief and mourning. As the

majestic figure of him who, "spoke as never man spoke" approached, a hush comes over all; a whisper soon goes from one friend to the other, "It is he." Instantly at these words a female figure rushes forth from the house, and in an impetuous outburst of grief, prostrates herself at his feet, exclaiming with deep pathos, "Lord if thou hadst been here, my brother had not died." Oh the bitter despair! Oh the glory of that cry! Oh the love for the departed one that lay behind that cry; no language can describe it; no painter, however skillful, can portray it; and no dirge, however solemn or melancholy, can express it. "Lord, if thou hadst been here, my brother had not died." (Let immortal soulists read this and ponder over it.)

But hush; he whom she addresses as "Lord," gently and lovingly takes her by the hand, and gently drawing her to his side, his manly but sweet face all aglow with light and enthusiasm, radiant with the consciousness that comes to him from the knowledge of his power, utters these memorable words: "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth on me shall never die. Believest thou this?"

Beloved, to my mind this statement, this declaration is the most wonderful ever uttered by man. It is full of power, joy and blessing. Repeat it again, "I am the resurrection and the life." How quickly and how wonderfully everything around me changes. No longer appear before me monuments of stone, eulogizing the dead; no longer the living striving to maintain and protect their reputations, that others are seeking to trail as a filthy rag in the dust. No, no; the graves are opened everywhere; man is standing on a level before justice, by the side of his neighbor. No cast, color, sect or creed, nation or party; no deceit or dissimulation, each coming forth in his own order. "Marvel not at this, for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation" ((John 5:29). "And many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt" (Dan. 12:2). "But every man in his own order; Christ the first fruits; afterward they that are Christ's at his coming" (1 Cor. 15:23). "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever" (Dan. 12:3).

Beloved, we are included in the above; the just and the unjust shall come forth from the grave and take their places before him to whom the secrets of all hearts are made known. Of which class are we putting forth our efforts to belong? Are we coming forth from the grave, numbered among the just, or is our present life such, that the call will find us among the unjust, to be judged unworthy of life, fit only for destruction? God help us to make our calling and election sure. Dear brethren, "see that no man takes thy crown." "Lay hold upon Eternal Life." "He that endures unto

the end shall be saved." "Be thou faithful unto death, and I will give thee a crown of life."

If we are among the just class, then we are one of the Lord's precious jewels. God has for us a grand and glorious "Decoration Day."

GEORGE B. ALLDRIDGE.

#### JOSEPHUS' DISCOURSE TO THE GREEKS ON HADES

"Now as to hades, wherein the souls of the righteous and unrighteous are detained, it is necessary to speak of it. Hades is a place in the world not regularly finished; a subterranean region wherein the light of this world does not shine. It cannot be but there must be perpetual darkness." (Any blackface used are in the original.) "This place is a region allotted as a place of custody for souls in which angels are appointed as guardians to them, who distribute to them temporary punishments, agreeable to everyone's behavior and manners. In this region there is a certain place set apart as a lake of unquenchable fire, whereinto we which one righteous sentence shall deservedly be passed upon all men, when the unjust and those suppose no one hitherto hath been cast, but it is prepared for a day above determined by God, in who have been disobedient to God, and hath given honor to idols as have been the vain operations of the hands of men, as to God himself, shall be adjudged to this everlasting punishment as having been the cause of this defilement, while the just shall obtain an incorruptible and never fading kingdom. These are now confined in hades, but not in the same place wherein the unjust are confined. For there is one descent into this region at whose gate we believe there stands an archangel with an host, which gate when those pass through that are conducted down by the angels appointed over souls, they do not go the same way, but the just are guided to the right-hand and are let by hymns sung by angels appointed over that place into a region of light, in which the just have dwelt since the beginning of the world; not constrained by necessity, but ever enjoying the prospect of the good things they see, in the presence of the fathers of the just, which countenance always smiles upon them, while they wait for that eternal new life in heaven. This place we call "The bosom of Abraham."

"But as to the unjust, they are dragged by force to the left-hand by the angels allotted for punishment, no longer going with a good will, but as prisoners driven by violence; to whom are sent the angels appointed over them to reproach them and threaten them with such terrible looks and to thrust them still downward. Now those angels that are set over these souls drag them into the neighborhood of hell itself, who, when they are hard by it continue to hear the noise of it; and do not stand clear of the hot vapor itself, but when they have a nearer view of this spectacle as of a terrible and exceedingly great prospect of fire, they are struck with a fearful expectation of a future judgment, and in effect punished thereby; and not only so, but (there) they see the place (or choir) of the faithful and of the just, even hereby are they punished, for a chaos deep and large is fixed between them, inasmuch as a just man having com-



passion upon them, cannot be admitted, nor one if he was unjust, if he be bold enough to attempt to pass over it.

"This is \* \* the hades in which the souls of all men are confined until a proper season which God hath determined, when he shall make a resurrection of all men from the dead, not procuring a transmigration of souls from one body to another \* \* \* whereby a just sentence shall be given to both parties, by giving justly to those that have done well an everlasting fruition, but allotting to the lovers of wicked works eternal punishment, to these belong the unquenchable fire, and that without end, and a certain fiery worm never dying and not destroying the body, but continuing its eruption out of the body, with never ceasing misery and grief; neither will sleep give ease to these men, nor will the night comfort them. Death will not free them from their punishment, nor will the interceding prayers of their kindred profit them, for the just are no longer seen by them, nor are they thought worthy of remembrance anymore, forever." Here you have the Greek theory of hades, with all its contradictions and absurdities.

N. L. WILLARD.

#### THE DEVIL: IS HE A PERSONAL BEING?

No. 12

Every man has some kind of faith, but James says: "Yea, a man may say, Thou hast faith and I have works; shew me thy faith without thy works, and I will shew thee my faith by my works." Now listen to what else he has to say: "Thou believest that there is one God." Well, everybody mostly believes that. James says to believe this. "Thou dost well;" but he says the devils (or they who are possessed) also believe as much and tremble. Christian Science is not all error; they have some truth; they realize that if they can remove or banish from people's minds false ideas, the battle is won. It does matter a great deal what a man believes; if he believes the things concerning the kingdom of God and the name of Jesus Christ, and is baptized into that name for the remission of his sins, he will be saved, if he practices daily what God commands him to do, thus developing a character like Jesus. If he believes in a personal devil, and demons, the spirits of dead men, for the life of me I cannot see how he can honor God, or have a part in his kingdom.

Brother Huggins yesterday morning showed that the parables in Matt. 13, and the messages to the Seven Churches recorded in Revelations, are in spirit and teaching exactly the same. He pointed out how the leaven, which the woman mixed with the meal, leavened the whole mass. So the Apostle Paul saw in looking down the stream of time, what would befall the church by the introduction and belief of this doctrine of demons, or belief in the existence of "departed spirits." In writing to Timothy he warns him that the errors and the institution of idolatrous paganism would hereafter spoil the truth and the simplicity of Christianity. These "departed human spirits," these daimonia, he saw would form a fruitful hot bed

out of which cunning priests, popes and cardinals would manufacture delusions to keep the people under their power. "..... the spirit speaketh expressly, that, in the latter times, some shall depart from the faith, giving heed to seducing spirits and doctrines of devils" (1 Tim. 4:1).

Beloved, every time I think of the nonsense taught by the priests of the Roman Catholic Church in reference to the power of "departed saints," the Virgin Mary, the Mother of God, etc., I lift up my heart to God, and thank him with all my soul for bringing me out of darkness into the marvellous light of the truth, and to a belief in the gospel of the kingdom of God. The horrible stuff sold in their churches, known as "High and low mass," for the repose of departed souls, which God has declared by his servant and prophet David that the dead are in silence and we are neither praising the Lord or suffering pain in purgatory (Psa. 115:17). That the dead, both good and bad all go to one place, and not some to heaven and others to hell (Eccl. 3:20). That even the righteous dead rest in their graves and can not go to heaven (John 13:33). That David is in the grave, and has not gone to heaven (Acts 2:34). That Moses and Samuel are both dead, and are not therefore, as they teach, in the presence of God (Gen. 15:1). That a reward will be received at the resurrection, and not at death (Rev. 11:18). That when Jesus shall come in his glory, he will reward men according to their works, and not when men die (Matt. 16:27). That the resurrection is for those who are responsible by a knowledge of the truth, and not for every human being (Dan. 12:2). That some people will sleep a perpetual sleep, and will not participate in the resurrection (Isa. 26:14; 43:17; Jer. 51:57).

Beloved, I sat through a service once in a Catholic Church; it makes me sick as I recall the bending of knees, the chattering gibberish, as it seemed to me of the priest and people, the striking of the gong as the "change" took place, reminding me of the sun worshipers, as the morning sun arose. Prayer for the dead has filled the coffers of this system, which scripture calls "The mother of harlots." Praying for the salvation of those God's word declares are resting from their labors (Job. 3:17; Psa. 6:5; Eccl. 9:5). Oh you priests, who are responsible for all this nonsense, this miserable deceit and mumery; you who in the dark ages burned and tortured—and you would do it again—because we and our forefathers would not submit to it. No wonder Paul calls you "seducing spirits," and "demons," who teach and practice the doctrines of devils, or demons. Protestants awake! shake off this hideous nightmare; be free; believe God's word; weed out from your creeds all these horrible doctrines created by your mother, "The Church of Rome."

GEORGE B. ALLDRIDGE.

There are a vanity and an egotism in always bewailing our misdoings as well as in recounting our virtuous actions. It may be a subject very interesting to us; but it cannot be either interesting or agreeable to others. Let us forget it and put it away, and let the future attest our penitence by better conduct rather than by lamentations.

## SHALL MEMORY BE A WITNESS?

It is averred that the mission of Jesus the Christ to the lost sheep of the house of Israel, was no sinecure, seeing the slanderous mud and unprintable ridicule thrown at every available opportunity at the great missionary by those adepts in quibbling and deceit, the chief priests, scribes and pharisees, sadducees and herodians. Eventually however they overstepped the sphere of reason and consistency when they rudely accused the Savior of having an unclean spirit, and also performing the miracles accredited to his name by permit or patent from the old serpent alias Beelzebub. The average student of holy writ needs not be astonished when aspersions as the above called forth the righteous ire of him who "spoke as never man spake." Hence the warning recorded by Matthew against his calumniators: "And I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Mat. 12:36, 37).

To be falsely accused as an agent of Beelzebub to whom the Lord Jesus was ever unalterably opposed. He freely forgave sins against himself, unbelief excepted. But when outlawed and blasphemous speech involved the holy spirit, forgiveness was out of the question in this age and in the age to come, and further, wanton speech or idle words used by mankind will be filed against them at the great assize.

It may be asked how an undertaking of such magnitude could approximately be accomplished in the absence of any form of tabulated speech in the scriptures, against transgressors who have exercised the function of articulate speech condensed in idle words. Consider the flood of speech the average adult is capable of pouring forth in the scriptural lifetime limit of 70 or 80 years. It is beyond conception, even allowing one-third of all this torrent of speech to an individual. Then try to grasp the huge volume of those unbelieving words. "Imagination's utmost stretch in wonder fades away."

Doubtless many may say there is nothing impossible with God, and yet there is. He cannot sin, nevertheless we are immovably confronted by the Savior's mandate, every idle word must be accounted for at the great assize. Justification and condemnation are alike determined by words chastely or unchastely spoken in expressing thoughts or ideas.

Scripture implicitly intimates those only who wash their robes and render them spotless in the holy and perfect process of wholesome living, "have their names written in the Lamb's book of life" (Rev. 21:27). Judgment will be given out of the books, according to their work (Rev. 20:12). Eventually, if there is no record kept of idle words, what then? Memory, individual memory, with fluent testimony shall be a swift witness against all irrelevant dribbles or floods of speech catalogued as "idle words," no matter by whom spoken.

"When sounds the trumpet at the judgment day,  
And when forever all things earthly die,  
We must a full and true account supply  
Of every useless word we dropped in play."

—Gotho.

Memory, the mental storehouse of the mind is a marvel of capacity and capability, its mechanism parallels the miraculous, so conservative and retentive of words, deeds and scenes, from the dawn of infantile knowledge to the gloamin limit of life, negatives all of them, laid away in the album of memory, forgotten till the flashlight of memory reveals the faded past. Perhaps in excursions to dreamland, when everything taken cognizance of is mentally duplicated and passed in rapid and faithful review before this agent of the mind, without the consent of the will. "Fond memory beckons and with hesitating feet, we seem to tread the path when life was fair and sweet."

Memory: "Memory is nothing more complex than a photographic process, an object is perceived by the eye, its outlines are focussed on the sensitive plate of the retina and developed in some dark room hidden among the brain cells. Thus in every consciousness will be found a storeroom filled with negatives, dim, to be true, in many cases, but still there, ready to be brought out with little or great effort, according to the perfection of the process in the first place."

The Lord Jesus speaking in parable on one occasion with reference to the nobleman who had gone to a far country, when he returned to claim his own principal and interest from the agents whom the nobleman had appointed and entrusted in his absence the administration of his business affairs. The agents found faithful were promptly commended and promoted, unfortunately it is said, they were not all faithful. One fails to qualify and exasperates his position by futile excuse his delinquencies and shortcomings are held against him. The nobleman observing, "Out of thine own mouth will I judge thee, thou wicked servant" (Luke 19:22). And again, "Thine own mouth condemneth thee and not I, yea, thine own lips testify against thee" (Job 15:6).

Sins of speech have always been under ban, so testifies sacred and secular history, pulpit, platform and conversazione, have been and still are profaned by the insanity of idle words. Steps are not infrequently taken to repress recalcitrant users of idle words. The apostle James says, "The important faculty in present day life will doubtless stand forth highly improved and unhindered by the economy of the age to come, and memory, the retractive verbiage of "idle words."

Not a few brilliant thinkers advocated the tongue no man can tame, it is an unruly evil" and thereto is attached the warning, that, unless the tongue is judiciously bridled, religion availeth cream of the utilities of this age may be used in nothing.

The words we say,  
Into still air they seem to fleet,  
We count them ever past,  
But they shall last.  
In the dread judgment they  
And we shall meet.

(Keble).  
IVAN KATISON.

It is not given to all mortals to be always wise. "If there be those whose folly has never appeared," says La Rochefoucauld, "it is because it has never been closely looked for."

## THE UNJUST STEWARD

Luke, 16th Chapter

"And Jesus said unto his disciples, There was a certain rich man, which had a steward, and the same was accused unto him that he had wasted his goods, and he called him and said unto him, How is it that I hear this of thee? give an account of thy stewardship, for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh from me the stewardship. I cannot dig; to beg I am ashamed, I am resolved what to do that when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors and said unto the first, How much owest thou unto my lord? And he said An hundred measures of oil. And he said unto him Take thy bill and sit down quickly and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him Take thy bill and write four score. And the lord commended the unjust steward because he had done wisely; for the children of this world (or age) are wiser than the children of light. And I, Jesus say unto you Make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations. He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least is also unjust in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own? No servant can serve two masters for either he will hate the one and love the other or else he will hold to the one and despise the other. Ye cannot serve God and mammon. And the pharisees, who were covetous, heard all these things, and they derided him. And he said unto them, Ye are them which justify yourselves before men, but God knoweth your hearts, for that which is highly esteemed among men is abomination in the sight of God.'

Jesus has not given us an explanation of this parable, so we must give it diligent study to find out what Jesus intended to teach us from this parable. It was spoken to his disciples for instruction that they might know what to do and what not to do. The covetous, hypocritical and self righteous pharisees heard him, and they derided him.

We have brought to view in this parable a certain rich man, who was a lord, and his steward to whom he had entrusted his goods. This steward had been accused by some one to his lord that he had wasted his goods, so his lord called him to give an account of stewardship, "for thou mayest be no longer steward."

The steward seeing that his services would no longer be required, reasoned within himself what action he would take. I cannot do laboring work not being accustomed to it, I cannot dig, and to beg I am ashamed: Now what shall I do? I am resolved what to do: I will make friends out of my lord's debtors so that when I lose my position they will receive me into their houses. It was bad enough to waste his employer's goods, but now he intends to add robbery to his other wrong doings.

He called together every one of his master's debtors; to the first he said "How much owest thou unto my lord? And he said An hundred measures of oil. And he said unto him Take thy bill and sit down quickly and write fifty. Then said he to another, How much owest thou? And he said, An hundred measures of wheat. And he said, Take thy bill and write four-score. And the lord commended him because he had done wisely." He commended him because of the forethought and wisdom he manifested in making provision for the future.

This worldly wisdom only pertained to worldly things, which soon pass away. It made no provision for those things that would endure forever. His thoughts did not rise higher than his present life. With all his wisdom he had no knowledge of God and his Son, Jesus Christ, whom to know is life eternal. This is heavenly wisdom. In 1st Corinthians, 2nd chapter Paul speaks of these two kinds of wisdoms, the wisdom of the world, and the wisdom of God. Happy is the man that findeth wisdom (Proverbs 3:13). Read also the 2nd and 4th chapters of Proverbs, also James 3:13-18.

"Who is a wise man and endowed with knowledge among you? Let him show out of a good conversation his works with meekness of wisdom; but if ye have bitter envying and strife in your hearts, glory not and be not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish; for where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without hypocrisy." In the 1st chapter of James 5:7 we read, "If any man lack wisdom, let him ask of God that giveth to all liberally and upbraideth not, and it shall be given him; but let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea driven with the wind and tossed about; for let not that man think that he shall receive anything of the Lord."

Another lesson we may learn from this parable is faithfulness in the service of our Lord. Read Matt. 24:45-51; Luke 12:35-48. If we expect to get the crown of life we must be faithful unto death. Brothers and sisters, let us take heed to the lessons taught us in the word, and we will not be tossed about by every wind of doctrine which, when seen in the light of the word of God, is only found to be cunningly devised fables, the outgrowth of the carnal mind.

SAMUEL PITTS.

A Chinese proverb says "one good word can warm three winter months."

Earnestness commands the respect of mankind.—John Hall.

Conceit may puff a man up, but can never prop him up.—Ruskin.

To endure patiently is as clear a proof of loyalty as to do valiantly; for each of these brings into exercise that essential element of the noblest heroism, Christian self-possession.

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## EDITORIAL

Sister McMillan, of Buffalo, N. Y., was a pleasant caller this week.

Brother J. J. Heckman of Monte Vista, Colo., writes: "I can go anywhere next year to preach the gospel." Our readers are well acquainted with Bro. Heckman through his able articles in The Restitution. If they desire a minister in their community next year we suggest that they correspond now with Bro. Heckman.

Bro. R. H. Judd writes: "Issue of August 3rd very good. Article by Bro. Alldridge excellent. Fiske-Moore Debate is interesting. It might be well to ask Mr. Moore which of the two men is called J. H. Moore, or does J. stand for one, and H. for the other? The same argument was given me some time ago by a relative, and I cautioned her not to repeat it lest people might think I had in my family ten living and two dead, instead of half the number. Evidently Moore cannot get away from the fact that this intellectual something is

given him, viz., given to the man. What awful blunders orthodoxy does lead us into! I am now in correspondence with the local Methodist preacher here, and will, if you like, send the correspondence." Send it on, to be sure.

## SPECULATIVE?

Many good things in your book, "The Bible, Its Principles and Texts," but pardon me for stating one thing about it which I feel; sometimes you (while plausible and logical) become—shall I say speculative? An instance on page 114, about what became of the risen saints. The article is ably written and you may be right that they came forth mortal, but as there is nothing about that point in the Inspired Record, the article, full as it is of good logic, shrewd reasoning, etc., is yet "speculative."—D. L.

## Editor's Reply

The article objected to is a response to Thomas, answering his question, "What Became of the Risen Saints?" We quote verbatim from our book, page 114, the whole article as follows:

"We transcribe entire the 52nd and 53rd verses: 'And the graves were opened; and many bodies of the saints which slept, arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many.' When Christ, 'yielded up the spirit' (verse 50), there came a terrific earthquake (verse 51). Extraordinary rents and fissures are still visible in the rocks near the cross where Christ died. By the earthquake several bodies that had been buried were thrown up and exposed to view, and continued above ground till after Christ's resurrection, and were seen by many persons in the city. Like the two witnesses in Rev. 11:8, 11, their 'dead bodies' lay 'in the streets of the great city' for 'three days and a half' before the 'spirit of life from God entered into them.' Notice that the writer is particular to state that they 'came out of the grave after his resurrection;' not before, as some have thought; for Christ is the 'first fruits of them that slept' (1 Cor. 15:20). Thus was established the truth of our Lord's resurrection in particular, and the resurrection of his body in general. Christ, be it remembered, was the 'first that should rise from the dead' (Acts 26:23; 1 Cor. 15:20; Col. 1:18; Rev. 1:5). Christ was not the 'first' to emerge from the grave in mortal nature; Nain's son, Jairus' daughter, Lazarus, and the man who revived and stood upon his feet when he touched the bones of Elisha (2 King 13:21), were all resuscitated to mortal life before Christ's resurrection. He, however, was the first to emerge from the death state immortal. All resurrections before his, and any that occurred with his, must have been revivals to natural life. With this principle settled, we cannot go wrong when we say that the saints who came out of the grave when he was raised, merely emerged from the death state in mortality. And the record of what they did after they were raised, the design or end in view of their resurrection confirms this interpretation: they 'went into the holy city (Jerusalem), and appeared to many.' No one would believe in such an extraordinary thing as the resurrection of Christ unless attested by infallible proofs. As God knew



this, you can easily see the design he had in raising these saints when Christ was raised, and sending them to the 'holy city,' to remain there as living witnesses, like Lazarus, and 'appear unto many' in that capacity. 1 Cor. 15th chapter read with this thought in mind appears in a new and beautiful light.

Read above remarks several times, reader, and see if you think it is fair to call them "speculative." Remember our book is made to study, not merely "to read." It is brief. Travelers in high altitudes make use of a highly concentrated food called Pemman. Its compressed fattiness and pungent juniper flavor are not available, however, until it is moistened and warmed. So with "The Bible, Its Principles and Texts:" merely read it is a dry and choking morsel; studied thoroughly, it will prove to be a savory mess. What at first was thought to be speculative reasoning, after mature thought will be seen as actual truth in the present instance.

All admit that Christ was "the first" to rise from the dead (Acts 26:23). That he is the "first fruits of them that slept" (1 Cor. 15:20). "Every man in his own order," says the apostle Paul in his masterly argument on the resurrection. We are in no danger of speculating when we follow the "order" of resurrection Paul here lays down. Here it is:

1. "Christ the first fruits."
2. "Afterward (the next) they that are Christ's at his coming" (1 Cor. 15:23).
3. "Then the end" (verse 24).

The saints spoken of in Matt. 27:52, 53, came out of their graves "after his resurrection." After Christ's resurrection Paul's "order" requires that none can be raised as the harvest till "his coming." Thus the matter is settled by Paul's "order" not by our speculations.

### COMMUNICATIONS

Dear Brethren:

I herein enclose \$1.50 for renewal of my subscription, which expired in May. I am sorry that I could not have sent it on time. I could not think of being without the paper. I want to give you my hand on the stand you have taken on the Josephite question. I can't see how a child of God can go to conference and commune with such and not be condemned. Oh what a time of trouble we are in! Let us watch and not be found affiliated with those who deny the Son of God that bought them.

Your sister in Christ,

OLLIE BRADLEY.

### PLAY AND WORK

A just balance between play and work may be struck for the individual by noting what duration of mental exercise can be borne without the signs of fatigue showing. Recreation of the athletic kind is most useful in turning the brain overpressed with thoughts to other modes of action and preventing it from continuously acting in mental modes producing a cloud of uncontrolled thoughts, to be followed by troubled sleep and dreams. Habits of bodily activity, properly regu-

lated, are often the best cure for sickly states of mind.

### PRAYER AND PRACTICE

To kneel down in the morning and ask God for guidance during the day, and help to live the right life, and then to go out and never think any more about it all day, will probably be of no use. A man may do that for years in a quite formal way, and then complain that prayer is a failure. He has not really been praying at all; he has only been asking for things, as any selfish person might do. The words of prayer which are uttered in a few minutes, must represent the constant desire and effort of the soul, or they are not real prayer. Speechless prayer can do much, but prayerless speech can do nothing. The man who earnestly seeks truth, who hungers and thirsts after righteousness, though he may never kneel down to utter words of prayer, or have any fixed times for such exercises, prays infinitely more than a man who is frequently on his knees supplicating God, but who does not make any serious search for truth or any strenuous effort towards the ideal. Many who think they pray much and frequently, scarcely pray at all, because their petitions are out of harmony with their life. To pray for the prosperity of religion, and then make it as cheap as possible; to pray that men may come to a knowledge of God, and then spend the rest of one's time in making a fortune for one's self; to ask that the spirit may lead us into all truth, and at the same time to hug our own opinion as infallible, and never allow the spirit the slightest chance of a lead, is really not to pray at all. More than any speech, more than any words, prayer is the attitude of the soul towards truth, of the yearning of the spirit after God, and the activity of the life in practical work for God's kingdom. Verbal prayer has its use, as words of love have their use, but the most of praying, as of loving, is in attitude and deed. Definite acts of prayer are of great value, I believe, when they are in their right setting in life; when they are not, they are not only useless but they are dangerous.—Rhonda Williams. Selected by Flora A. Woods.

### GOOD HABITS

Habits of temperance, economy, truthfulness, honesty, generosity, once thoroughly engrafted upon the life of an individual, will accomplish for him what years of seeking and effort without them would fail to produce. They will open wide for him the gates of success, of honor, of respect, of affection, through which so many seek in vain to enter. Working spontaneously and almost unconsciously as they will after constant and intelligent culture, they release the power that produced them for still higher efforts; they form a foundation on which to build, without fear of overthrow, all the finest traits of excellence; they prepare the way for progressive virtue and for the beauty of goodness, which is so rare but so admirable.

Sorrows are gardeners—they plant flowers along waste places and lead vines to cover barren heaps.

### PROPHETIC FULFILLMENT

In God's revelation of future events for the benefit of his saints we find marks whereby we may identify the power spoken of; which marks will apply to no other power but the one spoken of. Take for an example the Grecian empire, symbolized by a goat that "had a notable horn between his eyes (Dan. 8:5) \* \* \* And when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven" (verse 8).

In applying this to Alexander and his successors, there can be no mistake. And Rome, when symbols are used, the ten horns are in evidence. And no other symbol has ten horns, therefore the leopard symbol of (Rev. 13:1) represents Rome. Bro. J. J. Heckman in *The Restitution* of August 31 emphasizes several good points: First, it related to "things which must shortly come to pass;" Second, that the angel taught John by signs or symbols, as it is written, "He sent and signified it to his servant John." Bro. Heckman continues: "John was shown things which must shortly come to pass; not things which had already been taught." I may add that events already revealed would be no "revelation." Therefore, the war in the heaven was the casting down of the pagan dragon—Rome changed its religion; therefore the change in the symbol from the dragon to the leopard beast. Both symbols have the ten horns, and both represent Rome, but in two different phases—First, Pagan, then Christian.

At verse eleven, another symbol with two horns like a lamb appears. And Bro. Heckman finally concludes that it is the papacy. At verse five we read: "And there was given unto him (the leopard beast) a mouth speaking great things and blasphemies; and it was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven" (Rev. 13:5-6). This all comes to pass by the leopard beast before any mention is made of the two-horned symbol of verse eleven. The speech and actions of this leopard beast after he receives the mouth directs our attention to (Dan. 7:8). The leopard beast has ten horns, the same as Daniel's fourth beast (Ch. 7:8).

Now among, and after the rise of the ten horns, another little horn comes up on the head of the Roman beast. Now I will give a parallel of the speech and actions of Daniel's eleventh or Papal horn, and those of the leopard symbol after he receives the mouth to establish the fact that they are the identical same power:

1. The little horn was a blasphemous power: "He shall speak great words against the most High" (Dan. 7:25). The leopard beast of Rev. 13:6 does the same: "He opened his mouth in blasphemy against God."

2. The little horn made war with the saints and prevailed against them (Dan. 7:21). This beast also, Rev. 13:7, makes war with the saints and overcomes them.

3. The little horn had a mouth speaking great things (Dan. 8:8-20). And of this beast we read, Rev. 13:5, "And there was given him a mouth speaking great things and blasphemies."

4. Power was given to the little horn to continue for a time, times, and the dividing of time, or 1260 years (Dan. 7:25). o this beast also power was given for forty and two months, or 1260 years (Rev. 13:5).

5. At the end of that period, the dominion of the little horn was to be taken away (Dan. 7:26). At the end of the same period the leopard beast was himself to be "led into captivity" (Rev. 13:10).

It may be proved by history that the rise of the little horn among the ten, chronologically agrees with the giving of the blasphemous mouth to the leopard beast. The evidence therefore is superabundant that the papal horn of Daniel is the same as the leopard beast after his receiving of the blasphemous mouth.

The fourth beast of Daniel 7 on whose head grew the papal horn, came from the sea. The two horned beast comes from the earth (Rev. 13:11). They are a different breed of animals. Like the iron and the clay, they will not mix.

GEO. FRANCIS.

### HOW TO PREACH SO NO ONE WILL BE CONVERTED

Study to please and thus secure a big reputation.

Preach lots on popular, sensational themes—avoid referring to essential doctrines of salvation.

Denounce sin in the abstract, but appear not to see the sin of your own congregation.

Preach often on the love of God; but never hint that God is a consuming fire.

Discourse again and again on the universal Fatherhood of God and Brotherhood of man, and thus slyly do away with the necessity of the new birth.

Join all the secret societies of your town.

Be liberal. Admit there are good men and Christians in all churches. Let your church be a get-together place for Jews, Romanists, Christian Scientists, and all classes of Unitarians, and by "union" help lift up humanity.

Make religion attractive, progressive and up-to-date. Split up the church into worldly clubs and societies for the sake of fun. Instead of meeting for prayer, meditation and worship let them "sit down to eat and to drink, and rise up to play."

Life is one grand continuous opportunity from infancy to our latest day. The conscientious, the resolute, the industrious, and the thrifty turn each hour into golden treasures; the listless, the stolid, the lazy, the sensual allow their teeming mines to lie idle at their feet, with countless treasures unknown, unappreciated, undeveloped.

Many a child goes astray simply because home lacks sunshine. A child needs smiles as much as flowers need sunshine. If home is the place where faces are sour and words harsh and fault-finding is ever going on, children spend as many hours as possible elsewhere. Let every father and mother then try to be happy; let them look happy; let them talk to their children, especially the little ones, in such a way as to make them happy.

## PAUL'S "DESIRE TO DEPART"

In the "Improved Version" of the New Testament, we find the following note in connection with the translation of Phil. 1:22-24. The translation reads: "But if it be given me to live in the flesh, this preaching of Christ is the fruit of my labor; yet what shall I choose I know not; but I am in a strait between two, having a desire to depart, and to be with Christ; for this would be very far better."

The words in blackface type are thus in the translation. The following is the note in the margin:

"The Apostle probably thought that the advent of Christ to raise the dead was very near '1 Thess. 4:13-18), and therefore judged that a quiet rest in the grave till that event, would be to himself preferable to a life of suffering and persecution; though he was content to continue in his present suffering state for the benefit of the church. At any rate he could not mean to express an expectation of an intermediate state of enjoyment between death and the resurrection; for he hints at no such topic of consolation to the bereaved Thessalonians in the passage above cited. And if he had expected that a state of felicity would have immediately succeeded the desolution of the body, it would have been impossible for him to have declared to the Corinthians (1 Cor. 15:17, 18), that if the dead rise not, their faith would be vain, and that all who had fallen asleep in Christ were perished."

In the same Version we find the following translation of 1 Thess. 4:15-18:

"For this we say unto you by the word of the Lord, that we who shall be alive, and who shall remain to the appearance of the Lord, shall not before those that are fallen asleep. For the Lord himself will come down from heaven with a shout, with the voice of the archangel, and with the trumpet of God; and the dead in Christ will rise first. afterward, we who shall be alive, and who shall remain, shall be caught up together with them into the clouds, to meet the Lord in the air; and then we shall ever be with the Lord. Wherefore comfort ye one another with these words."

In the margin is the following note on the foregoing:

"Observe here, that all the consolation which the Apostle administers to the bereaved mourning Thessalonians is derived from the Christian hope of a resurrection, and from what would happen at that awful and glorious period. He takes no notice of an intervening state of perfection and felicity of which their deceased friends were even then in possession. A circumstance which the Apostle could hardly have omitted had the existence of such a state been revealed to him."

We think the foregoing sensible remarks commend themselves to every candid reader, and are in strict harmony with the teachings of the Scriptures."

As a general rule confidence of success is almost success; and obstacles often fall of themselves before a determination to overcome them. There is something in resolution which has an influence beyond itself; all is prostration where it appears.

## THE IRON GATE

"The iron gate \* \* \* which opened to them of his own accord" (Acts 12:10).

Peter was in prison awaiting his execution. The church had neither human power nor influence to save him. There was no earthly help, but there was help to be obtained by way of heaven. They gave themselves to, fervent, importunate prayer. God sent his angel, who aroused Peter from sleep and led him out through the first and second ward of the prison, and when they came to the iron gate it opened to them of its own accord—and Peter was free; for God had answered his prayer.

My dear reader, there may be some iron gate in your life that has blocked your way. Like a caged bird you have often beaten against the bars, but instead of helping, you have only had to fall back tired, exhausted and sore of heart. There is a secret for you to learn, and that is believing prayer, and when you come to the iron gate, it will open of its own accord.

How much wasted energy, and how much sore disappointment will be saved if you learn to pray as did the church in the upper room! Insurmountable difficulties will disappear; unconquerable habits will fall off like Peter's chains; adverse circumstances will prove favorable if you learn to pray, not with your own faith but with the faith of God (Mark 11:22). Souls in prison have been waiting for years for the iron gate to open; loved ones out of Christ, bound by Satan and held fast by him, will be set free, when you pray till you definitely believe God. Impending dangers will be averted; suffering ones released, and that which seemed impossible will become but ordinary, and as if it was always as you wanted it. When the resurrection morn shall break and the iron gate of death and the grave shall open into that city, we will find that even this, God has made to hinge upon the believing prayer of his children. "Come, Lord Jesus, come quickly. The Spirit and the Bride say, Come."

Even now, my friend, not only learn to pray in faith; but as some holy, heavenly desire is borne in upon you, follow it, and God may make even you to be his Angel to open the iron gate for some poor, imprisoned soul and to set one free who will be a mighty instrument for God.

C. H. P.

## EDUCATION

Education, in its broadest sense, may be divided into two parts—that which we receive from external influence and that which is gained from what goes on within us. Without the latter, of course, the former would be as useless as food without the process of digestion. But, while all the civilized world is anxiously engaged in providing for the former, but little comparative attention is paid to the latter. Schools, teachers, books, parental influence, associates—all that can act upon the child from without—are rightly the objects of close attention and watchful care by conscientious educators. But we have yet much to learn of the more delicate and difficult task of training the mind itself to respond to these influences, to assimilate into its own being the knowledge, principles and strength thus offered; in a word, to digest its proper food.

### SEARCHING QUESTIONS ABOUT THE TRUTH

The truth understood, believed, and obeyed, is what makes us free from sin and saves us (2 Thes. 2:13; Jno. 8:32; 1 Pet. 1:22). The question of all questions, then, is, "What is the truth" (Jno. 18:38)? The Bible answers this question. It supplements its answer with the affirmation, "The church of the living God" is the "pillar and ground of the truth" (1 Tim. 3:15). If a church is not willing to be a "pillar" for the truth to rest upon; if it will not support "the truth" solidly as the "ground" supports a building, that church is not the church "of the living God!" A very important matter, certainly. Now a question or two as to our duty:

1. Reader, are you willing to learn, believe and obey "the truth" as it is revealed in the Holy Scriptures? We don't see how you can keep from answering this query with a "Yes."

2. Are you willing to leave your Church, and all other churches, if upon investigation you find they are not "pillars" of the truth as revealed in the Holy Book: and will you cleave to the "church of the living God" so long as you shall live, because it is the "holy ground" where "the truth" dwells and is made welcome? Surely you will have to answer, "Yes," and then add an emphatic, "I will."

You may not say so, but you may feel like saying, "My, what searching questions!" Yes, they are searching. Our dear Lord says, "Every one that is of the truth heareth my voice" (Jno. 28:37). And again he says, "He that is of God heareth God's words; ye therefore hear them not, because ye are not of God" (Jno. 8:47). These statements of our Lord are very penetrating. They show that if a man is "of the truth" he will listen to Christ's "voice;" that if he is "of God" he will hear "God's Words." Christ uttered "words" when he used his "voice." And these words are recorded in the Blessed Bible. We entreat you to hear them.

### "SHALL BE DAMNED"

The same term rendered "shall be damned," is applied in no less than three places to the Savior himself (Matt. 20:18; 27:3; Mark 14:64). Those who wish to squeeze the doctrine of endless torment out of the phrase, would do well to consider what we here state. Seven-tenths of the hard-hearted preachers of the day have not even a tolerable understanding of God's Word. They do not study it—they are bent so much on shouting fire that they have little time for anything else. When they read the Bible at all, it is only through their creeds, which pervert the sure testimony. Their creed being one of much fire, they see but little else when they read! Like the man who wears green glasses, everything he sees through them is green. If such men would ever get within hailing distance of reason, we would like to whisper in their ears to throw creeds to the winds and read God's Word free and untrammelled. Then, only would they breathe the pure air of heaven and bask in the rays of that truth which maketh free indeed.—Sel.

All human power is a compound of time and patience.—Balzac.

Men have sight; women insight.—Victor Hugo.

If you would have the nuptial union last let virtue be the bond that ties it fast.—Howe.

The showy lives its little hour; the true to aftertimes bears raptures ever new.—Goethe.

The saddest failures in life are those that come from not putting forth of the power and will to succeed.—Bishop Whipple.

The way to grow old is to be economical of life. If it be carelessly squandered in any way, it cannot last so long as it otherwise might. Over-work kills a few; over-worry kills more, because it is more depressing and exhausting. The indulgence of the appetites and passions is still more fatal. Men who eat more than they need, drink more than is good for them, and indulge in other kinds of riotous living spend life as they spend money.

It is no vanity for a man to pride himself on what he has honestly got and prudently uses.

He cannot be an unhappy man who has the love and smile of a woman to accompany him in every department of life.

Happiness, if not a panacea for all the ills that flesh is heir to, is an aid and handmaid in the recovery and preservation of health the value of which cannot be exaggerated. But it depends much more upon the family and friends of a patient to supply this than upon his physician—a fact to be borne in mind and constantly heeded.

### SAY WHAT YOU MEAN

When a man has made up his mind to do or not do a thing he should have the pluck to say so plainly and decisively. It is a mistaken kindness—if meant as kindness—to meet a request which you have determined not to grant with "I'll see about it," or "I'll think the matter over," or "I cannot give you a positive answer now; call in a few days and I'll let you know." It may be said perhaps that the object of these ambiguous expressions is to "let the applicant down easy;" but their tendency is to give him useless trouble and anxiety and possibly to prevent his seeking what he requires in a more propitious quarter until after the golden opportunity has passed. Generally speaking, the individual who thus avoids a direct refusal does so to avoid giving himself pain.

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ROBERT G. HUGGINS, Editor.

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## LIFE'S GREATEST OPPORTUNITY; AND THE SADDEST OF HUMAN MISTAKES

An Address by Bro. Will Brown, Delivered  
May 28, 1905

Many and varied are the opportunities that come to mortal man during the short span of his allotted days of life. There are opportunities of advancement in business, opportunities to make money, opportunities to make himself more useful to his fellow-men; then there are educational opportunities, and social opportunities, and political opportunities; and there is no man or woman so unfortunate that they can say they have had no opportunities at all.

Opportunities of some kind or other present themselves at times to even the most unfortunate of our race; but of all the opportunities that present themselves to us during the short term of mortal existence, the greatest, the most excellent, the opportunity that offers us the grandest and most glorious gift that the human mind can conceive, is the one we are to consider tonight, viz., Life's Greatest Opportunity.

Now in order that we may see how really great this opportunity is, we will take a look at its promises and see what it offers. Now this greatest opportunity, friends, is one that is held out to us, not by our own fellow-men, but by Jehovah the great Creator and Sustainer of all things.

In creating this earth Jehovah had a fixed and definite purpose in view, and it is necessary to understand in a general sense at least what this purpose is before we can understand what this great opportunity is, which he offers to us. God's purpose with the earth is stated in a condensed form in the 14th chapter of Numbers, the 21st verse, where we have this statement: "But as truly as I live, all the earth shall be filled with the glory of the Lord." In the 72nd Psalm, which contains a prayer of David, the closing petition refers to this filling of the earth with the glory of the Lord. At the 18th verse the Psalmist says: "Blessed be the Lord God, the God of Israel, who only doeth wondrous things, and blessed be his glorious name forever; and let the whole earth be filled with his glory." Isaiah had a vision of the fulfillment of Jehovah's purpose; in vision he was carried forward in symbol to the time when Jehovah's purpose will be consummated; and this is how he describes the vision: Isa. 6:1: "In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim, each one had six wings; with twain he covered his face, with twain he covered his feet, and with twain he

Holy, Holy, is the Lord of Hosts; the whole earth is full of his glory."

It is God's intention, then, in the consummation of his purpose to fill this earth with his glory. This was the definite purpose God had in view when he created the earth and man and all things. There is a common conceit current among men today which teaches them that they have been created for their own pleasure, and that the earth has been given into their hands completely. There is another conceit current among religious people, which is to the effect that God is under obligation to place men and women under probation for eternal life whether they be worthy of it or not, or whether in his great wisdom he sees that they would reject and disobey his commands, or even though in many instances they would be incapable of obedience to the Gospel. The idea of these religionists seems to be that the great opportunity of life, must be thrust upon them whether they will have it or not; and it is asserted by many of these people that if they do not have Life's Greatest Opportunity thrust upon them now, that they will be raised from the dead in order that they may be brought in contact with it.

These foolish ideas are the result of a wrong conception of what God's purpose really is. God intends to fill the earth with his glory; all things have been made for his pleasure and glory; God has not made man for his own exaltation, but that he might become a medium through which God's glory could be manifested, and so we are told in the 4th chapter of Revelations at the last verse: "Thou art worthy, O Lord, to receive glory, and honor and power, for thou hast created all things, and for thy pleasure they are and were created."

Man then was created for God's pleasure, and in the working out of his plan God has told us through the inspired writer of the Psalms "That the Lord hath set apart him that is godly for himself." And Peter tells us also that "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished."

Friends, one of the greatest mistakes made today is the great importance placed upon man by himself. He feels of so much importance that he has invented religions that will suit his exalted ideas of himself. But when we stop to think, how different this is from God's view, who told the Jews through Christ that he could of these did fly; and one cried to another and said, Holy, stones raise up seed unto Abraham. When we stop to think how repugnant this self important attitude of man must be to the Creator, we do not wonder that there are indeed but a few who will

other in the government, to become a part of that great and everlasting government which shall administer the laws in the kingdom of God.

Friends, it is beyond human power to describe the great and glorious blessedness of this opportunity. The kings and rulers for this glorious kingdom are being taken out from among the nations during the present time. God has been choosing them out by setting apart him that is godly for himself ever since the time of our first parents; and when he has collected together the full number of his saints, he will send Christ again to take the government of the earth into his own hands, and all who accept the offer which he holds out to us, which is "Life's Greatest Opportunity," will be his assistants in the ruling of the world in righteousness.

What greater opportunity could we wish for than this. The opportunity of life, of business, and social advancement, of acquiring wealth and becoming popular among men, and all other opportunities that have to do with the present, are but mere passing advantages that vanish away in a moment; they will avail us nothing when the breath of life has left us, and we become inanimate forms of clay, ready to be carried out and laid down in our parent earth. We will then be beyond the power to know or appreciate the use of money, or to be pleased at the flattery of men; we will sleep unconscious in the grave, for the wise man tells us plainly that "the living know that they shall die, but the dead know not anything."

But the great opportunity which God holds out to us and which, if you are wise, dear friends, you will take hold of without delay, offers us life beyond the grave. It will mean to us that when the trump of God shall sound that we will arise out of our bed of earth if we have fallen asleep by that time, and these bodies, now weak and diseased, and racked with pain, will be made strong and well and immortal, so that we can look to endless life and know that the funeral hearse, the cemetery, the grave and death are all past for us; no more death, no more sickness, no more pain, no more sorrow; and then in the strength of a glorious, strong, and vigorous immortal nature, to set to work with Christ to set things right upon this old earth; to bless the poor with good things, and bring down the oppressor from his seat, and the vain glorious from their vanity.

Have you ever gone out into the country on a beautiful summer day, when you could enjoy the freedom of nature, and listen to the song of the birds, and the rippling of the brook, and the sighing of the gentle wind among the trees, and said to yourself, "What a glorious thing it would be if we could always enjoy such sweet peace and restfulness?" But we turn again from the peaceful soul-inspiring scene, and take up the drudgery of daily toil.

Now the life that is offered to us in the gospel is free from drudgery of any kind; it will open up to us the glories of nature, and we will be able to revel in the exploration of the beautiful places of the earth. The earth, we are told at that time, is to become like the garden of Eden, and if we will only accept the conditions laid down for our guidance now, we will be able to enjoy its beauty forever. Friends, will you accept it? All you have to

be saved. In the 2nd chapter of Isaiah at the last verse the Lord says: "Cease ye from man, whose breath is in his nostrils, for wherein is he to be accounted of?" This is the divine estimation of man; and how different it is from puny man's opinion of himself!

Let me now, dear friends, show you the kind of men and women that the Lord takes notice of, and who will be included in the glorious purpose of filling the earth with God's glory. In the 66th chapter of Isaiah man is placed in his proper relationship to Jehovah at the first verse: "Thus saith the Lord, The heaven is my throne, and the earth is my footstool; where is the house that ye build unto me? and where is the place of my rest? For all those things hath my hand made, and all those have been, saith the Lord; but to this man will I look, even to him that is poor and of a contrite spirit, and who trembleth at my word." Now, "Life's Greatest Opportunity," while it is free to all who will accept it, will not be grasped by any who are not of this disposition of humility and godly fear, trembling at God's word.

We have shown from the Scriptures that it is God's purpose to fill the earth with his glory. Let us now see how this is to be accomplished. In the lectures that have been delivered here for some time past, continued mention has been made of a kingdom that is to be set up on the earth by Jehovah. This kingdom is to supercede all other kingdoms of the earth, and to spread its dominion over the whole surface of this globe, so that there will be in the earth but one universal kingdom. Now we do not intend to go into detail about this kingdom tonight, but we will quote sufficient Scripture to show that we are not giving you our own words, but the truth of God as contained in the scriptures.

This kingdom is spoken of very plainly in Daniel 2:44: "In the days of these kings shall the God of heaven set up a kingdom which shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Now it is through this kingdom that God is going to fill the earth with his glory. When this kingdom is set up the earth will be under a righteous government which will administer righteous laws for the people of the whole earth; and the earth will be filled with the knowledge of the glory of the Lord as the waters cover the sea. What a glorious holiday that will be for this old earth and its inhabitants, when it is freed entirely from the dominion of mortal man, and when the poor will no longer be trodden down, but when the lowly shall be exalted and the lofty and the vain glorious, self-important ones will be brought down! Now in this kingdom Christ is to be the King; and David, longing for the time when these glorious things would happen, speaks of the beautiful and glorious condition of things that will then exist (Psa. 72; Isa. 2:15; 11:5-10; 25:6-9; 35:4-10; Micah 4:18; Hab. 2:14).

Now friends "Life's Greatest Opportunity" has to do with this kingdom. It is not an opportunity to become a subject in that glorious order of things when so many advantages and privileges will be enjoyed; no, it is something greater than that; it is an opportunity to become a ruler, a king, a governor, an assistant of some kind or



do is to believe the gospel and be baptised, and keep the commandments of God. We mean by this the true gospel as it is taught in God's book; not the fables that are taught in the churches of Protestant and Catholic Christianity. God will not give us this precious gift for believing fables when he has taken the trouble to give us a book of instruction with regard to what he would have us believe; a book which is in everybody's hands, and which teaches us the truth concerning God's purpose, and holds out to us "Life's Greatest Opportunity."

We ask you again, dear friends, Will you accept it? or will you make the saddest of human mistakes and let it go by while you listen to the reasonings of men who live by preaching fables, or while you court the friendship of the world, and weary yourselves in the pursuit after temporal things? Will you go on spending the little time that God has given as an opportunity to obtain eternal existence, in striving after the blessings that pass suddenly away with life? Will you wear out the little strength you have in your mortal frame in the search for present gratification, while the priceless blessing of endless existence hangs within reach of your grasp? It will make no difference, friends, how much or in what way you are deceived; God's promise of unending life is predicated upon certain well defined conditions; these conditions include belief of the Gospel of the Kingdom of God, the things concerning the name of Jesus Christ; immersion into Christ, and faithfulness in the keeping of the commandments of Christ until we shall lie down in death, or Christ shall come.

Anyone who imagines he is in the way of salvation and has not complied with these conditions, is only deceiving himself, and the sooner he undeceives himself the better it will be, and the easier it will be for him to obey the truth. Oh how sad it is to see millions of people following those blind leaders who have deceived them, and made them to believe that they are in the narrow way of life! And yet they have in their possession a book that would lead them to the truth, if they would follow it. If they would only be like David who could say, "Thy word is a light unto my path, and a lamp to my feet, through thy precepts I get understanding, therefore do I hate every false way." The great reason why people are so far astray from the truth about God's purpose is that they do not make God's word a lamp unto their feet and a light unto their path. The book which they carry on Sundays, and which lies in the library shelf the remainder of the week, is a closed book to them, because they do not meditate upon it or study it, and so there are millions of people who are content to take the word of man and follow the blind leaders who lead them into the ditch. It is a great pity to see so many people making the saddest mistake of all human mistakes, and yet it is in harmony with the truth of God as spoken by Christ, who said plainly that the way that led to destruction was a broad way, with a broad gate, and that many would go in thereat, but the way of life he said was a narrow way with a straight gate and few there be that find it (Matt. 7:13, 14).

Those of you, dear friends, who have attended these lectures are fortunate indeed in having

heard the truth concerning these things proclaimed, and if you fail to grasp "Life's Greatest Opportunity" it will not be because you have not heard of it; it will be because you are unwise or indifferent, or because the less important affairs of life have taken a firmer hold upon you. In any case, if you allow this great opportunity to pass by unheeded, you will make the saddest of human mistakes. It is hard sometimes for the true believer to maintain his true position of isolation from the world and its institutions; it is hard for him to walk the narrow way which places so many restrictions upon him, while the broad way is so much easier to follow; but if he continues faithful in it to the end, he can lie down in the sleep of death with the assurance that Paul had who could say before he died, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day, and not to me only, but to all them that love his appearing." And then when the trump of God shall awaken the saints at the resurrection, and they stand among the accented ones, and shall have put on the promised immortality, and shall go with Christ to govern the world and bring peace to the inhabitants of the earth: how glad will they be then that they did not yield to the temptations to follow the great blind throng that walked down the great broad way to destruction!

Friends, this great opportunity will soon be beyond our reach, or rather you will soon be beyond the reach of the opportunity. Our dreamlike existence will soon be over. Childhood and youth have passed never to return, and if the gray hairs have not already appeared, they will soon be here to tell us that life's wintry season has set in, and soon the life and vigor that grew within us during the spring-time of youth, will fade and die away, and we will sleep like a summer plant blasted by the wintry winds. How true are the words of the Apostle who says, "What is your life? it is even a vapor that appeareth for a little while, and vanisheth away." While that vapor of life is still within us, dear friends, will you not place yourself in such relationship to your Maker that you will not vanish out of existence forever, but will become one of the children of the resurrection who will spend an eternal existence in the Kingdom of God?

### EQUANIMITY

Equanimity or evenness of disposition is frequently assumed to be a mere absence of strong feeling or excitability, and to betoken somewhat of apathy, or, at least, indifference to the stirring concerns of life, to its hopes and fears, its longings and terrors, its aspirations and enthusiasms. It is true there is an innate insensibility that never gives way to outbreaks of any kind, simply because it is too dull to be aroused; but this differs as widely from true equanimity as the silence of sleep differs from the silence of intense watchfulness. There is too an artificial stoicism, which is simply the crushing out of all natural desires, the toning down of all vivacity, the suppression of all impulse, the deadening of all emotion. True equanimity, so far from being any such weak and

puerile negation as this, is, in fact, the fruit of combined forces. Earnest desires controlled by a strong will, powerful passions curbed by intrepid resolution, ardent enthusiasm guided by firm wisdom, manly energy steadied by a resolute purpose, warm impulses directed by unwavering principles—these are the materials out of which an equanimity worthy of the name is fashioned.

### THAT BLESSED HOPE

By W. H. H.

Read II Kings 2

"Looking for that blessed hope" (Tit. 2:13). "There is laid up \* \* \* a crown of righteousness \* \* \* (for) all them that love his appearing" (2 Tim. 4:8).

In order that we may love his appearing it is important that the blessed hope of rapture inspire us. A study of the conditions preceding Elijah's translation in 2nd Kings 2, may reveal some steps essential to this "blessed hope."

1. Salvation from Sins of the Flesh (James 1:21).

Elijah went with Elisha from Gilgal" 2 Kings 2:1). Gilgal received its name from the fact that there the reproach of Egypt was "rolled away" by circumcision (Josh. 5:8, 9). There also they first partook of the Passover in the Promised Land (Josh. 5:10). It would seem, therefore, to commemorate salvation from the bondage of Egypt, a type of this world, and separation from all fleshly lusts and desires displeasing to God.

2. Placing Devotion to God above Home and Family Ties (Luke 14:26).

"So they went down to Bethel" (2:2). This place "was called Luz (meaning separation) at the first" (Gen. 28:19). Here Abraham finally literally obeyed God's command, given in Gen. 12:1, to separate himself from his kindred; for here the strife between herdsmen took place and Lot withdrew toward Sodom (Gen. 13:6-9). It was here also that Jacob spent the first night of separation from his father's house and people, and where he found the place of "separation" to be the "House of God," "the gate of heaven." This marks a further step in consecration, where we let go of whatever of the loving ties of friends and kindred that may tend to hinder or obstruct spiritual growth. This is the evangelistic consecration.

Many shrink from this step. To be released from habits and the enticements of lust and evil is frequently desired; but to be separated from some essentially good things, and those we love and venerate, that we may go on with God, is a different matter. Do we stand the test? If so, we find the place a "Bethel," "House of God" and "gate of heaven."

3. Victories through Faith and Praise and Re-luctantly Devoted to God Alone. Example, Acts 3:16.

"So they came to Jericho" (2:4). Jericho stands for victories won by the shout of praise through faith, when there is not an outward indication at the time. Further, everything, man and beast and property was to be devoted to the Lord—absolutely nothing for themselves (Josh. 6:17, 18), not even the pride of being instrumental in the

victory. A candidate for the "blessed hope" is expected to believe for mighty victories, and to give the shout of praise in advance; but absolutely all the fruits of the victories must be dedicated to God—not a "shoe lachet" belongs to him.

4. Dead to All out of God (Gal. 2:20).

From Jericho they went to Jordan (2:6-8), which they miraculously crossed at a point near its mouth where it discharges into the sea of death. There no natural life can endure—a place exemplifying the death of self, and life alone in God.

5. Go On Communing with Him (Gen. 5:24).

"And it came to pass, as they still went on, and talked" (2:11). They have left the Land of Promise behind. Even the rewards promised in the word for faithfulness are no longer the motives for their journey. Their only thought, to commune with him and please him.

Please note in all this journey Elisha has accompanied. Elisha means, "God is salvation." You can rest assured our Savior is always a partner in all this journey; in fact he has gone before and now returns in Spirit to guide, comfort and encourage. And as "Enoch walked with God and \* \* \* was not;" so may we trust that as we go on with him, the glory of his chariots will appear and we be caught away to meet him at his coming.

### TEN THOUSAND PER CENT

"And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, But he shall receive an hundred fold now in this time \* \* \* with persecutions; and in the world to come eternal life" (Mark 10:29, 30).

There are many who are troubled about what they will have to "give up" if they become Christians. Some may have to give up time, money, so-called friends, position, worldliness, and all conscious sin. It is wise to sit down and "count the cost."

It is also wise to sit down and count the gain, for our Lord promises "an hundred fold" for everything given up for him. There are many investments offered in this world, but none can ever yield as great a return; and many investments bring only loss, and sometimes eternal loss. Any good company that can pay ten per cent can easily find investors, but here is one that pays ten thousand per cent. "now in this time," and throws in eternal life as a bonus. In fact, besides eternal life it pays more than ten thousand per cent. The ten thousand per cent. is only the guaranteed dividend for this life. Who is there who has given up anything for his sake and the gospel's that will not be glad to testify that he has done "much more than this," and that the half can never be told? How can any one be held back from giving up all and accepting Christ?

It must be remembered that this wonderful promise is not made simply to those who give up, else there would be the fostering of a selfish spirit and many would yield just for the gain. Jesus says, "for my sake and the Gospel's," and his promise holds, and the ten thousand per cent. comes only when we do not have the thought of personal gain but of what we can do for him and his cause.

It is past comprehension and, in the light of this text, past computation to discover how any Christian can hesitate, even for one moment, to make any sacrifice or surrender for the sake of Jesus. But Satan blinds the eyes of God's children as well as he blinds the eyes of the children of the world so that some hesitate, and some even refuse to yield all, and thus sell their birthrights for less than a mess of pottage.

We must not omit the two little words, "with persecutions." If you are really God's child and follow along your Lord's pathway, you must needs suffer that you may be conformed to him. Note also that the word "persecutions" is in the plural, which indicates not one trial, but many. God will make all the plural trials an occasion for a greater percentage of blessing. These trials will but add salt and savor to all that he gives. They will also discipline and enlarge us and make us able to receive and appreciate all his ten thousand per cent. of blessings now and eternal glory hereafter.—Sel.

#### CAUGHT IN A NET

Many are caught in some net or snare of the enemy, and see no way of deliverance.

There are different kinds of nets and entanglements. There is one of indulgence in strong drink or drugs. There is another of lust. There is another of dishonesty. There is another of wrong companionship. There is another of hurtful reading. There is another of worldly and sinful pleasure. There is another of greed for gain and joining in the wild pursuits of the same. How many are the nets of Satan, and how many are enmeshed in them! It is sad that some become so enmeshed that they do not desire to be delivered, and others, discouraged, feel that there is no hope of deliverance.

We bring you a message of hope. Jesus came to bring "liberty to the captives, and the opening of the prison to them that are bound." Call upon him. He will not turn you away. "Him that cometh \* \* \* he will in no wise cast out." He will "make a way of escape" for you, whether you can see a way out or not (1 Cor. 10:13).

It is not too late to make a start Godward. God has a net. It is the Gospel net. Its meshes are such that he can reach you and hold you. He even casts his net right in the devil's net and snatches prey from Satan. Yield to him, he will deliver you, he will forgive you all. Truly repent. He loves you. Trust him and he will save you now. Trust him and he will deliver "from the snare of the fowler," and he will restore your wasted years (Joel 2:25). He will make your life full of joy, because you are free. He frees you and you are free indeed (John 8:36).—Record of Faith.

#### THE HARDENING OF PHARAOH'S SEART

##### First and Secondary Causes

The reason of Pharaoh's fatal obduracy was that "the Lord hardened his heart." It seems to me that it is necessary, first of all, to recognize the Orientalism of this expression. It was a peculiarity of the Hebrew mind that it took no account of "secondary causes." This appears conspicuously in the Biblical account of Creation. The

Western mind, following the scientific method, recognizes the operation of physical laws, and investigates the processes of the world's long and gradual evolution. The danger here is that we are apt to forget that physical laws are, in Dr. Martineau's phrase, simply God's "personal habits," and to rest content with mere "secondary causes." The attitude of the Oriental mind was precisely the opposite. It took no account of "secondary causes," and regarded creation as an immediate operation of God. Where the man of science recognizes a long process of evolution, the Hebrew saw the fiat of Omnipotence. "He spake, and it was done; He commanded, and it stood fast" (Psa. 33:9). Of course, there is here no contradiction. It is merely a difference of view-point; and each attitude has its danger. If the modern attitude lends itself to a materialistic reign of law, the Oriental tended toward an irrational riot of the miraculous. Another instance of the Jewish disposition to overleap "secondary causes" is that frequent phrase, "The Lord spake unto me, saying." It does not signify a divine epiphany or an audible voice. A Hebrew had his perplexity resolved in a purely natural fashion—by some providential dispensation, the counsel of a friend, the illumination of prayer, or the like; and he recognized it as a divine message. His account of it was: "The Lord said unto me," or "An angel of God appeared unto me."

Now see how this applies in the case of Pharaoh. The Hebrew historian ignores all "secondary causes," and refers directly to God. But there were secondary causes, and he actually indicates these. He says not only that "the Lord hardened Pharaoh's heart" Exod. 4:21; 7:3, 13; 9:12; 10:1, 20, 27; 11:10, but that "Pharaoh hardened his heart" (8:15, 32; 9:34). Here are both the "secondary" and the "first cause." The "secondary" was Pharaoh's wilful obstinacy, and the "first" was God's consequent judgment. When the historian says that "Pharaoh hardened his heart," he takes account of the secondary cause; and when he says that "the Lord hardened Pharaoh's heart," he overleaps the secondary in characteristically Hebrew fashion, and goes direct to the first cause. There is a precise and instructive parallel in the story of Lydia's conversion (Acts 16:14). There it is written that "the Lord opened her heart;" and if we ask why the Lord should have shown her this special favor and left other hearts unopened, the answer lies hard by, and it is that Lydia "heard," or rather "was a hearer of," the Apostles—that is, she attended regularly at the place of prayer and paid diligent heed to their teaching. Lydia opened her ears, and the Lord opened her heart; Pharaoh closed his ears, and the Lord closed his heart.

This further you will observe, if you look at St. Paul's argument in Rom. 9, that he had a particular reason for quoting that Old Testament passage in all its grimness. He designed to beat down the arrogance of the Jews. They built their assurance of God's inalienable favor on the fact that they were children of Abraham. God had promised to be the God of Abraham and his seed after him, and he could not break his promise. The Apostle meets this by pointing to the rejection of Esau notwithstanding that he was a son of Abra-

ham, and hence he infers the absolute sovereignty of God. "He hath mercy on whom he will have mercy, and whom he will he hardeneth." Of course, he hardens only those who first harden them; selves; and St. Paul would have made this clear had he been dealing with troubled souls and not with arrogant Jews.—DAVID SMITH.

### PRAYER

Our Father, we commend to thee all whom we love, especially any that may be in any trouble or sorrow, pain or sickness of body or perplexity of mind, or distress of circumstances. Thou knowest the many sorrows that thy servants have to carry. Thou knowest of whom and of what each of us may be thinking. Be near to us as we wait before thee to forgive all our sins and to quicken and help us. Through Jesus Christ our Lord. Amen.

## THE RESTITUTION

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## EDITORIAL

### VACATION NOTES

No. 1

The brethren in Cleveland usually grant us a vacation once a year. With their usual kindness,

they gave us vacation privileges this summer with place and time for our own selection. After due preparation, accompanied by son and wife, we left the city Monday, September 13, for Salem, O.

After a most enjoyable ride we arrived in Salem on time, and went at once to the home of Brother and Sister Chas. Moore. In every sense of the word, their home was our home while we were in Salem. We made day calls with Sister Ella Knowles and her father, Brother and Sister Townsend, Brother and Sister Buckman, etc. We enjoyed the brethren and sisters in Salem thoroughly. Brother Carey Buckman, a young brother, was under a small cloud, as he faces the prospect of a small surgical operation, but aside happy.

Let details alone. Persons who tell all they know are sure to tell a great deal they do not know. They tell tales, gossip, gabble, and talk, talk, talk; they speak of things they do not half understand, so they inevitably misrepresent matters which they discuss.

Persons who accept the hospitalities of a home, and repay the privileges enjoyed by unfriendly private criticism, tittle-tattle, and gossip, are ignorant of good breeding, defy the word of God, and are unfit for the society of God's people. A brother in love with the Lord Jesus Christ and his brethren would as soon have a skunk in his home as a gabbling, tattling visitor, who tells all she knows and guesses at or invents the rest.

The formation and proportions of the skull and bones of the ape most like man, are totally different from those of man. Will monkey-headed professors of different skeptical universities, please take notice? In the gorilla, the high crest on the skull, which is also found in the hyena, is absent in man. Again, in bulk of brain, there is an unbridgable gulf. If the capacity of the brain of the anthropoid ape be taken at ten, that of man, even in his savage state, is twenty-six; that is, nearly twice as much—a very important fact when it is known that any appreciable diminution in the brain of man is certain to be accompanied by idiocy.

"The gifts and calling of God are without repentance" (Rom. 11:29). In the Greek there is no noun in this text which corresponds to the word "repentance." The only nouns which occur in Rom. 11:29 are "gifts," "calling," "God." The two words, "without repentance," are used to represent one Greek word, and that word is an adjective plural—*ametameleta*, which means unrepentable. In the Greek of Rom. 11:29 the words are arranged in the following order: "(For) unrepentable (things are) the gifts and the calling of the Deity." It may be true that the gifts and calling of God have come to us independent of our repentance, as the superficial interpret this text to teach; however that may be, Rom. 11:29 does not tell us so. What the passage does teach us is this: the gifts and calling of God are things not subject to reconsideration: they are unrepentable, unchangeable, irrevocable things.



Do not get the habit of running to the doctor for every little ill. Doctors have very little power in healing disease. Nature alone can heal, therefore attend to cleanliness, wholesome food, outdoor exercises, etc. The best physicians are Dr. Diet, Dr. Quiet, and Dr. Merryman. If you get sick, send for one of these.

By correspondence and personal interviews, many brethren and sisters have enquired of us if their baptism was valid, as they were baptized into the "name of the Father, Son, and Holy Spirit." To all such we say: Since it was Christ's injunction that believers of the gospel should be baptized in the name of the Father, and of the Son, and of the Holy Spirit (Matt. 28:19), and since he had "all power in heaven and on earth" to command, there is every reason for supposing that this formula of inducting men into the all-saving name was literally carried out by the apostles, the ones sent to do the work. "Baptized into Christ," and "baptized into Jesus Christ," phrases so frequently met with in the book of Acts, are only the abbreviated expression of the "name of the Father, and of the Son, and of the Holy Spirit;" for Christ came in his Father's name, and was the name of the Father, manifested in the Son by the power of the Holy Spirit. In the one form the whole story of Christ is expressed in detail. It tells how the Father was manifested in the Son, first by his supernatural conception of the Holy Spirit, and second, by his resurrection and glorification by the same Spirit of the Father. After this amplified explanation, its repetition became useless, and accordingly in the book of Acts we have the matter expressed in a summarized form, which better suits the convenience of after reference, or description, "baptized into the name of Christ." In the actual administration of baptism, however, it is best to employ the amplified formula. This is only saying that the fuller and not the briefer form should have the preference. We always use a formula something like this: "Upon your public confession of faith in the gospel, consisting of the things concerning the kingdom of God, and the name of Jesus Christ, agreeable to the commandment of Christ, you are hereby baptized into the name of the Father, and of the Son, and of the Holy Spirit, for the remission of your sins." "The things concerning the Kingdom of God, and the name of Jesus Christ" is a divinely inspired statement of the subject matter of the gospel (Acts 8:2), and we prefer it in its plentitude rather than some fragment about Jesus being the Son of God, or that Jesus is Christ. Half a loaf is better than none at all," to be sure; but why live on crumbs of the gospel when the whole loaf of unleavened bread God has graciously provided? And why use the formula, "baptized into Christ" when that name has been amplified as the "name of the Father, and of the Son, and of the Holy Spirit?" The use of this elaborated form of "the name has the effect of keeping to the front; as a matter of initial apprehension, and makes conspicuous as a fundamental principle, the great fact that God was manifest in the flesh of Christ by the begetting power, and afterwards by the indwelling presence of the Spirit of "the Father, of whom are all things" (1 Cor. 8:6). To exalt Christ and extol him, apart from God his Father,

is to ignore and belittle his Head—an unseemly thing to do, as unseemly as to extol and magnify man, apart from Christ, who is his Head (1 Cor. 11:3).

### THE DEVIL: IS HE A PERSONAL BEING?

#### Article No. 13

Our Trinitarian friends tell us that there is only one God, the living and true God. In the same breath they tell us that there are three persons in the God head: the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory.

We ask humbly for an explanation, how three persons can be one person and one person three persons, all being one and equal to each other. We receive this answer, "It is all a mystery." If it is a mystery to explain the Being who is one person and yet three persons, how will our friends attempt to explain the being they believe to be a person, a fallen angel cast out of heaven from the immediate presence of God who, according to their reasoning, is a person, and yet four persons in one? If it is impossible to explain "The Trinity," we are not surprised that they are so grotesque in their description of "The Quadrinity" or a personal devil, for in Rev. 20:1-3, he is described as "The dragon, that old serpent which is the devil, and satan, and bound him a thousand years." Now if satan is an individual being; how could he be a dragon, a serpent, a devil, and a satan? How could one distinct being be four distinct beings?

Some one may say, he assumed all these forms. This cannot be true literally. He cannot be a dragon and an old serpent, too. He must be one or the other; he cannot be both. When we recognize this principle as the Bible clearly teaches that "satan" is an adversary, and may present itself in the form of a man, an angel, or a condition of mind adverse to the spirit of a sound mind, we see the beauty of significance of the figure. When we realize that the devil is really the sensual part of man's nature, which the "old serpent" represents; and that no mere serpent tempted Eve, our minds begin to comprehend what satan really is.

The great struggle in the human heart is truth, represented by the messengers of Michael, overcoming the personal principles in man, lust represented by the serpent. The mission that Jesus came to fulfill was to preach and ultimately establish the kingdom of heaven here upon earth, and thus deliver man from the power of the state of mind adverse to righteousness, which condition is absolutely essential to his own happiness, and the happiness of all. "But seek you first his righteousness and kingdom; and all these things shall be superadded to you" (Matt. 6:33, Diaglott).

Study Paul's epistles. It is amazing the stress he lays upon the necessity of transforming our minds. All the time it is something about the mind, summed up in Rom. 8:7, 8, 9, 10. "Because the mind of the flesh is enmity to God: for the law of God it is not subject, nor, indeed can it be, those then, who are in a sensual state are unable to please God. But you are not sensual, but spiritual, because the spirit of God dwells in you. But if any one possess not the spirit (mind) of Christ, he is not of his. And if Christ be in you, the body indeed is dead as to sin; but the spirit is life as to

righteousness. And if the spirit (mind) of him who raised Jesus from the dead dwell in you, who raised Jesus from the dead, will also make alive your mortal bodies, through the in-dwelling of his spirit within you, so then brethren, we are not debtors to the flesh to live according to the flesh. For if you live according to the flesh, you are about to die, but if by the spirit (mind), you put to death the deeds of the body, you shall live; because as many as are guided by God's spirit (mind), these are Sons of God." Read the rest of this chapter. Paul makes it all so clear. His argument is—that sin developed in man a satanic spirit or mind, the carnal mind, or mind of the flesh; the truth, the spirit of a sound mind, God's mind, drives out of our minds the selfish mind or spirit, and replaces therein the mind, spirit or disposition of God

Peter, to my mind, confirms Paul's view in his second epistle: "On account of which very great and precious promises have been bestowed on us, so that through these you might become partakers of a divine nature (disposition), having fled away from the corruption that is in the world through lust." In the following verses Peter tells us what we are to superadd to our minds to bring this about: Faith, fortitude, knowledge, self control, patience, piety; brotherly kindness, love. God is love. Notice how Peter leads up to this. Peter is seeking in his exhortation to exhort us to have the mind of God, opposite to the mind of satan, the fleshly mind. Notice Paul's reasons exactly the same in Colossians: "Be clothed, therefore as chosen ones of God, beloved saints, with bowels of mercy, kindness, humanity, meekness, patient endurance, bearing with each other, and freely forgiving each other, if any one for some things may have a cause of complaint; even as the God forgave you, so also do you forgive, and besides all these things, put on love, it is the bond of completeness." This is the last part of our glorious trousseau (our wedding garment—character), we must put on before we enter into the presence of our husband (Psalm 45:13, 14; Hosea. 2:16). Ishi means husband.

With these thoughts in our mind let us consider 2 Cor. 11:14, 15: "And it is not surprising, for the adversary himself transforms himself into an angel of light. It is therefore no great wonder if his servants also transform themselves as servants of righteousness; whose end will be according to their works." Throughout the scriptures just as darkness is a symbol of error and sin, so light is a symbol of knowledge, or truth and righteousness. Here are a few quotations illustrating our point:

"Thy word is a lamp unto my feet, and a light unto my path" (Psa. 119:105).

"The entrance of thy words giveth light; it giveth understanding unto the simple" (Psa. 119:130).

"For the commandment is a lamp, and the law is light" (Prov. 6:3).

"Light is come into the world, and men loved darkness rather than light" (John 3:19).

"To open their eyes, and to turn them from darkness to light" (Acts 26:18).

"A guide of the blind, a light of them which are in darkness" (Rom. 2:19).

In these references light refers to knowledge or truth, also the element of righteousness is contained therein, but the following refers particularly to righteousness:

"He shall bring forth thy righteousness as the light, and thy judgment as the noonday" (Psa. 37:6).

"The path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. 4:18).

"Let us cast off the works of darkness and let us put on the armor of light" (Rom. 13:12).

"He that saith he is in the light, and hateth his brother, is in darkness until now. He that loveth his brother abideth in the light" (1 John 2:9, 10).

"God is light, and in him is no darkness at all" (1 John 1:5).

"For satan himself is transformed into an angel of light" (2 Cor. 11:14).

The context clearly shows that Paul is referring to false apostles, deceitful workers, transforming themselves into the Apostles of Christ (verse 13).

If, as we have tried to point out, that the state of mind represented by satan, namely, the adversary—is a state which causes its possessor to do strange things, it makes him, to gain his purposes adopt all imaginable expedients, and hence of the man of sin it is said, "Whose coming is after the working of satan, with all power and signs and lying wonders; and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved" (2 Thes. 2:9, 10).

How wonderfully does this working bring its own punishment! The attempt to carry out the plan of this adverse state of mind causes such a blinding of the mind, that it acts directly as a strong delusion, that they should believe a lie, "That they all might be damned who believe not the truth, but had pleasure in unrighteousness" (2 Thes. 2:11, 12).

## COMMUNICATIONS

We the Church of God, met at Ring's Mountain, August 15, 1915, with our Pastor T. J. Waters, assisted by J. S. Brewer and Oliver Willmington, of Pelzer, S. C. We held an eight days meeting. We had several visiting brothers and sisters, among whom was Brother W. W. Moore, Brother Dick Chanler, one son and one daughter, Brother Shirley Garret and wife, Professor J. M. Jack, two sisters and one brother, Miss Ida Guthrie, and Frank Davis—all of Guthrie Grove, S. C.; also Brother T. W. Tichlesimer, Oscar Tichlesimer, and J. C. Hambright, of Greenville, S. C.

We had a very interesting meeting; several expressed themselves as being wonderfully strengthened by being here during the meetings. We certainly did have some grand discourses on the precious promises of our Heavenly Father. We shall ever remember it as a good meeting, as good as we have ever had at this place. We are sure some good seed was planted in the minds of some who have not put on Christ by baptism. We had a good congregation all the meetings through, and good attention.

On the closing day of the meeting our beloved pastor's wife and others came. We had the Lord's

supper on the last day of the meeting to commemorate his death till he comes.

H. I. SHIPMAN, Church Clerk.

### FALSE GOSPEL

In The Restitution of July 27th, I see a report of the Michigan Conference, saying a sermon was preached that we are under the law still, but are saved through Christ. We agree that we are saved through Christ. But we must believe the gospel in order to be saved. For there is no promise of any one being saved under the law. Christ is the end of the law for righteousness to everyone that believeth (Rom. 10:4). The law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come we are no longer under the law (Gal. 3:24, 25).

The just shall live by faith (Hab. 2:4; Rom. 1:17; Gal. 3:11). No man is justified by the law in the sight of God; and the law is not of faith (Gal. 3:11, 12). There is something we must believe in order to be saved through Christ. And the Scripture tells us very plainly what it is: "Go ye into all the world and preach the gospel (not the law), he that believeth and is baptized shall be saved; he that believeth not, shall be condemned." So it is a scriptural truth that those that preach that we are still under the law, are condemned (Mark 16:16).

Hear Paul: "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth" (Rom. 1:16). Christ sent me not to baptize, but to preach the gospel (1 Cor. 1:17). I declare unto you the gospel which I preached unto you, by which ye are saved (1 Cor. 15:23). There be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven preach any other gospel, let him be accursed (Gal. 1:7, 8). The law was given by Moses, but grace and truth came by Jesus Christ (John 1:17). But ye are departed out of the way: ye have caused many to stumble at the law (Mal. 2:8). Ye are not under the law, but under grace (or favor, mar.) (Rom. 6:14, 15). By grace ye are saved through faith: it is the gift of God (Eph. 2:8). Ye shall know the truth and the truth shall make you free. I am the way, the truth, and the life (John 8:32; 14:6).

We can find no Scripture saying we shall be saved under the law, "Moses was not our Savior." But by a belief in the gospel we are saved through Christ. After Christ was crucified and raised from the dead we have been free from the law, for he blotted out the handwriting of ordinances, and took it out of the way, nailing it to his cross (Col. 2:14). He abolished in his flesh the law of commandments contained in ordinances (Eph. 2:15). Christ hath redeemed us from the curse of the law (Gal. 3:10, 13). If ye are led of the spirit ye are not under the law (Gal. 5:18). Why are the people so anxious to follow after a false gospel? To fulfill prophecy: "For the time has come when they will not endure sound doctrine: and shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. 4:34).

E. W. KNAPP.

### AN UNUSUAL OPPORTUNITY

Any brother, either married or single, who understands farming, and can raise not less than \$500.00 in cash, can secure a half interest in the finest fruit farm and country home in the Dayton Valley, Montana. The ranch is known as "Pinehurst," and valued at \$9,000.00, and belongs to the writer. Applicant must be a brother in the one faith, and if a stranger to me, must be able to give satisfactory references as to sobriety, industry, and a reputation for honesty and right living. This is a rare opportunity for the right man.

My reason for making such a proposition will be fully explained by letter to any brother who cares to write for further information. Will only say here that failing strength, due to advancing age, compels me to either lay down the burdens of farm life, or share them with someone who is younger, stronger, and more able to bear them; and as God's people are commanded to "in honor prefer one another," I prefer to associate myself with one with whom I can work and wait for the Lord in harmony and sympathy. Will give any farther information concerning the country, climate, or details of my proposal by letter.

S. H. THOMAS, Proctor, Mont.

### EMERGENCE VS. RESURRECTION

In the Advocate for September, edited by A. H. Zilmer, we extract the following statements from page 279:

"We are asked to explain 1 Cor. 15:52: 'And the dead shall be raised incorruptible.' Having formerly held the theory of immortal emergence from the grave, we can appreciate our friend's position, and we doubt not he sincerely holds the above view; but with all good intentions toward him personally, we cannot accept the theory for which he contends. Were we to ignore (1) the context, and (2) the general tenor of Scripture teaching with reference to the resurrection and the judgment, we might see in the statement quoted above a proof for immortal emergence. One of our friend's troubles is that he sees only corpses in the phrase 'the dead.' In addition to the passages above referred to, we invite his attention to Rev. 20:12, where John says, 'I saw the dead, small and great, stand before God.' Does this mean that corpses, small and great, were standing and being judged? We do not believe our correspondent would contend for this. Then, if 'the dead' in Rev. 20:12 refers to such who had come out of the sea, death and hades, i. e. such who were no longer there, though they had been, why not the same term, when found elsewhere, have a similar, if not the same meaning? Our friend says, 'They are raised to the immortal or incorruptible state.' To this we have no objection, but we do object to the postulate of being brought forth from the grave in incorruptible or immortal state. The passages to which we called attention in a former issue, clearly teach that the coming forth from the grave is one thing, and the resurrection, either of life or damnation, to which they come forth, is quite another. Our friend and those with him overlook this."

We cannot forbear pointing out some of the fallacies in above quotation, as they are reiterated

Christadelphian fallacies, calculated to do harm, not only to those who hear them, but to Christadelphians themselves, who have repeated above hackneyed theology till they think it is divinely inspired.

"One of our friend's troubles," says Editor Zilmer, "is that he sees only corpses in the phrase, 'the dead.'" Are we purblind because we see corpses in the words "the dead?" Our orthodox friends have a more extended vision, we admit, for in this phrase they see immortal souls, deathless spirits, heaven, hell, etc. Now the Greek word translated "the dead" in the text he quotes, 1 Cor. 15:52; Rev. 20:12, is *nekros*, and signifies primarily a dead body. It is so used throughout the New Testament, except on some rare occasions where it is used in a secondary or figurative sense for the dead in sin (Matt. 8:22; Lk. 15:21). Its use in this sense is always indicated by the context; for the phrase is applied in every instance to persons known to be possessed of physical life. But when not thus used it signifies a dead body, as to use the word of our fellow editor's choice, "a corpse." The senses Liddell and Scott's Dictionary give for "the dead," *nekros*, are: "1. A dead body, a corpse; 2. A dead man as opposed to one alive." It gives no other sense for the word used as a noun.

When we read, "The dead shall be raised incorruptible" (1 Cor. 15:52), we read that "the dead" (*nekros*), "a dead body, a corpse, a dead man as opposed to one alive," shall be raised from the dead. Along with our orthodox friends, Editor Zilmer sees much more: he sees nobody dead; he sees a vast throng of living people! Liddell and Scott say that *nekros* means "a dead man as opposed to one alive." If then, "the dead" means the living, the living must mean the dead. Therefore the living are the dead; the dead are the living! Literary somersaults like these are close approximations to orthodox sophisms.

"The coming forth from the grave is one thing, and the resurrection, either of life or damnation, to which they come forth, is quite another." In other words, "the dead" first emerge; then later somewhere, somehow, living men are "raised incorruptible," if righteous; or they are "raised mortal," if wicked. In both cases, emergence is one thing, resurrection quite another! "The dead raised incorruptible" means that the living are raised incorruptible! "How say some among you that there is no resurrection of the dead" (1 Cor. 15:13)? If "the dead" here means the living after they have emerged from the tomb, and "resurrection" their immortalization subsequently, you rake out that while all the Corinthians allowed that the saints would all emerge, they denied their change to immortality afterwards; and in the case of the wicked, all agreed they would emerge, but some denied that they would be "raised" afterwards, that is, they would never suffer "damnation!" For the wicked to be damned after they emerge from the grave, is for them to be raised from the dead! To be sent into outer darkness, to reap corruption, to die the second death, to go back to the grave forever, is for them to be raised from the dead! What snares, and snarls, and knots of theology are these! Again and again in 1 Cor. 15 Paul talks about "the resurrection of the dead;" but if coming forth from the grave is one thing, as our editor affirms, "and the resurrection,

either of life or damnation, to which they come forth, quite another," there is no resurrection, there can be no "resurrection of the dead." The dead can only emerge; the living only can be raised from the dead. When Paul affirmed there shall be a "resurrection of the dead," he played havoc with Editor Zilmer's fine spun theory of emergence versus resurrection. His theory necessitates a new translation of the Bible, particularly 1 Cor. 15. "The dead shall be raised incorruptible," "The resurrection of the dead," and all similar expressions must be amended to read, "The living shall be raised incorruptible;" "The living shall be raised," etc. "If the dead rise not" will have to be revised to read, "If the living rise not, then is not Christ immortalized" (1 Cor. 15:15). We might go on at great length pointing out Paul's errors and blunders, as Editor Zilmer's theory requires, but we need not, as he will be able to detect them for himself.

#### THE BIBLE OF MODERN SCIENCE

The London Freeman prints the improved from this the people of God in Salem are well and version of the first chapter of Genesis. The reader is requested to compare it with the Mosaic record, and then decide which is the most scientific:

1. There never was a beginning.
2. And cosmos was homogeneous and undifferentiated, and somehow or another evolution began and molecules appeared.
3. And molecules evolved protoplasm, and rhythmic thrills arose, and then there was light.
4. And a spirit of envy was developed and formed the plastic cell, whence arose the primordial germ.
5. And the primordial germ became protogene, and protogene somehow shaped eocene; then was the dawn of life.
6. And the herb yielding seed and the fruit-tree yielding fruit after its own kind, whose seed is in itself, developed according to its own fancy.
7. The cattle after his kind, the beast of the kind after his kind, and every creeping thing, became evolved by heterogeneous segregation and concomitant dissipation of motion.
8. So that by the survival of the fittest there evolved the simiads from the jelly fish, and the simiads differentiated themselves into the anthropomorphic primordial types.
9. And in due time one lost his tail and became man, and behold he was the most cunning of all animals.
10. And in process of time, by natural selection and survival of the fittest, scientists, skeptics, infidels, and scoffers appeared, and behold it was very good.

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ROBERT G. HUGGINS, Editor.

VOLUME 67.

AKRON, O., OCTOBER 5, 1915

NUMBER 41

## "PREACHING THE TRUTH"

A Narrative Reciting the Experiences of a Believer Preaching "the Truth as it is in Jesus"

By William Brown, of Elizabeth, N. J.

The little town of Drearyville was aroused from its usual comatose state some time ago by the introduction of a new family into its quiet domain. This was an unusual occurrence in Drearyville where the only changes in population were such as were caused by the births and deaths in the community. The new family consisted of Paul Stephanas, his wife Mary, and their three children, two boys and a girl.

Mr. Stephanas had come to Drearyville to take the place of the village mechanic who had been removed by death. Little did the townspeople realize the effect that the introduction of this Stephanas family into their midst was to have upon their social and religious equanimity.

For a few days the newcomers were busy getting "settled" in their new home and adjusting themselves to their new surroundings.

The position of village mechanic was one that brought Mr. Stephanas into daily contact with many of the villagers, who manifested that inquisitiveness which is the proverbial heritage of "country folk." They found Paul Stephanas to be a sober-minded man with a definite aim in life and with deep-seated, clean-cut convictions on matters of morality and religion. His talks on these topics had a strange sound to these men whose sole ambition was to enjoy life, keep up a good appearance, and increase their possessions.

They were not accustomed to hearing talk about God, Christ, the Bible and the commandments from the man who shod their horses and repaired their wagons and implements. They had always associated such things with an unpleasant hour which established custom compelled them to spend at the village church on Sunday. But here was a man who associated it with his daily life, who used his religion to regulate his habits and actions and who intermingled talk about God and Christ and the Bible with the ring of the anvil and the roar of the bellows. To say they were surprised is to put it mildly. Greater surprises however, were in store for them, for they were about to learn, that the Bible was not merely a text-book from which the parson could obtain texts for sermons, but that it was a book that could enter into the lives and mould the characters of men in the humblest walks of life. They were also about to learn that Gospel preaching is not confined to the wearers of the surplice and ecclesiastical vestments.

One evening a short time after their removal

to Drearyville, Paul Stephanas sat by the open fireplace at home in a deeply thoughtful mood; the family "Bible reading," which was a daily part of their life, had been finished. Mrs. Stephanas had just put the children to bed and resumed her place at the fireside to enjoy their usual evening chat which could be enjoyed when slumber had silenced the voices and stopped the pattering feet of the children.

When they were comfortably settled before the blazing log in the grate, Paul opened the conversation.

"You know, Mary," he said, "ever since we came here I have been trying to think of some good way to enlighten the people around us with a knowledge of the truth. I feel my responsibility in this matter keenly, not only from the standpoint of duty, but also from a feeling of love for my fellowmen."

"I feel the same way about it," interrupted Mary, "and I often think of that hymn which has one verse in which these words occur—

"You who have the truth received.

By God's grace to you revealed,  
Should you dare to keep it back  
You the rich reward may lack."

"That's the idea exactly," said Paul, "we dare not, nor do we desire to keep it back, and so I have arranged to have the school-house on Saturday nights for a few weeks to preach the gospel. I suppose they will consider me presumptuous and conceited, but I cannot help that; the Master knows it is not so. I have arranged to have some cards printed inviting the people to come and hear. The cards will be here tomorrow morning. I shall be glad if you will take them to the school-house and give them to the children as they leave school, asking them to take them home to their parents."

"All right, Paul," said Mary. "I will be only too glad to have a share in the good work."

Next morning the cards arrived neatly printed and bearing an invitation to a lecture in the school-house on Saturday night. They were worded as follows:

A Good Time Coming on the Earth

Lecture by Paul Stephanas

Admission Free

No Collection

All Welcome

Mrs. Stephanas took the cards and went down to the school-house in the afternoon and waited until the children, freed from their tasks for the day, with gleeful voices came bounding out into the pleasant spring atmosphere. The cards were delivered with a kindly admonition to be sure and take them home to their parents.

## Paul Stephanas Lectures

The cards created that interest and curiosity which is usually manifested in a country town toward any new departure from established custom. It was indeed something new to the townspeople to be invited to a lecture to be delivered by an ordinary mechanic. The subject also puzzled them and became the subject of discussion at the village grocery, which was a kind of forum for the discussion of the village news or any question that arose in the town. The matter was discussed also at the mothers' meeting and the sewing circle and, needless to say, before the end of the week there was not a soul in the village who had not heard about the lecture to be given by the village blacksmith. Saturday night, therefore, found the little schoolhouse filled to capacity. No doubt many, perhaps the great majority, were there out of mere curiosity. But what of that? Curiosity often leads to investigation; and investigation, you know, is "the right arm of knowledge."

When the time to commence arrived, Paul Stephanas stepped upon the platform and asked the audience to rise while he invoked a blessing from the Giver of all good and acceptable gifts. He then opened his well-worn Bible and read the seventy-second Psalm, after which he proceeded to the delivery of his lecture.

It was characterized by simplicity of language and plainness of speech. Evidently the man was not there to show off any ability he might possess. He attempted no flights of oratory; he used words as he used his tools in the shops, for utility rather than for ornaments. He had a story to tell and he told it in a straightforward, simple manner, and yet there was a kindness of tone, a fervent earnestness and an evident humility that made the audience feel that they were being addressed by a friend rather than a teacher. The lecture in part was as follows:

"Friends and neighbors: I am afraid you may think me conceited for presuming to stand before you to deliver a lecture. But I want you to know before I begin that I do not come before you as an orator to deliver a learned discourse, nor to pose as a teacher to instruct you. But I have called you together to invite you to a greater gathering which is to take place in the earth in the not far distant future, when the greatest personage the world has ever known is going to gather all His friends together to a royal feast and is going to present them with gifts such as he alone can give. I have been invited to this feast and have been asked to pass the invitation along. The lecture, as we have called it, will simply be a brief description of what this great gathering is, where it is, when it is to take place, and who the Great Personage is who is to be at the head of it. The little cards by which you were invited here indicate broadly where it is to be. We have called it 'a good time coming on the earth.' And truly it will be the grandest time this old earth has ever experienced. Pardon me, friends, for asking the question, but are you aware that each one of you have in your homes a full description and a personal invitation to take part in this grand good time? Well you have. You will find it in your family Bible.

"Friends and neighbors, please don't get offended, but you know just as well as I do that the

Bible is read but very little and that it is regarded chiefly as a book of 'golden texts' by which we are supposed to prepare ourselves for the time when we are supposed to leave this vale of tears for realms above, and that by and by God is going to make a great bonfire out of this old earth. But oh, what a different story this dear old book tells for itself if we will only listen to it. Now I am going to ask you to listen while it speaks to you, or rather while God speaks to you through it.

"Away back 3,500 years ago, God began to tell us about this good time to come on the earth. On one occasion when speaking to Moses, he said: 'As truly as I live all the earth shall be filled with the glory of the Lord' (Numbers 14:21). Now you know that has never taken place as yet. If the earth was filled with God's glory we would not see around us the sorrow, the suffering, the crime and the sin that now exists. None of these things have yet come to pass, but as all God's promises are sure to be fulfilled we know that it is coming, and that the whole earth will be filled with his glory. But let us get down to more practical things and see just what these things mean. In order to see just what this good time will mean we must look around us at the condition that now prevails in the earth. If you could go to one of our large cities you could see in one part of the city, the magnificent residences, and all the pomp and grandeur of those who have all that the heart can desire; while in another part of the city you may see the hovels, the alleyways, the cellars and the attics which form the homes of poverty. And if you were to look into these places you would see the pinched and drawn faces of those who barely succeed in the struggle for existence. There is a great cry arising from the groaning millions who feed upon the crumbs that fall from the bountiful tables of the rich. Do you think God hears this cry? Listen! 'Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted and your garments are moth eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields which is of you kept back by fraud, crieth; and the cries of them that have reaped are entered into the ears of the Lord of Sabaoth' (Jas. 5:1-4). These are the words of God recorded in his book. He heareth the cry of the poor. How will he answer? Why, that is a part of the good time that is coming on the earth: the poor are to be taken care of, the oppressor is to cease. Turn with me to that Psalm read to you tonight (72nd Psalm). Let us read those opening verses: 'Give the King thy judgments. O God, and thy righteousness unto the King's son. Now this King is the Great Personage who is to be Master of Ceremonies at that great day. Well, what will he do when God hands over his judgments to him? Listen! 'He shall judge thy people with righteousness and thy poor with judgment.' Fourth verse—'He shall judge the poor of the people, he shall save the children of the needy and shall break in pieces the oppressor.' Verse twelve—'For he shall deliver the needy when he crieth, the poor also and him that hath no helper.'



"We can see then that the good time which is coming on the earth is to be characterized by a kindly regard for the poor and him that hath no helper on the part of the King who will reign at that time. This is the time spoken of in the 113th Psalm where we read: 'He (God) raiseth up the poor out of the dust, and lifteth the needy out of the dunghill, that he may set him with princes even the princes of his people.' Mary, the mother of Jesus speaking prophetically of this good time says: 'He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich he hath sent empty away.'

"Now these statements and a great many more that might be brought forward all help to prove beyond the shadow of a doubt that there is a good time coming when the curse of oppression and abject poverty will be removed from the groaning masses of the poor; and when they will be able to turn their attention from the struggle for existence and lift their heads to the source and giver of all good and say with the Psalmist, 'It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most high: to shew forth thy loving kindness in the morning, and thy faithfulness in the nights, for thou Lord hast made me glad through thy work; I will triumph in the works of thy hands.'

"One of the greatest pleasures to be enjoyed in that day of good things is the worship of God under circumstances that will make it a real pleasure because it will be free from the distractions and evil conditions that attend it at present. Zechariah tells us, 'It shall come to pass that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of Hosts, and to keep the feast of tabernacles.' This means that the people of every nation on earth from Greenland's icy mountains to India's coral strand will make a yearly pilgrimage to Jerusalem to worship the Lord of lords. Think what a glorious time this will be, when men shall leave their farms and their other daily employment, and with their wives and families will go together for a grand holiday and journey over land and sea to the city of the great King. The Prophet Ezekiel tells us of the most magnificent temple the world has ever seen which is to be erected at Jerusalem to accommodate the worshipers who will flow unto it from every part of the world.

"In that day there will be only one religion because men will be taught by those whom God has appointed. The spirit that will animate the people throughout the world in that day is beautifully expressed by the Prophet Micah in his fourth chapter in the following words: 'Many nations shall come and say, Come, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways and we will walk in his paths, for the law shall go forth from Zion and the word of the Lord from Jerusalem.' You see there is a note of real pleasure in this. It is not the expression of people compelled to do a thing against their will. They do not say: 'Oh well, I suppose I will have to go.' Oh no! it is 'Come, let us go up to the mountain of the Lord.' It is a joyous, spontaneous arising from the hearts of people who anticipate the doing of it

with sincere pleasure. Zechariah speaks of this same spirit among the people. He says: 'And the inhabitants of one city shall go to another saying, Let us go speedily to pray before the Lord' (Zech. 8:21). So you see this is to be a real good time; a time when men will no longer spend their lives in the headlong rush after money and pleasure or in the mere struggle for existence, but will take time to think of the creator, and their sweetest pleasure will be found in his worship and service.

"Then there are conditions that exist today that will be abolished under that glorious order of things. For instance, war will be abolished, for we are told 'nation shall not lift up sword against nation, neither shall they learn war any more' (Isa 2:4; Micah 4:3). Surely this will add to the peace and happiness of the earth's inhabitants and be conducive of that quietness and assurance which is to characterize that glorious day.

"Then again the tenure of mortal life will be lengthened, for we are told that 'There shall be no more thence an infant of days, nor of an old man who hath not filled his days, for the child shall die a hundred years old, but the sinner being a hundred years old shall be accursed' (Isa. 65:20). We can easily see how this can be, for the 'wise man' tells us that, as righteousness tendeth to life, so he that pursueth evil pursueth it to his own death (Prov. 11:19). Now concerning this good time that is coming the prophet says: 'When thy judgments are in the earth, the inhabitants will learn righteousness (Isa. 26:9). When men walk in the paths of righteousness they will not only be likely to have a longer tenure of existence, but their lives will be sweeter and better and more enjoyable.

"Another feature of this good time that is coming on the earth is, the fruitfulness of the earth. Now you who work on the farms know the labor there is to get your ground to yield a crop that will pay expenses, but in this great and blessed day that is coming we are told by the prophet: 'Behold the days come, saith the Lord, that the ploughman will overtake the reaper and the treader of grapes him that soweth seed' (Amos. 9:13). And we are told that the earth is to yield her increase, and the curse which is now upon the ground causing thorns and thistles to grow everywhere, is to be removed, and instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree (Ezekiel 34:27; Isa. 60:13). These things are spoken particularly concerning Palestine, but there seems every indication that similar conditions are to exist over all the earth.

"It is the anticipation of these things that causes the Psalmist to say: 'O let the nations be glad and sing for joy' (Psalm 67:4). 'Make a joyful noise unto God all ye lands; sing forth the honor of his name; make his praise glorious' (Psalm 66:1-2). But we cannot tell you at this time all that is to take place, nor the many blessings that are to fill the cup of the happy people who shall form the earth's population in that glorious day. We have said enough to show that the dark cloud of sin and sorrow that now hangs over our earth's groaning millions will be replaced one of these days by the sunshine of God's blessings which shall cause sorrow and sighing to flee away.

"These things of which we have been speaking tonight are not the greatest or most important things that are to characterize that happy time; they are in fact the things we first see and that first appeal to us when we look into the matter, and they are the glorious facts that must be taken into consideration. These good things to which we have called your attention are mostly things that are to be enjoyed by the inhabitants of the earth who are alive at the time these things take place. But suppose we should die before these things come to pass; what then? Will we have no part in this glorious time that is coming on the earth? Well, whether we will or not depends upon our present attitude toward God and his word. We have reserved this part of our subject for another discourse, and if the Lord wills, next Saturday evening we will tell you how all these things are to be brought about, and how you and I may so arrange our lives at the present that when that glorious time arrives we shall be among those who share in its blessings."

### THE LORD WILL COME

"Behold the Lord God will come with a strong hand, and his arm shall rule for him: behold, his reward is with him and his work before him" (Isa. 40:10).

The first point that we notice in our text is, the name of him who is to come. He is styled "the Lord God." The same name is applied to him in other places. "Say to them of a fearful heart, be strong, fear not; behold your God will come with vengeance." In that day it shall be said, Lo, this is our God, we have waited for him" (Isa. 24:9; 35:4). And again: "Out of Zion, the perfection of beauty, God has shined. Our God shall come and shall not keep silence" (Psa. 50:2, 3).

To the student of the Prophetic Word, who has ignored the Nicene or Athenian creeds as the foolishness of the old man of the flesh, these Scriptures present no difficulty. It is abundantly explained elsewhere, that the Son of Man shall come in the glory of the Father (Matt. 16:27). The hope of the believer is called "the appearing of the glory of the Great God" (Epinhania tes doxeos tree megalou thesee). (Titus 2:13). Arrived in this divine glory, he wears his Father's name. The Coming One is called "the name of the Lord" (Isa. 30:27). "Behold the name of the Lord comes from afar," or from "a far country" (Luke 1:12), whither the nobleman is gone, and when he returns he will come in his Father's name. "He shall stand and rule in the strength of Jehovah, his God" (Micah 5:4). "This is the name whereby he shall be called Jehovah our Righteousness" (Jer. 23:6). Jesus has become like his Father in nature in being raised from the dead. The Eternal Spirit has transformed his flesh and bones (Luke 24:39) into its own divine, deathless nature. Jesus has become one with the Father. In the days of his flesh, he was one with the Father in mind and purpose. The union was a moral and intellectual union: now it is a union of nature, substance, and will like, can die no more. This marvellous change was effected by the glory of the Father (Rom. 8:4), and this was by the Spirit (Rom. 8:11). Hence Jesus is divine, not as a co-equal, self-existing second person of a fabulous trinity, but as one to whom the Father

has given to have life in himself (John 5:26). The source of his strength and power in the Spirit of the Father, the Logos, by which all things are made. Jesus has received a name which is above every name. Much more might be said on this interesting theme, but this must suffice.

The next point we notice is, the manner of his coming. He comes with "a strong hand," made strong by his Father, who shall send him (Acts 3:20). What a contrast between this strong One, this Mighty One, on whose shoulders the government of the world to come is to be laid (Isa. 9:7), on whom help is to be laid (Psa. 89:19), and him who was crucified through weakness (2 Cor. 13:4). In the days of his flesh (Heb. 5:7), he was weak, a root out of dry ground; and when, in the last moments of his sufferings, forsaken by the Spirit Power, he was weak indeed, his heart melted like wax in his midst (Psa. 22:14). But this state of mortality and weakness was necessary in order to test the character of him to whom so much is to be entrusted. Earth's future King is a tried one. He has proved himself worthy to reign by his patient endurance of ills, contumely and death. Rollin remarks, that Cyrus wanted one thing to complete the perfection of his character, viz: that of having struggled under some grievous calamity for some time, and of having his virtue tried by some reverse of fortune. This glory is not wanting to Jesus. His life was suffering, terminating in a painful death, but he passed through the ordeal without sin or guile. Thus he has demonstrated his fitness to rule. His heroic endurance has constituted him a tried stone, fit to be laid in Zion (Isa. 28:16) when he comes with a strong hand. The simple assurance that his hand shall be made strong, would not, apart from the assurance that it is the hand of him who was meek and lowly of heart, afford much comfort to the believer's heart. What if he corresponded in character to the tyrants of earth? then the stronger his hand the more would his coming be dreaded, and regarded with fear and alarm by the lovers of righteousness and truth. The stronger his hand, therefore, the stronger the assurance that righteousness and truth will triumph.

We are further informed, "his own arm shall rule for him." No proxy rule shall be allowed. He comes in person and takes to himself his great power and reigns. That arm shall be nerved with omnipotent strength. Its power shall be exerted against those who corrupt the earth (Rev. 11:18). The heads over many countries shall feel its wound. It shall strike through kings in the day of his wrath (Psa. 110:6). When Jesus was on earth preaching the glad tidings of the Kingdom, his success was small: hence we find him complaining, "I have labored in vain, I have spent my strength for naught" (Isa. 49:4) and the Spirit in the Prophet says: "Who has believed our report and to whom is the arm of the Lord revealed?" (Isa. 53:1). The report is contained in the previous chapter. Zion is awakened, and exhorted to put on strength and beautiful garments, and is to be redeemed without money. Messengers are to stand on mountain tops bringing good tidings of good publishing salvation, saving unto Zion thy God reigns. Few believed this report, and few believe it still. But the reverse of this will follow the advent of our King. All the ends of the

earth shall remember and turn unto the Lord, and all the kindreds of earth shall worship before him (Psa. 22:27). Jehovah will make bear his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God (Isa. 52:10).

Again, it is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the desolation of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation to the ends of the earth (Isa. 49:6). The strength of his arm shall achieve these mighty results. In vain may nations rage, and kings combine and set themselves against Jehovah and his Anointed. His iron rod shall dash them to pieces, and his right hand shall find out all his enemies, and make them a fiery oven in the day of his wrath (Psa. 21:8, 9). But this divine arm shall not be strong simply, to come down with pain on the head of the wicked; its strength shall be exerted for the removal of evil, the redeeming of wrongs, in a word, for universal blessing to the race. His arm shall rule for him, and how well qualified for the task we learn from Isa. 11:1-5. The spirit of Jehovah shall rest upon him. Wisdom, understanding, counsel, might, knowledge, fear of the Lord—these are his qualifications for universal rule. Strong arms have already ruled; but their strength only enabled them to destroy and oppress mankind. This Divine One shall come with an arm in which strength, wisdom, goodness and justice shall be blended, and the results shall be marvellous. Earth shall rejoice before him who comes to rule the world in righteousness (Psa. 96:13). The nations shall be glad, and the excellency of Carmel and Sharon shall be given to the wilderness and solitary place. Earth shall yield her increase, and Zion shall be comforted together with her waste places; her wilderness shall be like Eden, as the garden of Jehovah. Righteousness and praise shall spring up before all nations.

We are further taught that "his reward is with him." For whom? For those tried ones who have never been highly esteemed among men, the greater part of whom are sleeping in the dust of the earth. They are to be exalted out of the dust and set among princes (1 Sam. 2:1). Jesus' hands are filled with rich rewards to bestow on them who have loved his appearing. This is the time of the manifestation of his sons. They must be made like Jesus ere earth can cease from her groaning (Rom. 8:19). There is no reward for the waiting ones till our Life Giver appears; but then the reward is worth waiting for. Its first installment is a deathless nature, raised from the dust to an equality with the angels of God. Then follows dignity, exaltation to dominion with our head. A crown of glory shall sit in unfading splendor on their deathless brows, and the radiance of eternal youth forever beam from faces lighted up with glory, honor and incorruptibility.

"His work is before him." Not finished on Calvary as stupid theologians teach. Jehovah says, "I have put my words in thy mouth, and I have covered thee with the shadow of my hand that I may plant the heavens and lay the foundations of the earth, and say unto Zion, Thou art my people" (Isa. 51:16). This is truly a work of reconstruction. The heavens are to be planted, or a

new order of government established; the foundations of society must be laid on an entirely new basis, and the remodeling will so change the face of the earth, that old things shall pass away, and all things become new. The wisdom and power of the statesmen are equal to the task. Wisdom and knowledge are to be the stability of the times (Isa. 33:6). Jehovah's servant shall deal prudently, he shall be exalted and extolled and be very high (Isa. 52:13). Kings shall hear for the first time the nature of that kingdom which the God of heaven sets up. That which had not been told them shall they see, and that which they have not heard shall they consider. Not a potentate on earth has yet heard the Gospel. Earth and its inhabitants are to learn war no more (Isa. 2:4). They are to be cured of their inveterate habits of war and blood, and exercise the peaceful arts of husbandry. The wilderness shall be a fruitful field, and the fruitful field esteemed as a forest; then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. The work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever (Isa. 52:16, 17). Vast as is this work, we have no fears as to its result. No assassin's knife or revolver shot can reach our deathless King. His measures cannot be thwarted by his deadliest foes. His laurels shall never fade from his brow. The zenith of power to which he shall attain shall be no giddy height from which he may fall. The diadem of earth that shall encircle his head shall never be removed, the crown shall never be taken off. His hand shall hold the scepter of universal rule, till he hears every creature in heaven, in earth and under the earth, praising and blessing God. The mighty thunderings of redeemed voices shall reverberate o'er the gladden plains of earth. Alleuia, the Lord God omnipotent reigns.—Jas. Evans.

#### LESSON SPARKS

If you desire an interesting and helpful meeting, season it beforehand with a generous obedience to the Lord's injunction in Luke 18:1.

It would be well for several to mention some commandment of the Bible, obeying which is a part of true service in God. 2 Thess., fifth chapter, contains several. Other passages will suggest themselves.

Time might be well spent to develop the bearing of our first reference upon the subject of water baptism. What mode was evidently employed by Philip? See verses 36, 38, 39. The problem of the mode of baptism is not. How much water is applied to the man, but how much of the man is put into the water. Rom. 6:3, 4.

Let the leader give out slips in advance, asking the holders to relate a story from the Bible to illustrate obedience. Such stories would be, The Call of Abraham (Gen. 12:1-4); The Sacrifice of Isaac (Gen. 22:1-14); The Disobedience of Achan (Josh. 7); The Vision of Paul (Acts 26:9-20); Christ's Example of Obedience (Matt. 26:39-42; Phil. 2:8).—C. H. H. in Our Hope.

# THE RESTITUTION

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## EDITORIAL

### VACATION NOTES

#### No. 2

Our visit in Salem was a perfect rest from first to last. The brethren and sisters all seemed to understand that we were on our vacation, and were very considerate of us. Aside from giving a few interested friends private Bible lessons, we did not do anything that could be called work.

But this ideal condition had to be spoiled; it was too good to last. "Time and change are busy ever." Bro. Pottorf took us in an automobile to the depot, and soon we were on our way to Brush Creek via Lima. Upon arriving at Troy we found Bro. John Lehman waiting for us. He drove us to his home, where Sister Lehman had dinner ready. We have often enjoyed the hospitality and fellowship of Bro. and Sister Lehman, but the spirituality and pleasure of this visit seemed to us to eclipse all former visits.

We had the added pleasure of remaining at Brush Creek over the Sunday, when we met with the brotherhood in the fellowship of the Father and the Son. As readers know by former intimation, our life-long friend and brother, J. H. Ander-

son, lives here, and is pastor of the Church of God at Brush Creek. Under his pastorate the church has improved in both numbers and interest. He gave a discourse on the reliability, authenticity and inspiration of the Holy Scriptures on the Sunday evening, which we greatly enjoyed. On Monday morning Bro. and Sister Anderson conveyed us by carriage to Troy, where we found a few of the "little flock" who bid us adieu, including Bro. D. K. Lehman and sister, wife, Sisters Brewer, Jones, etc. We were leaving for Mt. Vernon, our next stop, and to our surprise and pleasure Sister Ethel Lehman accompanied us as far as Columbus, where she is attending school this year.

The Lord chasteneth whom he loveth.

"Let all the people praise thee, O God; let all the people praise thee."

"The Lord also will be a refuge for the oppressed, a refuge in times of trouble" (Psa. 9:9).

Of all the forms of skepticism ever assumed, the most insidious, the most dangerous, and the most fatal, is that which suggests that it is unsafe to perform plain duty for fear disastrous consequences may result therefrom.

A letter from Bro. Adams states that he has just returned from Palmer, where he had a good meeting. He is now busy putting finishing touches on the new song book.

The importance of "rightly dividing the word of truth," needs to be emphasized. There is much misunderstanding among people in respect to God's different methods of dealing in the different dispensations.

The sense, the construction, and the uniform rendering of the following passages clearly show that the translation of 2 Tim. 3:16 in the Authorized Version is to be preferred to that of the Revised Version: Rom. 7:12; 1 Cor. 11:30; 2 Cor. 2:10; 1 Tim. 1:15; 4:9; 2:3; 4:4; Heb. 4:13.

## GOOD FOR EVIL

Cato said that wise men have more to learn of fools than fools of wise men. Probably he meant that, being wise, they would learn more. Everywhere the wise man is the apt learner; and the lesson of avoidance is one which wisdom will ever glean from the exhibition of folly. While the examples of good and great men are powerful in winning us to love and to imitate their excellencies, those of an opposite description may exercise a warning and restraining effect. The cruelty which excites horror and indignation may lead us to cultivate kindness and compassion. The selfishness which appears in such repellent features may cause us to dread and shun it. The fretful and peevish temper, so disagreeable to witness, may stimulate us to be cheerful and patient. The sight of dishonesty, with its lamentable results, may be the turning-point in the career of one just beginning to swerve from strict rectitude. Certain it is that we may, if we will, in some of these ways, reap harvests of good from the evil that is all around us.



COMMUNICATIONS

I would like to report through The Restitution that the Church of God meets every first and third Sundays in each month, in Taft Hall, 4th floor, Mozart Theater building, Los Angeles (7th and Grand Aves.), at ten o'clock, at which time we have Bible reading, services at eleven, communion at close of each service.

A goodly interest is being manifested, and we are hoping to be able to meet every Sunday in the near future, and also of having a better place to meet. To this end we need the co-operation of all of the brethren in or near Los Angeles, who can possibly help us by their presence and support. To all such we extend a cordial invitation.

I want to take this opportunity also to thank and commend Sister Esther Richardson and Sister Howard for their untiring efforts in getting these meetings started. If we would all follow the example these two sisters have set I'm sure the work in California would soon be on the move.

I live 27 miles from Los Angeles, Bro. Hatch about 30 or 35 miles and Bro. John Allord as far away and it seems to me if we can go that far surely the brethren who live in Los Angeles could attend with as little inconvenience as we do. I'm sure if we will all get together and work as we should, that we can soon have a strong organization, and furthermore, I'm sure that Bro. Huggins will give us all the publicity we need. Come, brother, let us work while it is yet day, for the night cometh when no man can work.

Your brother in hope,

JOSIAH TUCKER.

OBITUARY

Little Lucele Fern White, grand-daughter of Brother Joseph Bender, was found dead on the morning of the 9th inst. The little one was in usual health on retiring the evening before, except a slight cold. She was about three months old.

Funeral services were held from Trinity Church near Sligo, Ind., and burial made in the McElrath cemetery. The sorrowing parents have the sympathy of the church and their many friends. May the grace of God point them to the future-age where death shall be no more.

D. E. VAN VACTOR.

WEDDING

Married, September 9, 1915, at the home of the bride's mother, Mrs. Lucy Brown, St. Paul, Nebraska, Mr. Victor V. Voss, and Miss Bessie M. Brown. Sister Brown is well and favorably known over the state, as she was nearly always at conference and loved by all. Bro. Voss came into the faith a year ago; so they start out in life with the Lord as the head of the house. Both were successful teachers, and their places will be hard to fill. We bespeak for them a happy and prosperous journey through life. May the Lord keep them in the straight and narrow way. We trust they may be of the number at the marriage of the Lamb.

ALMUS ADAMS.

BAPTISMAL SERVICE

The Church at North Salem was made to rejoice at the morning service, when Brother and Sister Graceton Houser accepted the truth and requested baptism in obedience to their faith in the truths of the Gospel. Four auto loads went to the river at Plymouth, where the candidates were baptized into the name of Jesus Christ for the remission of sins. At the evening service Brother and Sister Houser were given the right hand of fellowship and received into the church. May that rest that remaineth for the people of God be theirs. May they receive that help from the church, the body of Christ, that is due to the individual members; then in turn may they exercise their powers in rendering help to others that we all may be living stones in that spiritual building founded upon Christ and the Apostles, with the Savior as the chief corner stone.

D. E. VAN VACTOR.

ILLINOIS BEREAN BUSINESS MEETING

The annual business meeting was held at Oregon, August 20. Officers present: president, vice-president; and treasurer. In absence of the secretary, Sister Cecil Cross was appointed secretary pro tem.

Reports from officers and committees were given, and from the following societies: Oregon, Chicago, Ripley, Marshall, Dixon, Macomb, and of work done during the year at Casey, Kewanee, Galva, in Illinois, and Burlington, Kansas. Also letters of greeting were read from Bereans of Lebanon, St. Louis, and Burbank, Okla. The societies and isolated members were urged to respond more readily to the calls from the literary committee; to pay the dues both of the local and National society, promptly; to remember that the month of September is our annual self-denial month, at the end of which the amount saved is to be sent to the president who will see that it is sent where most needed; not to forget the tract fund, for which we welcome free-will offerings. It was also requested that each local society send list of officers and members to the state president by November 1st.

Four new isolated members from Illinois, two from New York, two from Arkansas were added to our list of Bereans.

Officers elected for the coming year: President, Anna E. Drew, Dixon; vice-president, Almeda Glotfelty, Lanark; secretary, Florence Laning, Mt. Sterling; treasurer, B. H. Carpenter, Oregon.

Committees

Isolated Committee: Mrs. Amy Weaver, Greenup, Ill.; Tract Committee: Mrs. J. Barnebee, 5439 Ohio Street, Chicago; Literary Committee: Miss Ella Hanson, 3401 Magnolia Ave., St. Louis, Mo., Chairman; Mrs. Anna Wertz, Lanark, Ill.; Miss Mary Cooper, Ripley, Ill.; Program Committee: Elzie Robbins, Beardstown, Chicago; Jessie Wilsey, 625 Long Avenue, Chicago; Mrs. Ida Hardesty, Oregon.

Praise, to mean anything at all, must be spontaneous and prompted by real approval of character or admiration of excellence; otherwise it is as futile as a bubble that floats a moment in the air and is gone forever.

## LESSONS BY THE WAY

Luke 13:18-35

"Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father who is in heaven" (Matt. 7:21).

Jesus had started on his last journey to Jerusalem, and he was travelling southward through Galilee with the twelve. He was busy as he went. The disciples had need of instruction; for they still retained many of their Jewish notions, and time was fast approaching when their Master would be taken from them and they must continue their work alone. There was one misconception in particular to which they clung in spite of all his protests. The common idea was that the Messiah would be a mighty King of David's lineage, and would deliver Israel from her oppressors and restore her ancient glory then. The disciples shared it, and they believed that their Master would presently fling aside his weakness and manifest himself in his proper majesty. And now that he was going up to the sacred capital they were confident that the long-delayed consummation was at hand (Luke 19:11); and so, as they journeyed, he sought to disabuse their minds. His Kingdom was "not of this world" (St. John 18:36). Man's work is ever hasty and therefore unenduring; but God's of his Kingdom would not be a sudden revolution, but a silent and gradual development, like the growth of a mighty tree from a little seed or the working of leaven in a mass of dough.

Nor was it only the disciples that he taught by the way. At each town and village along the route he preached to the multitude; and there would be a peculiar urgency in his appeals as he thought that never again would they see his face or hear his voice until they beheld him on his throne of Judgment and received their eternal sentence from his lips. Once he had been preaching about salvation, and one of his hearers was deeply moved, but he would fain postpone decision. "Lord," he asked, "are they few that be saved?" This was a theological question much discussed in those days. Some of the Rabbis taught that all Israelites would have "a portion in the world to come," but others were less hopeful, and one held that, as only two of all that left Egypt entered the Promised Land, so only a few would enter the Messianic Kingdom. The man was trying to raise a side-issue, just as people nowadays will shirk decision by dragging in the doctrine of election. It was a mere evasion, and Jesus brushed it aside and set the true issue before his hearers. "The question is not whether the saved be few or many, but whether you are of their number. Strive to enter in by the narrow door." There was a saying, "All noble things are difficult," and it was a commonplace of the ancient moralists that the path to wisdom was steep and hard, and was entered by a narrow gate. This had passed into a proverb, and our Lord here applies it to the winning of salvation. "Here is the door, yonder the path; enter and climb." It is not enough merely to "seek," or "want," to enter; you must "strive" (the word which is rendered "fight" in John 18:36), must gird yourself to the task and resolutely achieve it. It is like the storming of a city; it is not enough to compass the walls longingly; you must assail the gate and press in.

Then he borrows another image from Jewish

theology, comparing the gladness of the Kingdom of heaven to a banquet; and warns his hearers of their peculiar responsibility. He had dwelt among them and preached in their streets, and they were Jews, children of Abraham; but these high privileges would merely aggravate their guilt if they remained impenitent and unbelieving. The heathen who believed would enter, but they would be excluded.

Just then came an interruption. The Tetrach of Galilee was Herod Antipas, the tyrant who had beheaded John the Baptist (Matt. 14:1-12) and a company of pharisees, who, unlike the majority of the order, were friendly to Jesus, warned him that Herod meant to slay him too, and warned him to escape over the border of Galilee. He greeted the threat with disdain. He would pursue his ministry "today and tomorrow"—i. e., for a little longer, and "the third day," when the appointed time had run its course, "be perfected" by that death which was a consummation of his ministry. It was in Jerusalem, the slayer of the prophets, that he would die. And as he thought of her sin, he thought also of her impending doom, her destruction by the Roman Army. Oh! if only her people had hearkened to his message and sheltered beneath his love, like a brood of chickens beneath their mother's wings when the hawk is circling overhead! Their doom was sealed and their only hope lay in their one day recognizing him as their Savior.—Sel.

## DENYING THE FAITH

A Sermon By Robert G. Huggins

"But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." "Lay hands suddenly on no man, neither be partaker of other men's sins; keep thyself pure" (1 Tim. 5:8, 22).

1. **Infidelity is Bad; Denial of the Faith is Worse**  
The ethics and jurisprudence of the world agree in saying that, while wicked men are bad, "fallen women" are worse; while immoral men are bad, moral men who become immoral are worse; and while inebriates are bad, sober men who become inebriates are worse. With these sentiments of morality the word of God agrees.

Paul thought that fornication in the church at Corinth was worse than fornication in the world. "It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife" (1 Cor. 5:1). Christ also shared these opinions regarding morals. He says in Luke 11:24-26 that a man swept and cleansed and garnished his house, and then went out and associated with himself seven other spirits more wicked than he; "and the last state of that man," says our Lord, "is worse than the first." Again, in John 5:14, after healing an impotent man, our Savior charged him in these words: "Go and sin no more, lest a worse thing come upon thee." Now Peter and Paul, master dialecticians, simply transferred this admitted principle of ethics to the faith. Peter expresses himself on the subject in this concise and forceful way: "But there were false prophets also among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruc-

tion. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of." For it had been better for them not to have known the way of righteousness than, after they have known it, to turn from the holy commandment delivered unto them" (2 Peter 2:1, 2, 20). Paul agrees with Peter in our text: "He hath denied the faith, and is worse than an infidel." A man who apostatizes in morals is worse than men of the world who live in immorality; and a man who apostatizes from the faith is worse than a man in the world who lives in infidelity. While infidelity is bad, a denial of faith is worse.

## 2. The Danger of Denying the Faith

Now, beloved, if we realize the atrocious nature of the sin of unbelief, of apostasy, of denying the faith, we are brought naturally and logically to consider the danger of denying the faith. In the 21st chapter of Joshua the old warrior gathered the heads of Israel at Shechem in his dying hour. Beginning with the 14th verse we read: "Fear the Lord, and serve him in sincerity and in truth; and put away the gods which your fathers served on the other side of the flood, and in Egypt, and serve ye the Lord." Further down in the chapter he says: "As for me and my house, we will serve the Lord. And the people answered and said, God forbid that we should forsake the Lord to serve other gods." Then in the 24th verse they repeat the solemn promise, "The Lord our God will we serve, and his voice will we obey." But Joshua knew there were strong motives and temptations to draw them away from God and loyalty to his word; so we read in the 25th verse: "So Joshua made a covenant with the people that day, and set them a statute and ordinance in Shechem. And Joshua wrote these words in the book of law of God, and took a great stone, and set it up there under an oak, that was by the sanctuary of the Lord. And Joshua said unto all the people, Behold, this stone shall be a witness unto us; for it hath heard all the words of the Lord which he spake unto us; it shall be therefore a witness unto you, lest ye deny your God."

In Proverbs 30:8, 9 the wise man says: "Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me, lest I be full and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain." Again, writing to the church in Pergamos, in Revelations 2:13, Christ says: "I know thy works, and where thou dwellest, even where satan's seat is; and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where satan dwelleth." Now Joshua understood the motives and temptations of idolatry; Solomon understood that a state either of poverty or riches tempts one from God; and Jesus saw conditions in the church at Pergamos that would enveigh them away from God and the faith. Whatever may be our condition in life, we are surrounded by temptations, by motives, by forces that will lead us into a denial of the faith, if we are not careful; but no solicitations or terrors, however great, can warrant or excuse such a denial.

In Matt. 10:16-23: 32-39 our Savior describes the temptations, the dangers, the pitfalls, that his

disciples had to face in espousing the gospel. He says: "I send you forth as sheep among wolves; be ye therefore wise as serpents, and harmless as doves." And he goes on to say that they would be brought before the councils, before magistrates, before kings; that their enemies would be foes of their own household; that they should hate father and mother and all relatives, and life itself, and take up their cross, or they could not be his disciples. If extenuating conditions could palliate sin; if adverse conditions could justify leniency in regard to the denial of Christ, his portrayal here of conditions of danger into which the disciples were sent out to preach the gospel, would certainly justify rebellion and disobedience; but, looking these conditions squarely in the face, he solemnly says in the 33rd verse: "Whosoever shall deny me before men, him will I also deny before my Father which is in heaven." Then the dangers surrounding our profession of the faith, however great the solicitations or the terrors, can never warrant or excuse a denial of the faith.

## 3. There Are Four Ways of Denying the Faith

(1) In the first place, we may deny the faith verbally. In the ninth chapter of John, after Christ had healed a blind man, we have the enemies of our Savior asking him who healed him. His parents answered and said: "We know that this is our son, and that he was born blind; but by what means he now seeth we know not; he is of age, ask him; he shall speak for himself" (verse 20). This sounds to me as if his parents equivocated considerably in these statements, and the reason why is stated in the 22nd verse: "These words spake his parents, because they feared the Jews; for the Jews had agreed already that if any man did confess that he was Christ, he should be put out of the synagogue. Therefore, said his parents, He is of age; ask him." And in the 25th verse, when they asked the blind man who restored his sight his answer is: "Whether he be a sinner or no, I know not; one thing I know, that whereas I was blind, now I see." "They said unto him, Thou was altogether born in sins, and dost thou teach us? And they cast him out. Jesus heard that they had cast him out, and when he found him he said, Dost thou believe on the Son of God? And he answered and said, Who is he, Lord that I might believe on him? And Jesus saith unto him, Thou hast both seen him and it is he that talketh with thee. And he said, Lord I believe." Here we have the parents of this young man, also the young man himself, hesitating to confess Christ, for the simple reason they dreaded expulsion from the synagogue. They saw unpopularity threatening. So Christ converses with this young man, and develops the germ of faith in him. In Matt. 26:34, 69-75 Peter denied Christ with oaths. "I know not the man." This was a verbal denial of Christ.

(2) In the second place, we may deny the faith by a life that is contrary to God's word. In 2 Tim. 3:5 Paul describes a wicked class of people in these words: "They have the form of godliness," they have the skeleton, the semblance of godliness, "but they deny the power thereof." "They profess that they know God; but in works they deny him, being abominable and disobedient, and unto all good works renobate" (Titus 1:16). He says in Titus 2:12 that they ought to be "deny-

ing ungodliness and worldly lusts" instead of deny-Christ in their lives; that their duty was to live soberly, godly and righteously in this evil world. In our text, when Paul says that those who deny the faith are worse than infidels, he refers to the actions and the conduct of people in failing to provide for their own house and their own kindred, in both temporal and spiritual matters.

(3) In the third place we may deny the faith by heretical belief and teaching. In Mark 8:38 our Lord speaks of some who "are ashamed of him and his words;" and he speaks of others in John 12:48 as "rejecting him and his words." In 2 Timothy 2:12, 13 Paul says: "If we suffer with him we shall also reign with him; if we deny him he will also deny us; if we believe not, yet he abideth faithful; he can not deny himself." Paul thinks it is possible for us to deny Christ by unbelief. And Christ thinks it is possible for us to deny him by being "ashamed of him and his words." In 2 Thessalonians 2:3, in describing the great anti-Christ power, Paul's words are: "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, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." "The mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." Here, in prophecy, Paul tells of the uprising of the man and of sin. This anti-Christ power, perennially active in Paul's day, and that later inundated paganism in the high tide of Christianity, is to stand until the Lord comes, and then is to be destroyed by "the spirit of his mouth, or by his presence."

#### MAN IS MORTAL

You will not find in the Bible that man is called immortal, or has an immortal soul, or that the dead are conscious, or that they have gone to another world, as many people believe. A dead man is simply a body deprived of life, and it is utterly unconscious as if he had never existed. It seems to me, if we could believe in present immortality we would not dread the awful sting of death. For the living know they shall die, but the dead know not anything. Neither have they any more a reward, for the memory of them is forgotten. Job 4:17 says: "Shall mortal man be more just than God? Shall a man be more pure than his maker?" Here Job plainly tells us that man is mortal, not immortal.

The Apostles taught that we must seek for immortality by a patient continuance in well doing (Rom. 2:7). Why should we seek for it if we have it? The word "immortal" is used but once in the Scriptures, and then applied to God (1 Tim 1:17; and the word "immortality" but five times: once that God only hath it, and twice that it is put

on at the resurrection of the dead (1 Tim. 6:16; Rom. 2:7; Tim. 1:10-17; 1 Cor. 15:52-54).

There would not be any necessity for a future judgment or resurrection, if we received our reward at death. Would it be consistent to judge us at death, then take us from hell or heaven in the day of judgment, judge us again and put us back again, making a double judgment? It seems impossible to believe that when the breath leaves us at death, and when we return to earth, that our thoughts continue to live on when the Bible plainly says: "In that very day our thoughts perish" (Psa. 148:4). Paul did not expect to have a future life or be with Christ without a resurrection, for he said, "What advantageth it me if the dead rise not? Let us eat and drink, for tomorrow we die" (1 Cor. 15:32). God says the soul that liveth shall die (Ezek. 18:4). Immortal soul, never dying soul and deathless spirit, phrases which are so often heard from the clergy, and read in hymn books, are not once found in the word of God. You cannot find one of them in the Bible. Then why believe such dogma, and reject the plain word of the living God? The Savior says God "is able to destroy both soul and body in hell" (Matt. 10:28); and David says, "He shall cut off the spirit of princes" (Psa. 76:12). Good King Hezekiah says: "Oh Lord by these things men live, and in all these things is the life of my spirit" (Isa. 38:16). In the days of the prophets, when one was "cut off" he was killed. Then God will kill the spirit of princes. Their life depends upon certain conditions, as per Hezekiah statement; and the proof is clear that they are not immortal; only those who "do the will of God are to abide forever" (1 John 2:16). "Man being in honor abideth not; he is like the beasts that perish" (Psa. 49:12). And to this agree the words of the wise man. "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they all have one breath; so that man has no pre-eminence above a beast; for all is vanity" (Eccl. 3:19). This shows that if man is immortal, so are beasts; and if the spirit of one is immortal, so is the other, for the word "breath" is here translated from the same Hebrew word that is usually translated spirit.

God inspired David to say: "In death there is no remembrance of thee, in the grave who shall give thee thanks?" (Psa. 6:5); and "the dead praise not the Lord, neither any that go down into silence" (Psa. 115:17). Paul states, if there is no resurrection, then they also which are fallen asleep are perished. Wesley explains, "Lost both life and being." There would be no more of them. They have become "as though they had not been" (Obadiah 16), and will never exist again. Is it any wonder that Paul says: "Moreover brethren, I declare unto you the gospel;" when he begins his great chapter on resurrection. But if resurrection is gospel, what about emigration to heaven at Death? It cannot be gospel, for it is contradictory to it.

Yours in hope of the resurrection.

DAISY L. HECKMAN.

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ROBERT G. HUGGINS, Editor.

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## SPIRITUALISM

### No. 1

What is it? What are its claims and results? In entering into a discussion of the above questions, let me here say, that I wish to be entirely fair, and earnestly hope that what I may say, may be of lasting benefit to the dear ones that are seeking for the whole truth. Error can do us no good. The truth only will make us wise unto salvation, and prepare us to stand up against the wiles of the devil. I have long been a firm believer of the Bible, and the glorious gospel of the kingdom of God. I hold steadfastly to the faith that was once delivered to the saints. I hope for our redemption, at the coming of the Lord Jesus, when the world will be redeemed from the thralldom of sin and death.

I have had many discussions with Spiritualists, and feel that I understand the doctrines that they advocate. I firmly believe their doctrines to be the greatest delusions of the age. And fear that many of the brethren of the one faith have, in a measure, overlooked this great psychological sin, or crime, (as a recent writer calls it). The great apostle Paul, in writing to the saints at Ephesus, makes the following pungent remarks: "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having overcome all, to stand." Indeed dear reader, we are now in the evil day. John on the Isle of Patmos, looking down the stream of time, and viewing the time of trouble in which we now live says: "Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea; for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time" (Rev. 12:12). "Symbolical," some will say. Yes, but nevertheless it is true, the devil is coming down. Now with these preliminary remarks, let us ask, What is Spiritualism?

Spiritualism; we hold, is that which the word itself implies; the ism or theory, or doctrine that emanates from a spiritual source, or in other words, it comes from a spiritual organism that can produce thoughts, and also can express them. We do not believe that this organism could be an immaterial organism and produce thoughts, or set forth a doctrine or theory. It does not sound very scientific. Yet the world is well aware that such a theory and doctrine, is set forth, and boldly affirmed by this sect, and has since the days of the Fox girls spread like a wild fire over the civilized world. Not only has this doctrine been set

forth and advocated since the days of the Fox girls; but we find it set forth in almost all ages of the past. This doctrine, it is claimed (by its advocates) emanates from departed human spirits, that are intelligent Egoes; through a certain class of people known as "mediums." That these mediums live on what they term "the spiritual plane," and can communicate with these departed spirits of people who, they say, have passed over to that spiritual plane. This communication, however, cannot be accomplished unless the medium is in a trance-condition. This trance-condition they admit, means an absolute control of the will, voluntary powers and sensory organs of the medium while in this trance condition. The spirit controls, hence the name Spiritualism.

The doctrines set forth by the devotees of this religion, are antagonistic to the Bible, and are antagonistic to Christ and his teachings; such as the denial of death, the denial of sin or evil, etc.; for they affirm that "all that is, is right;" that vice is just as good as virtue, drunkenness, as sobriety. Such was the affirmation of P. B. Randolph, one of the most prominent advocates of this doctrine, in one of his works. In a discussion with a man by the name of Bell, in Illinois, who was considered a very able advocate of this doctrine, in his first affirmation said: "Ladies and Gentlemen: I am here for the purpose of denying that Jesus was the Christ, and that he was the Son of God." He boldly affirmed before an intelligent audience, that the begetting of Christ was a fraud and a deception, and not in accordance with the natural law of reproduction.

Now dear reader, that I have stated what Spiritualism is, and what it claims to be, let me add a few scientific facts as a basis upon which to build a biblical argument, to which I call the readers' attention, and especially the attention of our brethren of the one true faith. Scientifically speaking, then, what is mediumship or the trance condition? Mediumship is the process by and through which a spiritual intelligence obtains, holds and exercises control of the will, voluntary powers and sensory organs of a medium. It also includes the relation which exists between the two individual intelligences, during the continuance of the mediumistic process. Mediumship is a subjective psychic process. Like hypnotism, mediumship involves at least two intelligences. One of these, however, is a spiritual intelligence, while the other is a physical intelligence. One dominates and controls, while the other is subjective to this control. Mediumship without mental domination is a scientific impossibility. Mediumship then we

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conclude, is nothing more and nothing less than spiritual hypnotism. And I firmly believe it to be a biblical fact, that this is the mighty power, the power of persuasion, used by the angels of God, his messengers and ministering spirits; and they have as literal and material an organism as do human beings. Some of the phenomena of spiritualism are admitted fact; but not by any means do we concede, that its doctrines are true or beneficial. On the other hand, its doctrines are the doctrines of devils, and lead down to final destruction and death, the second death.

Here let me say, it is very important to bear in mind that there are all shades and degrees of hypnosis, hanging from the lightest form of hypnotic or mediumistic influence; down through all the deepening stages, to the most profound state of complete functional suspension of the physical organism. In the incipient stages, the subject appears to be almost entirely conscious of all that is transpiring about him. But as the state is intensified, he gradually loses control of his independent faculties and capacities as well as his physical sensory organs. In extreme cases, he is wholly out of touch with his physical sensory organism, and is then under absolute control of the operator's will. This then is obsession. Now dear reader, are these affirmations in harmony with true metaphysical science? Are they in accord with the word of God, the Bible, The Bible is truth. Let us see. Let us turn with the most earnest prayer to its sacred pages. The great Apostle Paul, in telling us how to contend against the wiles of the devil, uses the following language: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places," (or wicked spirits in high places) (Eph. 6:12).

Now let us prayerfully make the following observations: We are not contending with flesh and blood only, but against wicked spirits. And the contest seems to be a physical one, for it is a wrestle. If it is a physical one, then the ones that oppose us must be physical too, or at least personal. So then we conclude, that the wicked spirits here spoken of, are real beings, not immortal ghosts of dead men. Paul tells us plainly what we wrestle against: he says we wrestle against principalities. Principality is defined, as the territory of a prince, the country from which he derives his title; royal state; supreme power. In other words, he becomes a prince, by delegated power. Wicked spirits are the rulers of the darkness of this world. Christ is the light of the world. All doctrines emanating from him are for the up-lifting of man. But there is darkness in the world, and there are rulers of this darkness, and Paul says that they are wicked spirits.

Now here are two opposite powers emanating from different sources; both sources are intelligent sources. From the fact that different doctrines are set forth these doctrines require thought. Thought cannot be produced without an intelligent organism to produce it. Hence we conclude that the wicked spirits here spoken of, are intelligent persons, and possess the quality of weight, size, and color, and can occupy a locality.

I do not think that they could be immaterial phantoms, and exercise the great power of ruling a world.

Again, dear reader, turn with me to the same inspired writer: 1st Tim. 4:1. Here the apostle says that "the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." Here again are two spirits of opposite natures; one that speaks "expressly," and is sent to the apostles, as a teacher and a comforter, to teach them all things, and strengthen their memories, and control and guide their minds. This spirit is sent from the Father. Can you doubt its weight, size, or color. Do you not think that it was a spiritual person? Do you not think that this person could evolve thought? Now as to the other spirits: They seduce, suggest, allure, and speak lies in hypocrisy, and doubtless teach doctrines of devils, and they have a conscience; but it seems to be seared with a hot iron. Do you not think that they have weight, size, and color, that they can be here or there? and that they have an organism? and can evolve thought? Surely you must! Let us take Paul's advice, and put on the whole armor of God, that we may be able to withstand the wiles of these spirits, and the doctrines of these devils. These spirits are doing a mighty work of destruction in our day. And there is no doubt in my mind as to the direct cause of the great cataclysm of blood and death, destruction and misery, that is now going on in Europe. This fearful calamity is no doubt the sad effect of the spirits of devils. Again, the Savior says, John 14:30, in speaking of his coming death, "The prince of this world cometh, and hath nothing in me." No doubt he was the same prince that had offered (him) all the kingdoms of the world, if the Savior would fall down and worship him. Again when his hour had come and he was to be glorified, he said, John 12:31: "Now is the judgment of this world: now shall the prince of this world be cast out." And just as sure as God's plan of evolution is carried out, just as sure, will the seed of the woman, yet bruise the serpent's head. For the seed of the woman, is the Christ of God, and he will come to earth to take the government, and will reign till he hath put all enemies under his feet. For the last enemy that is to be destroyed, is death, or him that hath the power of death, (the devil). There is no devil brought to view here that is immortal. My dear brother, the immortality of the devil is not a Bible doctrine. Death is the wages of sin; and death means disintegration. When our dear Savior accomplishes the great work of redemption, and has finished his work of restitution; and the glorious kingdom is delivered up to God the Father; then indeed death will be swallowed up in victory, and there will be no more death, or the cause that produces death, the devil. We will have no more cruel wars then. This is the world's blessed hope.

But let us consider this devil a little more as to what he really is, and what his doctrines are. See John 8:44. In considering this devil, we want to do some painting, and we want to paint him black. Because he uses the black magic, nature's destructive principle. And here I want to notice



the writings of a dear brother who I am sure, is sincere, but sometimes we do not read close enough. In his article No. 8, in *The Restitution*, he uses the following words concerning the fall of Judas: "The devil in him was the mind of envy and pride." And he says, "This is the only devil the scriptures teach. The mind that is antagonistic to God and righteousness, hence sin." Now let's see. Paul says: "Wherefore as by one man sin entered into the world, and death by sin: and so death passed upon all men: for that all have sinned" (Rom. 5:12). Let us go back to the time when sin entered into the world. We find there a great tribunal, a court of justice, also three criminals arraigned. Judgment against them is rendered. The first to be sentenced is the old serpent; John calls him the devil and satan; the other two were human beings, and the charge against these two is, they had disobeyed a direct law that had been established, which was: that they should not eat the fruit of a certain tree. And while there was no charge made directly against the old serpent, he was sentenced as well as the other two. What were the sentences? The serpent was the first; he had lied to the woman, he'd made a very bad suggestion to her; "That God doth know that ye shall not surely die, but become as gods, knowing good and evil." Many today believe this falsehood. But here was a case where mediumistic hypnotism did its deadly work. Here is where a human mind was controlled, and the result was sin and death. Three distinct and different sentences were given, to three distinct persons. Read them (Gen. 3rd chapter).

Now dear reader, let us carefully consider the following points brought out in this chapter of the word of God. God asked Adam, "Who told thee that thou wast naked?" Innocent Adam had not known it before. God had pronounced the work of his hands very good. "The woman gave me and I did eat." How came you to eat, Eve? "The Serpent beguiled me, and I did eat." What did you do, serpent? He might have said: I did the suggesting, the lying, and the proposing of this great crime, But God did not ask him. He knew that he was a liar from the beginning, and could not trust him; yet God said to him: "Because thou hast done this, thou art cursed." The serpent had done something, and was cursed for it. And that curse when executed will be destruction or final death. Thank God for it! Why, we ask, would an all-wise God pass three sentences when there were only two criminals before him? Will any brother say that all the devil that was there, in this instance; as the weak minds of Adam and Eve; as has been affirmed in the case of Judas? Why pass sentence upon a person that did not exist? Did Adam and Eve have a devil in them prior to this? They certainly did have individual intelligence prior to this. And their minds were not devils. Neither were their weak inclinations or propensities, devils. But the serpent was there and God passed the sentence upon him: for committing this great crime. He says to the serpent, "Because thou hast done this." Yes, it is evident today, that he was guilty.

Surely the scriptures do teach, that there is a different devil than the poor weak minds of fallen

humanity. In the case of Judas, the language is, "The devil now having put into the heart of Judas." It is then a fact that the devil did it, and not the mind of Judas. And so it was in the case in Eden. It was the evil that was put into the mind, and not the mind itself. The mind is controlled; in other words, is dominated, by the devil. Hence the Savior could call him a devil, and did. Jesus said to the Jews, "Ye are of your father the devil and the lusts of your father will ye do." This then is the way that sin entered into the world, and death by sin. This is the way that humanity becomes disobedient. And it can rightly be said "That they are children of the devil," and retain his name. He was a liar and a murderer from the beginning. Cain became obsessed, the same as did Judas. Hence it can be said that the devil was a murderer from the beginning.

The before mentioned brother in his article further says: "God holds man responsible for the existence of sin in the world today." Man is an individual intelligence, and doubtless is responsible for his own sins, but not for the sins of the world. The brother concludes again, that if satan is so powerful and mighty, and is the cause of sin, and is on an equality with God, then man is impotent to contend against him." The Bible does teach that the devil is the cause of sin, as I have shown. It does teach that he is a personal being; but it does not teach that he is equal with God. It does not teach that he is immortal, that man is utterly impotent to contend against him. The Bible is the word of God: it is also scientific, and will make us wise unto salvation, and judge us at the last day. Let us be careful how we read it. The inspired apostle says that we wrestle not against flesh and blood: but we do wrestle against principalities and powers, and wicked spirits in high place.

I must now speak further of these wicked spirits. Let us reason together. Duality is expressed in every department of nature. Human intelligence recognizes the principle everywhere: life and death; finite and infinite: positive and negative: joy and sorrow; good and evil, etc., etc. So also it is a biblical fact, that there are two kinds of angels. Angels are messengers, personal, intelligent beings; beings that can execute, produce thought, have individual intelligence: can carry on the work that God intends them to do. Paul tells us that "they are all ministering spirits sent forth to minister for them that shall be heirs of salvation" (Heb. 1:14). Can we doubt that they have individual intelligence? Can we doubt that they are personal beings? Can they not occupy certain localities? Must they not have weight, size and color? They are sent to teach, to speak, to guide, to assist and uphold the saints of God. Are they not material beings? Does not science teach us that they are? Paul again makes this plain. Angels are spiritual beings. Let us turn to 1 Cor. 15:38-45, inclusive. Paul here in speaking of the resurrection of dead men says: "It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body." But we find that in the case of men's bodies, until the resurrection they are not spiritual bodies: But we are told that "they that attain unto the resurrection are like unto the

angels, neither can they die anymore. Hence we find why angels are called spirits. The apostle says that the same spirit that raised up Christ from the dead shall also quicken our mortal bodies. And when we go to the tomb; we find that it was an angel that unlocked the prison house of death. So then we conclude that angels are spirits; and spirits are angels. And in as much as the angels of God by their influence, power, speech suggestion, maintain and confirm the word of God, so do the evil angels or wicked spirits, or spirits of devils, teach the doctrines of devils. And as the word of God comes from personal, intelligent beings, so does the word or doctrines of devils come from personal intelligent beings who possess will and personality; just such power as the angels of God have in this respect. And I firmly believe that Paul refers to this power, when he speaks of the power of darkness, or in Eph. 2:2; when he says: "Wherein in times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience."

Again, when Paul was before King Agrippa he used the following language: "To open their eyes, and to turn them from darkness to light; and from the power of satan unto God" (Acts 26:18). The power of satan is a power of darkness. The great Apostle calls it the power of the air; or the wicked spirits in high places. This then is the mighty power we conclude that is making the nations angry: The power of darkness, the power of satan, the power of spirits of devils; the power that is the cause of the mighty deluge of blood, death, destruction and misery that is devastating our poor fallen world. By the use of hypnotic power the angels of darkness are controlling the minds of men, and are gathering them to the battle of the great day of God Almighty. An obsession of satan is doing its deadly work. The minds of men are divergent and could not concentrate sufficiently to carry on this gigantic work of destruction. It is a day of indignation, promoted by the power of satan; and the wrath of Almighty God is coming soon. The power of our God will be sufficient. Let us enter into our chambers and shut the doors for a little moment, until the indignation be overpast. For God is coming out of his place to punish the inhabitants of the earth. The doctrine, then, of Spiritualism emanates from this source; also the doctrine of the natural immortality of the soul. This doctrine began in Eden, and has ran down the ages, and is the doctrine of the church of Laodicea, which God says he will spue out of his mouth. Let us, dear reader, hold fast to the faith once delivered to the saints. Let us read carefully our Bible. Let us see that our thoughts and conclusions are scientific. The Bible is the most scientific of books. Let us be obedient to its dictates, and thereby gain an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ. May our God bless and keep us, is my prayer.

J. CONAWAY.

## AN OPEN LETTER

To Bro. D. C. Robison

I am at present invalided by an unfortunate fall from a wagon. Reading your article while in bed and seeing your request for criticism, "I feel led to make a few remarks, call them "critical" if you like. In any case I hope they will be brotherly. I, like you, am no believer in the doctrine of the trinity, and the more I study the subject, the more I am amazed that such a doctrine ever got to be accepted as Christian talk. I have recently sent an article bearing one phase of this question of the Trinity to Bro. Huggins for The Restitution, and may possibly add another later.

I have for years felt, and I fully expect you have also, when contending for the truth, that the more simple and direct a message or explanation can be, the better; for just in that proportion is its forcefulness felt. I have also noticed that very few of the people within our reach in our daily contact with men, are above the average in education, and only a very small proportion of these are in anyway acquainted with Greek or Hebrew; hence like myself, they are compelled to be content with translations already extant. The great bulk of Bible readers are only acquainted personally with the Authorized Version. They know of the Revised Version, if occasion requires, they are generally willing to admit its authority; but they do not as a rule feel influenced by (but rather resent) any rendering that cannot be found between the two covers of any English version published. This seems to me to be fairly reasonable, for the translators and revisers of the various editions (and they are not few) are well known and capable men. For these reasons I always feel it is wiser to keep as closely as is consistently possible to acknowledged translations; and thus allay the charge of constantly altering the translation to suit our views. I am in no way denying that your translation of the word Logos is correct, equally so with others, but I differ from you in thinking there is any necessity for altering the received translation in the verses under discussion. To my mind if these verses are read without preconceived ideas, they are not "intricate," as is generally supposed, and they do not support either the doctrine of the Trinity or pre-existence of Christ, unless they are read with those thoughts in mind. It seems to me other passages in the Old Testament could be made a far more cogent argument for the pre-existence of Christ than this one; and it has been cause of surprise to me that they are so very seldom used, very seldom indeed.

However, my letter will be too long unless I stay closely by the verses under consideration. They read: "In the beginning was the word, and the word was with God, and the word was God. The same was in the beginning with God." It seems to me we have an already acknowledged key to these verses, but we fail to use it, and endeavor to unfasten the lock without it. It is very generally admitted that these first opening verses of John's gospel are a counterpart to the opening verses of Genesis. If that is correct (and I think most will agree it is), our task is clear, for we have but to compare the two and then see how they agree with other statements of scripture and the difficulty is solved. What is the gist (if I may use the term for the present want of a better)

of John 1:1? Is it not that God and his word are the same? Surely it is! Can any thing else be reasonably made out of the language? I think not.

That being granted is there anything unreasonable with the claim? Nay, more, is there any more in the assertion than is often claimed now regarding a true man and his word? Further assertion may be made later, but certainly not in this verse. It is a safe rule in exegesis not to take more from a sentence than the words contained in it imply in their strict sense. John starts with one thing, he leads on to another; and if people saw this and discriminated there would be less confusion.

Keeping to the terminology used by the various translators of the scripture of the Greek word Logos, viz., word, let us see how John 1:1 agrees with other scriptures. Turn to Isa. 33:6, 7, 8: "By the word of the Lord were the heavens made \* \* \* He spake and it was done." Gen. 1:3: "And God said" you will find "God made" and "God said" used alternately throughout the chapter. Hebrew 11:3: Through faith we understand that the worlds were framed through the word of God." 2 Pet. 3:5: "By the word of God the heavens were of old."

In these passages surely none would deny that the word was God, and the word was with God, nor would they affirm that anything more was implied than is implied in Jno. 1:1. These verses give us to understand that the words are the embodiment of God's word. But God's word did not stop there. It came into operation again in his dealings with mankind and his promises to them of a Savior; and John's argument substantially is: As God's word of creation came into being in the world around us, so it again came into being when Christ was born in Bethlehem—the word was made or became flesh. I may not have put the matter as tersely as another might do, but I think the explanation will be acknowledged as both simple and sufficient.

Just a word regarding the personal pronoun. Some years ago I saw a copy of Tyndale's version and that gave "it" in the first 3 verses instead of "him." There are other reasons for believing this to be correct.

One more point. I do not like your statement, "The Logos or God's wisdom was contained as a germ in his Son," and I scarcely think you mean what the words imply, or else I am myself misinterpreting the words, "as a germ." Deut. 18: 15-18; Acts 3:22 so distinctly state that the promised prophet was to be like unto Moses, of your brethren, and from among their brethren, as to utterly preclude the idea of the Trinity. Hoping my remarks are not too long, and that they will be acceptable to all lovers of the truth.

Yours sincerely,

R. H. JUDD.

#### THE SURVIVAL OF THE FITTEST

For fifty years Scientists, Philosophers, and Theologians have repeated with wearisome iteration this slogan of the Evolutionary Theory.

It is supposed to express, in a phrase, the doctrine of man's ascent from primeval slime to his

present physical and mental status, and it is accepted as the guiding principle to his future advance.

Education has been for long the fetish by which man's progress was supposed to be secured, as if providing facilities for knowledge necessarily signified elevation to a higher moral standard.

Ethical societies have been founded to accomplish that which Education has hitherto failed to do.

Later the modern science of Eugenics has taken the matter in hand, and urged the improvement of physique as a necessary step towards the advance sought by Education and Ethics. By selection of parents; by segregation, sterilisation, or elimination of the physically unfit, it would produce those fit to survive. Its beau ideal is a virile race, having a sound mind in a sound body.

Just so; but it is surely an ironic commentary upon all such theories that the present war is taking strength and flower of manhood and relentlessly mows it down on the battlefield!

Germany has claimed to lead the van in Science, Philosophy and Theology, and the slavish acceptance by American and British teachers and theologians of the theories made in Germany has been the evident concession to her claims of "fitness."

This cultured "fitness" has suddenly manifested its true character in an outbreak of horrid "frightfulness," and the nations are now hurriedly united to destroy the Frankenstein monster, created by the doctrine, hitherto belauded.

Let it be written down as truth, unchanged and unchanging, that neither man nor nation is fit to survive except as at heart it is right with God.

Culture of mind and body is right and good if love to God and obedience to His will are the guiding principles of life and conduct, but, lacking these, the other will inevitably lead to self-conceit, pride, and "frightfulness."—Bro. George Alldridge in "The Bible Standard," Auckland, N. Z.

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

A taste for reading is an acquisition the worth of which is hardly to be overestimated; and yet a majority of children grow up without it. This defect is due partly to the fault or ignorance of parents and teacher; partly also to the want in many cases of the proper means of cultivation. For this taste, like many others, is usually not so much the gift of nature as a product of cultivation. A wide difference exists, indeed, in children in respect to their natural inclination for reading, but there are few in whom it cannot be more or less developed by careful and judicious training.—Charles Eliot Norton.

# THE RESTITUTION

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## EDITORIAL

The leisure of our vacation has been used in writing editorials. This is why there are an unusually large number in this issue.

Our mail has been forwarded during our vacation, which explains the delay in entering names of new subscribers on mailing list, credit for renewals, printing of contributions, etc.

Last reports were splendid regarding the new song books. Brother Adams has charge of the matter. Send pledges and money to him.

The articles by Brethren Alldridge and Conaway have provoked many remarks, some of them commending, others condemning, what they have written about the adversary. For our part, we feel that misunderstanding has given birth to all criticism in either case. In discarding the paganized theory of the devil, we must guard against our proneness to rush into the extreme of denying the personality of satan. In reducing the devil to the carnal mind, sin, sinful impulses, etc., let us not be so short sighted as to say that the devil is

these things merely, denuded of person; for allowing that the devil is the carnal mind, do you mean that a carnal mind exists apart from a person? If the devil is sin—can sin exist apart from a being? Can "sinful impulses," if these are satan, exist independent of personality? If a carnal mind can exist without a body; if sin in the abstract is a possibility; if sinful impulses do not argue physical organism, we are back where we began—theological materialists, like immortal soulists, are conceiving of mental operations and conscious attributes without a body! The sword of the spirit has two edges, and cuts both ways. Let us be careful in handling this weapon that we do not wound ourselves. Waging war on the personality of the devil is misplaced emphasis. This is a side issue, unworthy of contest. Let us make prominent the destruction of the devil and all his works, that Christ will present to God, at the close of his mission, a reconciled earth, God all and in all. This is the fundamental thought, and about it we are all agreed.

"O that they were wise" (Deut. 32:29)! This was the last wish of the inspired penman. But what is wisdom? It consists, not in refined speculations, accurate researches into nature, or an universal acquaintance with history. The inspired lawgiver settles this important question in his next aspiration: "O that they understood this!" That they had right apprehensions of their spiritual interests and eternal concerns! that they had eyes to discern and inclinations to pursue, the things which belong to their peace! But how shall they attain this valuable knowledge? They may expeditiously acquire this science of life, says our illustrious teacher, "by considering their latter end."

"Shall mortal man be more just than God? Shall a man be more pure than his Maker" (Job 4:17)? There seems to be a significant and beautiful gradation in the Hebrew of this text which may be expressed in a sort of paraphrastic version like this: "Shall frail man, be just before the mighty God? Shall even the most accomplished of mortals be pure in the sight of his Maker?" The reader will observe that this free translation of Job 4:17 gives a new sentiment to the spirit guided writer, preferable we think to the English translation. "Shall mortal man be more just than God," is not the question, but "Shall man be just before, or in the sight of God?" The passage thus rendered, speaks a truth incomparably more weighty, and needful to be inculcated; a truth exactly parallel to that humbling confession of the prophet, "We are all an unclean thing;" and to that solemn declaration of the Psalmist, "In thy sight shall no more living be justified." And the context of Job 4:17, confirms our paraphrastic rendering: "He putteth no trust in his servants," as would bespeak them incapable of defect; and "his (own) angels he charged with folly," as sinking, even in the highest perfection of their holiness, infinitely beneath his transcendent glories; as falling, even in all the fidelity of their obedience, inexpressibly short of the homage due to his adorable Majesty. If angels, who are immortal (Luke 20:36), must not presume to justify either themselves, or their services, before uncreated purity;



"how much more" absurd is such a notion, how much more impious such an attempt, in "them that dwell in houses of clay," whose original is from the dust (Gen. 2:7), whose nature is "mortal" and whose state is all imperfection!

"He taketh up the isles as a very little thing" (Isa. 40:15). In this statement the prophet had no intention of informing mankind what God can do with regard to the islands, if he pleased to exert his Almighty power: his design is to show, as Vitringa observes, how insignificant, what mere nothings they are in his esteem. The islands, though so spacious as to afford room for the erection of kingdoms, and the abode of nations; though so strong as to withstand, for many thousands of years, the raging and reiterated assaults of the whole watery world; are yet, before the adored Jehovah, "small" as the minutest grain which the eye can scarce discern; "light" as the feathered mote which the least breath hurries away like a tempest. The deep-rooted islands are as the volatile atom, which, by the gentlest undulations of the air, is wafted to and fro in perpetual agitation—as "little" to Jehovah as the lightest atom that fluctuates in air, and sports in the meridian ray.

"And Enoch walked with God" (Gen. 5:24). The Hebrew noun *Enosh*, here translated Enoch, signifies "instructed, disciplined, dedicated." The same word is used concerning Abraham's three hundred and eighteen servants and is translated "trained men." Solomon also uses it, saying, "Train up a child in the way he should go" (Prov. 22:6). When others were celebrated for their arts, inventions, and buildings, Enoch was renowned for piety and the truth; and when "all flesh had corrupted his way," Enoch "walked with God." Walking with another includes union of design, oneness of course. Those that travel together must advance toward the same end. One going north and another going south, cannot walk together. God's aim and end in all his works is his own glory; and we are enjoined, "Whether we eat or drink, or whatever we do, to do all to the glory of God" (1 Cor. 10:31). As far as we observe this rule, like Enoch, we "walk with God;" as far as we neglect it, we leave God, and walk in another direction.

The dead cannot seek God: the living, the living alone, are possessed of this inestimable opportunity. "Behold, now is the accepted time. Behold, now is the day of salvation" (2 Cor. 6:2). "There is no work or device, no repentance or amendment in the grave, whither we are all hastening" (Eccl. 9:10). When once that closing scene is advanced, we shall have no other part to act on this earthly theatre. Then the sluggard, who has slumbered away life in criminal inactivity, must lie down in hopeless death. Watchmen in Israel, before men enter the confinement of the tomb, do your duty! This is the favorable juncture, wherein alone we can contribute to their endless welfare; this is the crisis, the all-important crisis, of their final felicity. "As the servant was busy here and there, he was gone" (1 Kings 20:40). It may be that this prophet's case aptly represents our own. While we are either remiss in our functions, or

laying ourselves out upon inferior cares, the people of our charge may be gone: gone beyond the influence of our counsels; beyond the reach of our prayers and exhortations: gone into Unchangeable Eternity.

Those who are gone down into the grave are represented in Isa. 38:11, as translated by Vitringa as, "Those that inhabit the land of intermission or cessation." We like this translation of Isa. 38:11 very much, as it prevents all appearance of tautology in the passage. Thus rendered it conveys an idea of a very poetical and afflictive nature; such as was perfectly natural for the royal singer and sufferer to dwell upon in his despondent moments. The sense of the text may be interpreted thusly: "I shall see man no more;" I shall be cut off from the cheerful ways of men, and from all the sweets of human society; and what adds to this stroke, "I shall be numbered with those that inhabit the land of cessation;" where there will be no more possibility of contributing to the happiness of my kingdom; no more opportunity of advancing my Creator's glory, or of making my final salvation sure. A sentiment like this is grand and benevolent; removes all suspicion of unbecoming pusillanimity, and does the highest honor to the character of the monarch who had walked before God in truth and with a perfect heart (Isa. 38:3).

#### VACATION NOTES (Concluded)

We had to leave Brush Creek without the pleasure of visiting Brother and Sister Westfall and their family, and Brother and Sister Eidemiller. These brethren and sisters are dear unto us (1 Thess. 2:8), and we felt much disappointment in being denied the joy and fellowship of their homes, but circumstances cannot always be controlled. We had also planned to stop in Columbus with Brother Ernest Blyth; but delay at different points and for different reasons had shortened our time, and we felt that duty required us to hasten on to Mt. Vernon. The result was, we passed through Columbus without calling on Brother Blyth, much to our regret.

On arriving at Mt. Vernon we made our way to the home of Sister Maud Darrah. This sister is brave and strong in the faith of the gospel of the kingdom. She stands for the truth alone in this Sodomite city of twelve thousand inhabitants. There are, we believe, two or three others here who have a name that they live, but are dead (Rev. 3:1). These are Sister Darrah's hinderers, whereas they should be her helpers. We tried to interest some of her relatives and friends in the message of life. She had sorted out some of the most promising ones, and upon them we concentrated our efforts. The work of the ministry, as we understand it, is not theological disquisition, polemic controversy, or priestly fulmination; but the sober, sane unfolding of the gospel message of life, offered to mankind through Jesus Christ our Lord. The presentation of the gospel to Sister Darrah's friends seemed to interest some of them, and we hope the interest will be permanent. The seed of truth has been sown in a few hearts; Sister Darrah will water and care for it with a

diligent hand, we think; and God will, in due time, give the increase, we believe.

Thus closed one of the most restful and useful vacations we ever had. We are profoundly thankful to the brethren and sisters in Cleveland for granting us a recuperative vacation, to the brotherhood where we visited for much thoughtful kindness while a guest among them; and to our Heavenly Father, the giver of all good and perfect gifts (Jas. 1:17).

### FREEDOM AND LIBERTY: WHAT ARE THEY?

"If the Son shall make you free, you shall be free indeed."

Have you noticed how much the Bible talks of liberty? All the "labor problems" of the ancients were solved by enforced servitude; one person imposing his will on other persons and making them serve a common purpose—his purpose. Under the conditions of those times probably it best answered the general good, and perhaps it was a necessity; for indeed all human effort and all human progress is only effected by combinations of individuals. In the union is the power, and there also is the bond, for those "in the same boat" must pull together.

What, then, is liberty? Liberty, perfect liberty, is to do as you please—nothing less. But the trouble with humanity is that their pleasures or desires are so very different. Our trends—mental, moral and physical, lead us off out of all sympathy with each other, and so we have clubs and classes and castes and nationalities and churches. Yet under present conditions it would be a difficult thing to be perfectly free and at liberty to do as we please. It would be dangerous to be independent, cut loose from the common ties that bind humanity; if they do shackle us, as well. It would be like turning us out in the cold, bleak winter alone out of the jail where we have been so comfortable all our lives, and with so much good company—for everyone else is tied up somewhere and walled in somewhere. So although it is not so bad as Egyptian bondage when the slave-driver stood over one with his whip, still maybe it is just as well that we have to be driven in other ways to "do our bit," and so our liberty has to be that much abridged, and we all have to serve some one or more.

What, then, is perfect liberty? The answer is found in our text, the freedom of the Son. The liberty of the sons of God consists, first, in the correcting of the will as well as the understanding. The waywardness of humanity is caused principally by abnormality of their desires, and therefore nonconformity with the laws of nature and of God. We have no guide but our impulses, that are born for the most part of queer ideas and crooked creeds inherited from ignorant and misguided forebears. Even our attempts to conform our ideas and shape our lives after the revelation of God through his word and his Christ—even these attempts are odd and crooked, and no two of us get the same idea just exactly the same way. Hence the "diferences" in the church since the days of the Apostles until now.

But the children of God, who are also "the children of the resurrection," will know, even as they are known. The law of God will be written on their minds, as it was in the mind of Christ. Their desire will be to do the will of their Father, and

they will work together in the fullness of perfect knowledge. Solomon of old directed us to the ant to consider her ways. I often wonder why he did not mention the honey bees and the wonderful lesson of their lives; how they work together without a boss or leader of any kind, how each one has absolute and perfect liberty to do as it pleases, and yet the results of the labor of each exactly conforms to the labor of all. Why? Because the law of their lives is written on their very-being: they are fitted to accomplish a purpose, and are endowed with the mind to that end, and their pleasure is solely that purpose. So in the kingdom of God; the children will be furnished with the mind as well as the power to accomplish the end.

My flowers did very well this year, and I sat and watched the humming birds come in droves, sometimes, hovering and darting among them. Little bits of bright energy they are, almost too swift for the eye to follow. They had come a thousand miles to my flower patch, for they winter at least that distance from here—Maryland. But they will be back next year. Why? How do they know the way? Is there anything in fairy stories more wonderful than that? And there are the butterflies; they were familiar with all the intricacies of my scarlet sage, and uncurling their long tongues probed over it for their food; and they knew where to go and how to go. Where did they come from. Out of the house of death, little ugly bits of dirty leaves they looked like, hidden away in some stony grave perhaps, or swinging cold and dead from a leafless tree all through the winter; but when the trumpet of spring sounded, and the time of the dead came, they burst their grave clothes, shook out their wings, and went inquiring of no one the way. Surely the earth is full of the wonders of the Lord as well as his glory. And the end is not yet. There is still the wonder and the glory of the coming age when the springtime of the earth comes and the forces that have long lain dormant will begin to act, and the children of God emerge on the scene. Verily, they will know their way, and what to do and how to do it, as the birds know their way and the bees. The children of the living God will do as they please in the perfect liberty and fullness of delight, for their pleasure will be the will of the Father in heaven.

J. F. GELLETLY.

### APOLOGIES

It is not always necessary to make apologies to others for our misconduct. Some of it concerns only ourselves and must rest with our own consciences. But where a wrong has been done to another, or where the welfare of society for any reason demands it, let the apology be full and sincere. Oftener than we think for, it should consist of simple confession; but where the other element of extenuation rightly comes in, let it never exceed its just boundaries. The willingness to admit the actual wrong or injury to the full extent that truth can demand is always the best apology, and often the only reparation that can be made; while the discipline thus afforded is an important part of self-culture and improvement.

## THE LORD'S JEWELS

(Continued)

"Ye are come unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect" (Heb. 12:22, 23). Now we decorate the tombs of the dead; in that day God, in the person of his dear Son, will decorate the living, the just, with such garlands of flowers as the world has never seen.

Fifty years ago the noble and brave survivors of that bitter struggle, those who, during that Civil War, upheld the government, marched in review down Pennsylvania Avenue, in the city of Washington. As they swung past the reviewing stand upon which stood that noble man, President Lincoln, surrounded by his wise cabinet and brilliant staff, amid the plaudits and cheers of thousands of loyal hearts, who represented a nation's gratitude, the strains of martial music pealed forth, the strains that had inspired those veterans to dare and die upon so many sanguinary battle fields, column after column, division after divisions, regiments and battalions passed by. At the head of each rode its commanding officer and staff, who, as they reached the reviewing stand wheeled in and took their place by the President until their division passed by. But listen! The populace are wild; huzzas break forth, increasing in volume as the brave 151st Pennsylvania Regiment and the Ulster Guard, that fought so nobly on the field of Gettysburg, swing by. Who would not have given twenty years of his life to have been able to join that company and say, "I was there in the thick of the fight?" Following closely behind these came those noble Ohio regiments that never wavered in the fiercest fight, and last but not least, those wild sailor boys who rushed their ships through storm and shell into Mobile. See how proudly their torn colors are flung to the breeze; see the tears coursing down the president's cheeks; handkerchiefs are held to many eyes as the few limp by, the remains of once a full regiment, their comrades lying beneath the sod of many a battle field stained with their life's blood.

Beloved brethren, I need not make the application; you see my point. God will hold a review when Jesus makes up his jewels. Then in that day, "those who have borne the heat and the burden of the day" will march past in review before our glorious Commander-in-Chief, Jesus, and there amid the shouts and the plaudits of the angelic host, those who now in this life with joy laid down their lives in service for the brethren, will receive from his hand jewels so precious, because they are so rare to grace their crown, that shall shine for all eternity.

Beloved, all this may seem allegorical to you, but to me it is very real. Listen as these hosts of overcomers march past, how the vaults of heaven seem to ring, echoing back the strains of such music that no mortal ear ever heard. How glorious the raiment of the marchers shine! How resplendent their adornments, how brilliant the crowns!

But hush! the head of the procession is passing the stand, see what joy illuminates his glorious face, for "he shall see of the travail of

his soul, and shall be satisfied" (Isa. 53:11). Abraham, Isaac, and Jacob, closely followed by the ancient worthies, who in this life "esteemed the reproach of Christ greater riches than the treasures in Egypt; for they had respect unto the recompence of the reward" (Heb. 11:26). All these who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens, women received their dead raised to life again; and others were tortured, not accepting deliverance; that they might obtain a better resurrection. And others had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonments. They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheep skins and goat skins; being destitute, afflicted, tormented (of whom the world was not worthy): they wandered in deserts and in mountains, and in dens and caves of the earth (Heb. 11:33-38).

Following these came twelve divisions. At the head of each division rode one of the bosom friends of the Commander-in-Chief. Peter led the van, followed by John; soon the angels seemed to sing louder as the word passed along, "Here comes Paul." This is he who took pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; of the Jews five times received forty stripes save one. Thrice beaten with rods, once stoned, thrice suffered shipwreck, a night-and-a-day in the deep, in journeyings often in perils of waters, in peril of robbers, in peril of his own countrymen, perils by the heathen, perils in the city, perils in the wilderness, perils in the sea, perils among false brethren, in weariness and painfulness, in watchings often in hunger and thirst, in fasting often, in cold and nakedness, counting all things loss for the excellency of the knowledge of Christ Jesus my Lord, for whom he suffered the loss of all things, and did count them but dung, that he might win Christ. That he might know him, and the power of his resurrection, and the fellowship of his sufferings being made conformable unto his death."

As the last division marches past, they break forth into singing as they salute their Lord and Chief. I listen to the words, "Ask ye what great thing I know that delights and stirs me so? What the high reward I win? Whose the name I glory in? Jesus Christ, the glorified. This is that great thing I know: this delights and stirs me so; faith in him who died to save, him who triumphed o'er the grave—Jesus Christ, the glorified."

And now it seemed to me the whole angelic orchestra burst forth for the hour had arrived which John saw in vision on the Isle of Patmos: "And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, Worthy is the Lamb that was slain to receive power and riches and wisdom and strength, and honor, and glory, and blessing. And every creature which is in the heaven and on the earth, and such as are in the

sea; and all that are in them, heard I saying, Blessing and honor, and glory and power be unto him that sitteth upon the throne, and unto the Lamb forever" (Rev. 5:11-13).

And then the final refrain was taken up by the seraphims, as "one creed unto another, and said, Holy, holy, holy is the Lord of hosts, the whole earth is full of his glory" (Isa. 6:3).

GEORGE B. ALLDRIDGE.

### FAITH AND TRUTH

There are many persons who do not clearly understand what faith is. To them faith is what they believe, or say they believe. They have faith that certain things will come to pass, which never do come to pass; they "believe without a doubt," certain things which prove to be utterly false.

Men are saved by faith: "Without faith it is impossible to please God;" but men are damned by believing a lie; therefore believing a lie is not faith, but something entirely different from faith. It is useless to believe a thing is true when we know it is false. A somewhat zealous person was once endeavoring to persuade some one, not a Christian, to believe in Christ. The sum of the story was, "Believe you are saved, and you will be saved." "But," said the man who was thus addressed, "you believe you are a Christian? you know you are?"

"Yes."

"Well I know I am not a Christian, and what is the use of believing I am?"

Believing that a jack-knife is a pickaxe does not make it so; believing that a penny is a pound does not make a man one copper richer. Believing that a man is all right, when you know and he knows that he is all wrong, is simply believing a lie, and running the risk of perdition.

We are not to delude ourselves with dreams and fancies. True faith has respect to the promises of God, for "faith cometh by hearing, and hearing by the Word of God." What God's word clearly and unequivocally states, faith believes; but there are many things which men undertake to believe, for which there is no distinct, direct warrant in the Scriptures; and Christian men are to take heed and not deceive their own selves. We may believe in the power of God and in the goodness of God, for these things are plainly revealed in the Word. We may believe in the promises of God, which are yea and amen in Christ Jesus; but we must also believe in the limitations which he sets upon his promises. We must believe that if we regard iniquity in our hearts the Lord will not hear us. We must believe that while the Lord is "rich unto all that call upon him," yet whom he loveth he chasteneth, and scourgeth every son that he receiveth. We must believe that sins separate men from God, and that iniquities hide his face from them, and though they offer many prayers he will not hear them when their hands are "full of blood." We must accept both the promises and the threatenings, the rebukes and the chastenings, the commands and the prohibitions, and then we can say, "Whatsoever things we ask of him we receive, because we do the things that are pleasing in his sight."—The Christian.

### IN THE BEGINNING

There is a beginning to everything. A beginning is that which is first. We can account for every beginning. God is the beginning of every thing. We want to find in what year, or age, these beginnings were created, because they did not all begin at the same time. We count the creation of heaven and earth, as the year one. The beginning of the flood was B. C. 2148, in the six hundredth year of Noah's life; in the second month and seventeenth day. The end of the flood was the six hundredth and first year of Noah's life, the second month and twenty-seventh day.

The beginning of God's promise to Abraham was in the year 1921, B. C. The promise is not fulfilled yet (Gen. 13, 15-18). The beginning of the year was changed and the passover instituted in the year 1491 B. C. (Ex. 12:2). The law was also given in that same year, and ended A. D. 33. Christ is the end of the law, to every one that believeth. The law was our schoolmaster to bring us unto Christ, that we might be justified by faith. The law is not of faith. After faith is come we are no longer under the law (Rom. 10:4; Gal. 3:12, 24, 25). Christ's crucifixion ended the law. "In the beginning was the word." The word is the gospel of Jesus Christ the Son of God. The beginning of this word was A. D. 26. Christ began to preach after his baptism; at the age of thirty he preached the word (Mark 2:2).

"And the word was with God, and the word was God" (John 1:12). The same was in the beginning with God. This scripture is referred to by some to prove that God and Christ are one and the same; that Christ is the real God and created all things. This beginning of John 1:1, is the beginning of the gospel age, and not the beginning of the creation. It does not affirm that Christ was at the creation. If it proves that, we can prove from scripture that his disciples were there also: "And ye also shall bear witness, because ye have been with me from the beginning." "And these things I said not unto you at the beginning, because I was with you" (John 15:27; 16:4). "I am the beginning and the ending, saith the Lord" (Rev. 1:8; 21:6; 22:13). The promise of God to Abraham in 1921 B. C. will end when the word given A. D. 30 ends, and that will be when Christ comes to earth in the clouds of heaven. The time is very near for the end and fulfilment of these promises. Are we ready? God help us to know the truth.

E. W. KNAPP.

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ROBERT G. HUGGINS, Editor.

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## DENYING THE FAITH

A Sermon by Rob't. G. Huggins  
(Concluded)

Referring to the expression, "the mystery of iniquity doth already work," A. J. Gordon says:

"The germs of this evil system were growing in the Apostle's day. Is it credible that they should have continued operating through twenty centuries in order to bring forth some yet future, short-lived anti-Christ, so transcendently wicked that all which has gone before with its unspeakable record of blasphemy, is only an indifferent prototype of him? If charity could bias our interpretation at all, which it must not, how little mercy have they who want to relieve the papacy of this stigma, darken our future with such an appalling apparition! Moreover, such a conception puts a strain upon our credulity greater than it can bear, for when we study satan's career in scripture and in history we find that open infidelity is little in his line. His way has ever been to masquerade in the symbols and sacraments of the church, to manipulate the machinery of spurious miracles, to put on a sad countenance as the hypocrites do that behind it may mock at God. Therefore, the epiphany of "that wicked one" should be looked for in a feigned religiousness rather than in blatant atheism; as is tersely said in the "Noble Lesson" of the Waldensians: 'Anti-Christ is the falsehood of eternal damnation, covered with the appearance of truth and righteousness of Christ and his Spouse' (Ecce Venit, page 121).

In other words, the Christ and God-denying anti-Christ is a denial of apostasy, and not a denial of atheism. And to show by the scriptures that such is the teaching of God's word, allow me to read from 1 John 2:18, where John says the development of this anti-Christ power was out of the primitive church. His words are: "Little children, it is the last time; and as ye have heard that anti-Christ shall come, even now are there many anti-Christ's; whereby ye know it is the last time. They went from us, but they were not of us; for if they had been of us they would no doubt have continued with us; but they went out that they might be made manifest that they were not of us." "I have not written unto you because ye know the truth, but because ye know it, and that no lie is of the truth. Who is a liar but he that denieth that Jesus is the Christ? He is anti-Christ that denieth the Father and the Son" (vss. 21, 22). Now John thinks and says that the anti-Christ, the denier of both God and Christ, was formed by segregation and apostasy from his own church; and it is clear from 1 John 4:1 that instead of the anti-Christ being an infidel, worldly, outside organization, he

was a development from within the church: "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. Hereby know ye the spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and this is that spirit of anti-Christ, whereof ye have heard that it should come; and even now already it is in the world."

In 2 John 7th verse John says again: "Many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an anti-Christ." In 2 Peter 2:1, 2 the apostle says: "But there were false prophets also among the people, even as there shall be false teachers among you, who 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." An uprising of rebellion in the bosom of the church, an apostasy from primitive Christianity, brought the truth into disrepute and established the anti-Christ. Jude is equally clear in saying that those who deny God and Christ are furtive enemies of the truth, who abuse the favor of God by "turning the grace of God into lasciviousness." His declaration in the 3rd verse is: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God and our Lord Jesus Christ." Then, the anti-Christ denial of God and his Son is not an atheistical denial, but a denial of apostasy. We have an instance of such a denial in Acts 3:13, 14, where we read: "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just." This charge of denial was not brought against the atheists of Christ's time, but against the religious element of the Jews who put him to death.

In Jeremiah 28:15 we have this declaration concerning Hananiah: "Then said the prophet Jeremiah unto Hananiah the prophet (not an atheist, but a preacher!), Hear now, Hananiah, the Lord hath not sent thee; but thou makest this people to trust in a lie. Therefore thus saith the

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Lord, Behold, I will cast thee from off the earth; this year thou shalt die, because thou hast taught rebellion against the Lord." And in Jer. 29:31, 32 the Lord says of Shemaiah: "Thus saith the Lord concerning Shemaiah the Nehelamite: Because that Shemaiah prophesied unto you, and I sent him not, and he caused you to trust in a lie; therefore thus saith the Lord: Behold, I will punish Shemaiah the Nehelamite, and his seed; he shall not have a man to dwell among his people, neither shall he behold the good that I will do for my people, saith the Lord, because he hath taught rebellion against the Lord." Rebellion against God, according to Deuteronomy 13:1, 3, 5, deserves capital punishment. Then, beloved, we can deny the faith by heretical belief and false teaching. Heresy is classed among the sins that exclude from the Kingdom of God, and is declared to be as much a "work of the flesh" as murder and drunkenness (Gal. 5:19-21). The counterfeit system of the papacy sprang out of the church as a result of apostacy masquerading in the robe of righteousness.

(4) And, lastly, we may deny the faith by the countenance, support and fellowship of religious bodies which do not represent the faith. Corporate responsibility and punishment, are factors in justice, recognized by both human and divine laws. The word "corporal" is from the Latin word "corpus," which means a body; and a body is a congeries of organs, "a collection of bodies in one mass" (Webster); as, for instance, a corporation. There may be hundreds of members in a corporation, a word which Webster says means "a society authorized by law to act as one individual." That is, a corporation may contain hundreds of members, but all these members only form one body; and the responsibility of the corporation extends to every member in the body.

As another illustration, let us take the human body, which is a union of many members. In 1 Corinthians 12:19-21 the apostle reasons like this: "And if they were all one member, where were the body? (But now are they many members, yet one body. And the eye cannot say unto the hand, I have no need of thee." Paul then goes on to show that the various members of the human organism are mutually dependent. There is such a spirit of interdependence that if one member suffers, they all suffer; if one member is honored, they are all honored; they are all responsible for each other. If one member becomes sick they all share in its sickness; if one member is healthy they all share in its health.

The family made up of husband, wife and children, forms a body; and this again illustrates the interdependence that exists among all members of a body. A father can bring dishonor upon the wife, and the wife can bring dishonor upon the husband, and the children can bring their parents to honor or dishonor: for the reason that the idea of organization or corporation, involves all the members of that corporation in equal responsibility. A nation even is simply an aggregation of units. In the present European war the life of this nation depends upon its protection of all its units. This idea of corporal responsibility, then, is amply illustrated in the organic systems of the world. Just transfer ourselves from them to the church, and we become members of a similar or-

ganization or body.

We now raise the question, Can one who believes the gospel of the kingdom preached by Christ (Mark 1:14), which he commands us to believe (verse 15), and which gospel his apostles also preached (Luke 9:1), consistently and scripturally belong to a church that does not represent the truth? Turn to 1 Tim. 3:15, and you find that the church of God is declared to be "the pillar and ground of the truth." To belong to such a church is a diaphanous duty. But if a church is not the pillar and ground of the truth, the question is, Can we consistently and scripturally belong to that kind of an organization? We find in Jeremiah 9:1-3 these remarkable words by the "weeping prophet:" Oh, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people! Oh, that I had in the wilderness a lodging place of wayfaring men; that I might leave my people, and go from them, for they be all adulterers, an assembly of treacherous men. And they bend their tongues like their bow for lies; but they are not valiant for the truth upon the earth." Jeremiah thinks it is our duty to be valiant for the truth of God. When his people lapsed into a state of indifference, instead of joining and becoming a member, and supporting them in unrighteousness, he says: "I had rather leave them, go out and submit to all the inconveniences of the desert life, and spend the rest of my years in solitude and isolation, than in association with a people like that."

Now, if we believe in the gospel of the kingdom of God, and in the name of Jesus Christ (Acts 8:12), and then hide our light under a bushel by joining some jejune church which does not represent this gospel, are we valiant for the truth upon the earth? The word "valiant" means "strong, brave, intrepid in danger" (Webster). Can you be valiant for the truth of God if you are identified with an organization that does not believe it, and that does not represent it? Remember, friends, that when we become a member of an orthodox church, we become responsible for the teachings and the practices of that church, whether we believe in them or not. The fact that we do not believe them only makes a bad matter worse. How can we believe the gospel of the kingdom and belong to a church that does not believe this gospel? Why do you not join the Catholic Church? "Oh, never." Why not join the Mormons? "Never." Why not join the Liberty League? "No; I am against the liquor traffic. I do not believe what those organizations believe at all." And the very fact that you do not believe as they do is precisely the reason why you do not join them. If you believed in the Catholic Church, in the Mormon Church, in the Liberty League, you would join them before the sun sets tomorrow. Therefore when we become members of an orthodox church we endorse the teachings and the practices of that church, whether we believe them or not, for the reason that we support the church by our presence, by our financial aid, by our moral support; we advertise to the world that we belong to that church, and endorse, as far as our identification and affiliation with it can, its teachings and practices. Consequently for those who do this, cor-



poral responsibility can not be denied, and corporal punishment is sure. Such people, instead of being "valiant for the truth," are moral cowards, pusillanimous souls, valetudinarian apostates, who are "holding the truth in unrighteousness," and against whom the wrath of God will be revealed in deadly severity at the day of judgment (Rom. 1:8).

Concerning God's dealings with men, I read this in Genesis 18:25: "That be far from thee to do after this manner, to slay the righteous with the wicked, and that the righteous should be as the wicked, that be far from thee. Shall not the Judge of all the earth do right?" Certainly he will. But while he has made an everlasting distinction between the righteous and the wicked, still it is possible for the righteous, by the disregard of God's instructions, and by corporal responsibility, to be lost notwithstanding their righteousness, for the reason that they countenance, support and fellowship a system out of harmony with God's law. In the next chapter (Genesis 19:12) God said to Lot: "Hast thou here any besides? Sons-in-law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place: for we will destroy this place." Now if Lot and his relatives had ignored God's warning, they would have suffered the same penalty as the Sodomites; for we read farther down in the chapter: "And it came to pass when they had brought them forth abroad, that he said, Escape for thy life, look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed. And he overthrew those cities, and all the plain, and all the inhabitants of those cities, and that which grew upon the ground. But his wife looked back from behind him, and she became a pillar of salt." There were righteous people in Sodom, and yet they would have been consumed in the sins of Sodom if they had not obeyed God's command to get out.

We have a similar case in Numbers 16:26. When the rebellion of Korah, Dathan and Abiram created turbulence in the congregation of Israel, God said: "Depart, I pray you, from the tents of these wicked men and touch nothing of theirs, lest ye be consumed in all their sins." In 1 Samuel 15:6 we have this statement concerning the Kenites: "Go, depart, get you down from among the Amalekites, lest I destroy you with them; for you showed kindness to all the children of Israel when they came out of Egypt." In Jeremiah 51:6 God's exhortation is: "Flee out of the midst of Babylon, and deliver every man his soul; be not cut off in her iniquity, for this is the time of the Lord's vengeance; he will render unto her a recompense." The salvation of the people here addressed depended on them fleeing out of Babylon in haste: according to Revelations, chapter 18, when anti-typical Babylon falls the requirement obtains again: "All nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth have waxed rich through the abundance of her delicacies. 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" (verses 3, 4).

Since it is obviously possible to actually "partake of other men's sins" (1 Tim. 5:22), we can now appreciate the following statements of holy scripture: "Therefore if any man be in Christ he is a new creature; old things are passed away; behold, all things are become new" (2 Cor. 5:17). We are made ambassadors for God (2 Cor. 6:1). Listen to the entreaty in 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 what concord hath Christ with Belial? or what part hath he that believeth with an infidel? Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord God Almighty." Continuing still his exhortation in the 7th chapter and the first verse, the apostle adds: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

May God give us mercy to learn our duty, and grace to perform it, is my prayer.

(This sermon is published in booklet form, and may be obtained of The Restitution, 10623 Lee Ave., Cleveland, Ohio. One copy 5 cents; per dozen, 40 cents.)

#### THE FISKE—MOORE DEBATE

**Proposition:** Man is wholly mortal and is unconscious in the interval between death and the resurrection.

John Fiske Jr., affirms. J. H. Moore, denies.

##### Mr. Fiske's Second Article

Mr. Moore admits that the "breath of life" is not a conscious personality, but is unable to see that when it entered Adam it made him a "living soul." That it was the "breath" that produced life, and hence consciousness, and not "something else," is proved by Job 33:4: "The breath of the Almighty hath given me life." If there was "something else" added beside the breath of life, Gen. 2:7 does not mention it.

We both agree that Adam was lifeless and unconscious before the breath of life entered him. Then why cannot we agree that he is lifeless and unconscious after the breath returns to God? We could if it was not for my friend's theory.

He denies the breath goes to God. I would ask him to read Job 34:14; Psa. 104:29; Eccl. 12:7 and be convinced that it does. If God "takes away their breath" and "gathers it unto himself," has it not returned unto him? The Hebrew word for "breath and spirit" here is ruach.

Psa. 146:4: "His thoughts perish." This says what it means and means what it says. All one can do is simply to believe it. Nothing is said about "the body losing its thoughts." Why, is the body the thinking part of man? If so, then it is positively established that the soul is not the thinking part, unless man has two "thinkers." What say you?

2 Cor. 4:16 is quoted to prove that man has an immortal inward man. This I deny. If the inward man is immortal, would it need "renewing?" Where are the wicked said to to have the "inner

man?" I demand proof. What is the "inward man?" "That Christ may dwell in your hearts" (Eph. 3:16, 17). Here is Paul's definition for it. Do you accept it? Psa. 6:5 is ignored. Why, Mr. Moore? Eccl. 9:5, you say, means the "outward man." If so, then in life it was the part that "loved," "hated," "envied," and "knew?" Whatever had these powers in life, lost them in death. If it was the soul that could "love," "hate," and "envy" in life, then in death the soul lost these powers. If it was the body that had these powers, then that would prove the soul is not the thinking part of man.

Mr. Moore, why should you teach that the dead "must arise in order to 'praise' God if they are 'praising him while dead?'" How can you teach consistently that "death is the land of forgetfulness" when at the same time you contend that the memory is not destroyed by the stroke of death? Suppose the Lord, Mr. Moore, had not helped David's soul, would it not then "have dwelt in silence?" Are there not many whom the Lord does not help? What of their souls? Do not they "dwell in silence?" Psa. 94:17 means this unless the Lord helped him; his soul would have soon died. But as the Lord helped him, it did not then die. But does the Bible teach the death of the soul? Listen: "Let my soul die the death of the righteous" (Num. 23:10). "My soul chooseth strangling and death" (Job 7:15). "None can keep alive his own soul" (Psa. 22:29). "He spared not their soul from death" (Psa. 78:50). Mr. Moore, do not these texts teach the death of the soul? If so, is the soul immortal?

Dan. 12:2: "Many of them that sleep in the dust shall awake." Do you teach that the dead are "asleep?" If "asleep," are they not unconscious? Were you not wrong in teaching they are asleep in heaven, seeing they are asleep "in the dust of the earth?" What say you?

#### Mr. Moore's Second Reply

It seems in the beginning of the above argument, my worthy opponent claims that the breath, by entering Adam, made him a living soul. But God did not so state. The Bible says, "And man became a living soul" (Gen. 2:7). I deny that the breath made him a living soul. "The breath gave life to man" (Job 33:4). But I deny that it had anything to do in making the soul or spirit. My worthy opponent says, "If there was something else added beside the breath of life, Gen. 2:7 does not mention it." The Bible mentions it just the same, and when the time comes I will give it. Is it possible, that my opponent thinks man is the same after he dies, as before he was created? If so, I trust he learns something on that point before we get through with this discussion. I am not surprised at his going to Eccl. 12:7 to prove that at death, the "breath" goes to God. But Solomon said, "the spirit goes to God who gave it" (Eccl. 12:7). Let Solomon show us that "spirit" and "breath" are faculties. Speaking of man and beasts, he says, "Yea, they all have one breath" (Eccl. 3:19). What about the "spirit," Solomon? "Who knoweth the spirit of man that goeth upward and the spirit of the beast that goeth downward to the earth" (Eccl. 3:31). Is it the same? No; a man with a very small eye ought to see that.

The breath that man and beasts breathe is the atmosphere. Hence, when it fills its function, it goes back to the winds of the earth.

No, the body is not the thinking part of man. Yes, man has "two thinkers," but the body is not one of them. These thinkers control the body, either for good, or for evil.

Yes, Mr. Fiske, I accept Eph. 3:16, 17. He even pleads for us to be "strengthened by his Spirit." That is, for our "spirit" (inner man) to think, or to accept the same principles with him, or let his Spirit guide our spirit, as it is "riches" for us.

You are mistaken when you say Psa. 6:5, is ignored. I say the "dead" (body) does not know anything after the breath leaves it. When the breath leaves the body of man or beast, the body "knows not anything." But the "spirit," the part that thinks, of the beast, "goeth downward to the earth;" but the part of man, "spirit," that thinks, "goeth upward" (Eccl. 3:21). Eccl. 9:5 is speaking of them while they have the thinking faculty, the spirit, with them. Therefore, the body knows with the spirit while it is in the body. But as soon as the spirit leaves the dead bodies "they know not anything." Mica cumtux?

I do not teach that the "dead" are praising God while dead; you are mistaken. I say they "know not anything." Neither do I claim that the spirit is praising God while it is absent from the body. But it is at rest, or as Paul calls it "asleep" (1 Thess. 4:13). Sleep in that case means only "rest." It remains at rest till God brings it with him, and raises the "dead" body (1 Thess. 4:16). Then after receiving that spiritual body they (the saints) go to God prepared to praise him.

All those passages you refer to, Job 7:15; Psa. 22:29; 78:50; are speaking conjunctively, "and so many souls were saved from being drowned." The body may be spoken of as being asleep, or at rest; as, "A rock is resting (lying) on a log." Hence, the body can be lying in the grave.

#### AUTHORS OF THE BOOKS OF THE BIBLE

The word "Bible," which is English, is treated as a singular noun while in its original Greek form it is plural, and means "The Books," expressing the fact that the sacred writings of Christendom are made up of a number of independent records. The origin of each of these records, sixty-six in number, forms a distinct critical problem. The estimated number of authors is thirty-six. "For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Spirit."

The first five books of the Bible, named, Genesis, Exodus, Leviticus, Numbers and Deuteronomy, are called the "Pentateuch," meaning "the law," and were written by Moses, who is called the "Law-giver." "And Moses wrote all the words of the Lord, and rose up early in the morning and builded an altar under the hill, and twelve pillars according to the twelve tribes of Israel."

The next twelve books following the Pentateuch are mostly historical. Joshua, who led the children of Israel after the death of Moses, was the author of the book bearing his name. "And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under

an oak, that was by the sanctuary of the Lord."

"Judges," which tells of the ruling of Israel by Judges after they had entered the promised land, is supposed to have been written by Samuel, the last of the Judges.

The book of Ruth was also written by Samuel after he had anointed David to be King.

Although one would naturally suppose that the books of Samuel were written by Samuel, this cannot be, for we learn in the 25th chapter of 1st Samuel that Samuel died. The other chapters are ascribed to the prophets, Nathan and Gad. "For the acts of David the king, first and last, behold they are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer."

First and Second Kings, which contain the history of Judah and Israel under the government of kings, First and Second Chronicles, and Ezra, were all written by Ezra.

"Nehemiah," which resumes the history of the Jews, was evidently written by Nehemiah himself, who throughout speaks in the first person.

The book of Esther, which takes its name from the principal character introduced in it, was most probably written by Mordecai, and inserted in the canon of scriptures by Ezra and his assistants, or by their successors; but there are various opinions among learned men on this subject.

It is difficult to ascertain the author of Job, the oldest book in the Bible. Some ascribe all of it except the conclusion, to Job; some to Elihu; but others think that Moses was the author of it. The style has likewise introduced an opinion that it was written in the Arabic language; perhaps Elihu wrote it in Arabic, and Moses rendered it into Hebrew.

David undoubtedly wrote the greater part of Psalms, for his name is prefixed to about seventy Psalms, and it is probable that he wrote some others. Concerning the other Psalms, it remains doubtful who composed them but one, the ninetieth is entitled, "The prayer of Moses, the Man of God;" and there is internal proof that some were written long after the time of David, and even during or subsequent to the Babylonish captivity.

Proverbs, Ecclesiastes, and the Song of Solomon are attributed to Solomon.

Isaiah was written by Isaiah, and Jeremiah and Lamentations by Jeremiah. In the Septuagint version there is prefixed to Lamentations the following statement: "And it came to pass after Israel was led into captivity, and Jerusalem laid waste, that Jeremiah sat weeping and lamenting with these lamentations over Jerusalem." The rest of the books of the Old Testament are all named after their authors.

Matthew, Mark, Luke, and John, the first four books in the New Testament, relate the history of Christ and were named for their authors. The thirteen books from Romans to Philemon, were all written by Paul and named for the people to whom he wrote them.

Critics differ as to the author of Hebrews, but it is evident that Paul wrote it, for the epistle of Paul is written in all manuscripts, one only excepted, in which is only "The Epistle to the Hebrews."

James, Peter, and John are the authors of the

books named after them, while John is credited with having written the prophetic book of Revelations.

LAWRENCE GIBBS.

### THE MILE OF DUTY AND THE MILE OF LOVE The Mile That Duty Compels

It is said that in olden days, if one was traveling through a strange country, if he should meet along the way one who may have been going in the opposite direction, it was possible for the stranger to stop the one he had met and compel him to become his courier. The law made it obligatory for the man who knew the way to turn and go with the stranger just one mile, no more.

#### The Mile That Love Enjoins

I read of a father, a noble man, and a Christian, who had a son who was a drunken ne'er-do-well. The father did everything for his boy; cared for him in sickness, paid bills of his contracting, gave love for neglect, until people said, "You have done enough; he will never amount to anything; just let him go: you have done all any parent is required to do." But the father felt differently about it, he knew he had walked the mile that duty compelled, but there was another mile he ought to go, the mile that love enjoins, and he determined to walk that mile. The son left home, time passed and one day the father heard he was sick, alone, destitute. He went to him, cared for him, and was the means in God's hands of saving him. We are all willing, more or less, to go the mile that duty compels, but the mile that love enjoins, we tread with reluctant feet. But it is the God required mile we must walk, if we will ascend into the hill of the Lord, and stand in the Holy Place.

LILLIE H. WILLIS.

### Close Companionship

There must be some bond of sympathy, some mutual interest, something in each that awakens a responsive chord in the other, in order that any two persons shall take pleasure in each others' society. And where no pleasure is taken a union brought about by artificial or compulsory means will soon dissolve by common consent. Those who differ radically in their ideas may, if generous, meet and discuss them with delight; but their divergence begins from some point of union; whereas those who have no such point, or who fail to find it if they have, cannot be expected to enter into close companionship.

### Our Own and Others' Faults

The best of us are hampered in every effort at improvement, not alone by our own faults, but by those of our neighbors. We inhale the moral atmosphere around us quite as surely as natural air, and the impurity of the one will poison the character as certainly as that of the other will poison the blood. Not congratulations therefore, but deep regret should follow the discovery of faults and defects in other people, and if we have not enough sympathy in us to mourn on their account, we at least have sufficient reason for regret on our own behalf.

# THE RESTITUTION

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## EDITORIAL

An unusual, and if we may judge by frequent mention by correspondents, an appreciated feature of The Restitution recently has been the Fiske-Moore debate. There is one session reported in this issue. We are glad to give this debate to our readers. They can see for themselves how weak and childish are the arguments Mr. Moore advances for the immortality of the soul. This weakness of error should give more strength to truth. Brother Fiske has already shown considerable ability as a disputant; and we know that the truth will be creditably represented by him throughout the discussion.

Quasi-Sister Gladys Bates writes: "Billie Sunday is in Omaha now, and according to some people's ideas, he is doing a great work. But how people can believe what he preaches is more than I can tell. Most anyone can see that it is money and nothing else, that he is preaching for. His sermons are published every day in the Omaha papers, and some of the language he uses is something awful, and still people will go many miles to hear him; and yet if Jesus would come back and

preach something worth listening to, people would mock and make fun of him. Oh, why do people reject Jesus, and follow some one like Billie Sunday? I don't see how people can be so blind to the truth as to listen to some hollow religion like Billie Sunday's. Do you think you could reject our truth and follow something like Mr. Sunday teaches? No, I know you could not, and I know that I could never be satisfied with something so hollow and thin as his religion."

Bro. Judd sends this clipping from a Canadian paper. It contains some startling evidence (?) for the immortality of the soul: "No one can pass irreverently into a death chamber. The face there, in its grand, calm immobility, with everything of littleness wiped out, speaks of the essential greatness of man, of the soul. And is there not here something more? Is there not here nature's seal of uttermost forgiveness, her seal of goodness, the love that is above all? That rugged, worn face, furrowed in life with so many lines of care and struggle—she has wiped out all that as though it were nothing, and brought to it the sweetness, the freshness of a little child. A child we come into this world, with loving faces all around us. And this dead, beautiful face—is it not that also of a child, born into another world, and again with loving faces all around it?" Some queer reason and logic here!

Sister Rose Storjohnn, of Pheonix, Nebraska, writes: "The brothers and sisters have been slow so far, in responding for the isolated fund, having received so far only something like \$25.00, besides some pledges. I hope that none of the readers overlooked the appeal. They could not give their offerings for any better cause than to give them toward spreading the gospel and bringing more into the fold of Christ. We can all plainly see that we will not have long to work. We are all looking for his glorious appearing. Would it not be a pleasure if we all had some trophies to lay at our Master's feet? I believe there would be no greater pleasure, and a joy it would be to think we had helped others to the light and to be stars in our crown."

## THE BEAUTY OF SILENCE

The following article is quoted from an exchange. We make this acknowledgment, not only to avoid the charge of plagiarism, but also to keep the brethren and sisters from saying we wrote it. The article follows:

In the absence of thought, silence is profoundly pleasing. If thought be truly the father of speech, the tongue has many fatherless children. For it is really astonishing how many human beings talk, not to say anything, but to avoid the embarrassment of being still. Nothing can be more distressing to the men who occasionally thinks than to undergo an enforced companionship with the person who persistently talks. It is an old adage that an empty car rattles loudest. Nature teaches her appreciative observers that in the silence of the calm the mighty force of the thunderbolt is engendered. If you would be heard when you do talk, talk less. As Carlyle, the sage, wisely counsels, "Cease this chaotic hubbub in which thy soul



runs to waste." Develop the habit of talking only when you have something worthy of expression. Train yourself to listen, and you will learn more, while talking less; for the wise man learns gracefully to take as well as fluently to give, the offerings of the lips. Christ often felt the need of withdrawing from the prattle of the rabble and the verbosity of the Jewish complainers. In the silence of solitude the soul marshals its forces anew. And so among the mountains, in the valley, and on the sea, the lonely King dignified the silent way. If speech has its mission, silence has its ministry. "Speech is silvern; silence is golden; speech is human; silence is divine."

### COMMUNICATIONS

Dear Restitution:

I am a reader of "The Restitution," and I see that there seems to be a controversy in regards to the paternity of Jesus. It seems to me that Matt. 1:18-25 should forever settle the question, especially verses 18 and 25. In the 19th verse it says that Joseph was a just man, and yet in this verse he denies the paternity of Jesus. Will you please discuss in full Matt. 1:18-25 in the columns of The Restitution and oblige one who is seeking the truth. Yours in the hope of eternal life,

W. J. ALLENDER.

Dear Bro. Huggins:

Bro. D. C. Robison requested me to write a report of the services he and Sister Robison held here at Crocker, Mo.,

They arrived here September 10th, and delivered the first sermon Saturday evening. The Christian people kindly allowed us to use their church, and as they have preaching only once a month, we were able to have two sermons on Sunday.

Sunday afternoon Bro. Robison baptised my husband and afterwards held communion in our home. We did not have so very large an attendance, nor was a very great interest manifest, except by one young man. He is moving away from here this fall to Rene, Colo., but Bro. and Sister Robison expect to keep in touch with him if he is sufficiently interested to do his part. We had some interesting Bible lessons at home afternoons. But as others were urging them to come they closed the services Wednesday evening, and departed for Quinlan, Okla., on Thursday. We enjoyed the lessons taught and their visit very much. We ask God's blessing to rest upon them and hope that much good will be the result of their efforts to teach the truth and strengthen those who already believe in the Savior's soon coming. Yours in the faith,

MRS. J. W. GRIMSLEY.

### AN EVANGELISTIC TOUR

We left Newark, Ohio, September 9th, on our tour of evangelizing. After a few hours in Cincinnati we left for St. Louis, Mo. There was little to interest us, as we made this part of our trip in the night, leaving Cincinnati 9:15 p. m. over the B. & O. R. R. We arrived in St. Louis the next morning 7:48. We were met at the train by Sr. Hanson, whom we had previously advised of our coming. We had a very pleasant half hour visit

with our sister. Sister Hanson is a very lovable sister, and one of our best friends. We remained long enough in St. Louis to partake of a very enjoyable breakfast.

Our train over the Frisco being called, we boarded it for Crocker, Mo., a town about one hundred and fifty miles south of St. Louis. Here we were met by, now our brother Grimsley. On our way to Crocker we saw the destruction wrought by the floods. All the streams, both large and small, had done their destructive work. How much we need the coming of the Lord.

Bro. and Sister Grimsley had arranged for the use of the Christian Church, a very pleasant place, in which we held our meetings. Our audiences were very attentive and well attended. The stop at Crocker was by previous appointment through correspondence with Sister Grimsley, who had been previously baptized by Bro. Adams, of Nebraska. We found her a very intelligent sister and well informed in the things concerning the kingdom of God and the name of Jesus Christ. The main object of our stop here was to baptize her husband, who had expressed a wish to put on Christ in baptism. On Sunday p. m., September 12th, we baptized him as required by scripture in water for the remisison of his sins. He arose we trust to walk in the new life, having been enrolled as a new creature, no longer a part of this present evil world. Our prayer is that he may walk worthy of the vocation by which he has been called.

After returning to their home we partook of the memorial ordinance by which we show forth the Lord's death until he comes. In conversation with our newly made brother we found him well informed in the scripture. He was well prepared for baptism into the name of Jesus the Christ. The time came that we must say good-by to our brother and sister in the Anointed. It was not without a degree of sadness, but we rejoice to know that if faithful we like Paul, will receive a crown that faideth not away.

Our next stop was in Quinlan, Oklahoma. We found that the Seventh Day people had erected a tent and were sounding forth the gospel peculiar to their sect. We decided to go further west and wait a more favorable opportunity to preach the ancient gospel.

Our next stop was near Lipscomb, Texas, with our Brother and Sister Randolph. Sister Randolph and Mrs. Robison are sisters in the flesh and in the Lord. We are now resting for a few days, after which we expect to go a hundred miles across the country where we will remain for a time and proclaim the good news concerning the kingdom of God and the name of Jesus the Christ. Lipscomb is situated twenty miles from Higgins, Texas, the nearest point to the railroad. This part of the state is called "the Panhandle of Texas." It is a prairie country and very fertile. In an earlier day it was a cattle country. Now it is developed into farming country. We were here two years ago, and find much improvement, except the roads. The frequent rains have washed out bridges and rendered the roads almost impassible.

Our report would not be complete if we did not tell you of our wild auto ride over the rough roads from Higgins, Texas, to Lipscomb, Texas. We were met at the depot by our nephew and

neice, Mr. and Mrs. Geo. Long and daughter Georgia. We left Higgins about 6 p. m. in a Maxwell car well loaded with five persons and our baggage. We were soon out of town, and on our way to this place. It would be impossible for us to describe to our reader our experience and feelings during the hour and a quarter we spent in our trip. Had it not been for our confidence in our driver, Geo. Long, we would have called for a halt and have waited for the morning light to continue our journey. While stopping here two years ago we learned that he was an expert in handling his machine and had a clear head and a steady hand, which is required on such rides. In due time we were safely landed at the home of our Brother and Sister Randolph, who have a very comfortable home. On Sunday morning, September 26, we accompanied Bro. Randolph to a Sunday School held in a church built by the citizens of Lipscomb, and may be used by all who wish to preach there. It had been announced that the county judge would deliver a lecture after Sunday School. As soon as it was known that we were in the room, the judge very urgently requested us to occupy the hour in his stead. We very reluctantly assented, and took for our subject *The Future of the Earth*, basing our remarks on the 72nd Psalm, urging that the promises herein recorded were future and literal. As soon as we closed the Baptist minister who was present, rose to his feet and very urgently requested us to preach in the evening. This surprised us very much, but we accepted and spoke to a full house on *The Future Life*. We urged that it would be as real as our present, but of a spiritual nature, obtained through the resurrection from among the dead when Christ comes.

We will continue our meeting during the week. We will visit any of the isolated ones who will write us. We hope to spend the winter in evangelizing in Texas, Oklahoma, Kansas and other western and southern states. A letter will reach us addressed to Lipscomb, Lipscomb County, Texas. May the Lord keep us and direct us, is our prayer.

D. C. AND N. B. ROBISON.

### DIVISIONS

Division means separation; there cannot be a division without a separation.

What is it that causes division or separation? It is error or false teachings, that which is not in accordance with the scriptures, the word of God.

In John 9 we have the record of Christ making a blind man to see on the Sabbath day. Therefore said some of the pharisees, "This man is not of God, because he keepeth not the sabbath day." Others said, "How can a man that is a sinner do these miracles? And there was a division among them."

Now what was the cause of this division? Was it not error? One party said that Christ was a sinner and not of God; and the other party said that he was not a sinner, and was of God. The truth was on one side, and error on the other. These things will always cause divisions and separations; two cannot walk together except they are agreed. In Acts 23 we have the account of Paul being taken a prisoner, and was brought before the council composed of the High Priests, and when Paul perceived that one part were sadducees and

the other pharisees, he cried out in the council: "Men and brethren, I am a pharisee, the son of a pharisee. Of the hope and resurrection of the dead I am called in question. And when he had so said there arose a discussion between the pharisees and the sadducees, and the multitude was divided. For the sadducees say that there is no resurrection, neither angel or spirit, but the pharisees confess both." The pharisees believed in the resurrection of the dead; the sadducees denied it. Hence there was a division among them; one party contending for the truth according to the scriptures; the other party denying and contending against the truth.

Truth and error can never go hand in hand. 1st Corinthian 1:10-12: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you." Here we learn from the inspired Apostle Paul how to avoid contentions and divisions, viz., by being perfectly joined together in the same mind, and all speaking the same things. I have heard men who were not following these instructions of the Apostle Paul say that this being of one mind and speaking the same things was an impossibility. Now I could never believe that the Apostle was asking his brethren to do something that was impossible for them to do. I believe and know that it can be done, when we go according to the word, and not according to the theories of man. The Bible does not teach one gospel for you and another for me. There is only one gospel; and it is always the same.

The theories of man never did and they never will harmonize with the word of God; it is only foolish waste of time and energy to try to make them. Life is too short to waste in such foolery. I will take what the Apostle states any time, before I will the statements of uninspired men. You have seen, and I have seen, the effect of men's theories among the churches of God. Romans 16: 17-18. "Now I beseech you, brethren, mark them which cause division and offences contrary to the doctrine which ye have learned, and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches, deceive the hearts of the simple." Brothers and sisters, beware of teachings that are contrary to sound doctrine, which only deceive and cause divisions. Let us stick close to the word, that we may not be drawn away by every wind of doctrine. 1st Cor. 3. "For ye are yet carnal, for whereas there is among you envying, and strife, and divisions, are ye not carnal and walk as men?" 1st Cor. 11:18-19: "First of all, when ye come together in the church, I hear that there be divisions among you, and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you." Is this not a picture of those things existing among some of the churches today? Some believe in a personal supernatural devil, and some that Jesus is the natural offspring of Joseph. How can we be one body and believe such contradictory things? What is a heresy? It is a theory that is not in harmony with the scriptures; it is an unsound

doctrine, and is classed among the following crimes, and is called "the works of the flesh." Gal. 5:19-20: "Now the works of the flesh are manifest, which are adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murder, drunkenness, revellings, and such like. Of the which, I told you before, that they which do such things shall not inherit the kingdom of God."

A person or persons promulgating heresies are called "heretics," and the Apostle Paul in Titus 3: 10-11 informs us concerning a heretic: "A man that is a heretic, after the first and second admonition, reject." I believe that we are perfectly safe and justified by taking that course. A little leaven will leaven the whole lump. Let us therefore purge out the leaven of error that we may be a new lump. Let us show forth the fruits of the spirit, and not the works of the flesh, such as heresies, divisions, etc.

Let us not follow after the cunningly devised fables of men, no matter how ingeniously they are put together. Some are so deceptive that they do carry many away with them. I sometimes think that God uses these things to try us and to bring out our character. God does try those whom he accepts; even his own Son was no exception, tempted and tried in all points as we are, yet without sin. We have him as our example. Let us follow him and we shall receive that gift which God has promised us, eternal life. This life is now hid with Christ in God, and when he who is our life shall appear, we shall appear also with him in glory.

SAMUEL PITTS.

### OH, HIDEOUS SPECTRE IN THE DENSE NIGHT!

The Church of Rome is a gigantic, an influential, an ancient institution, which through the mere persistency of her claims, is liable to impress men with a sense of her respectability. It is well now and then to have a peep at the ugly skeleton that works inside the vestures of simulated purity. The Pope once had a jubilee, as all the world knows. The external pomp of the celebration, all the world could understand. But look here. We read "The Pope desired that the dead should not be forgotten in the jubilee solemnities!" So what did he do? He issued 50,000 tickets of invitation to "a mass" that was celebrated in "St. Peter's" for their benefit. The tickets contained a request that as it was a mass for the dead, the visitors should be "quiet and serious," and should "not break into applause." The day came. The Pope was carried into the building in his throne, surrounded by his court. They were all in red, which is the Papal colour for mourning; and they went through the performance of making the dead take part in the jubilee, in the presence of a mute congregation. Not for ever will the sun look down upon such enormity. "By thy sorceries have all nations been deceived." But there is an end, and it is not far off. Weary, the world waits for the light, without knowing it.—Sel.

### AN EXPOSITION OF

1 John 5:5-8

"Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"

None, except those who believe on the Son of God. This belief gives them the power (right or privilege, John 1:12), to become the sons of God. They are thus begotten of God by the word of truth (James 1:18). This is called "faith" in 1 John 5:4; and without faith it is impossible to please God (Heb. 11:6). What faith or belief must we have? We are required to believe that Jesus is the Son of God; born of the virgin Mary (Isa. 7:14; Luke 1:30, 31), who became the Christ which, according to Young means, "the official appellation of the long promised and long expected Savior, denoting his kingly authority." Christ is from the Greek *Christos*, and translated into English means anointed—(Diaglott). Jesus became the Christ by water and blood. By water, when baptized of John (Luke 3:22; Matt. 3:16). This was his first anointing (Acts 10:38, Luke 4: 18); but the whole process of anointing covered the time from his baptism to his death. Thus Jesus became "The Christ" by blood. When he expired on the cross he exclaimed, "It is finished" (John 19:30). He had finished the work God had given him to do. Then God still further anointed him by raising him from the dead (Heb. 1:9; Phil. 2:9-11; Psa. 2:2). The testimonies given from the Old and New Testament show the Spirit (the teaching powers of God), beareth witness to the fact that Jesus has become the Christ of God. Verse seven is an interpolation, all scholars agree; so we pass over it. Verse eight shows that the Spirit (the power of God which makes these truths known to us (Nehe. 9:30; Micah 3:8; 2 Pet. 1:21), the water and the blood agree: all three agree to the one fact that Jesus the Son of Mary, who was like unto other men (Heb. 2:11) by virtue of his perfect obedience, is now the Christ.

W. S. TOMLINSON.

### ISOLATED SOCIETY NOTICE

Carrie M. Free, President

I want to say to the brethren, though The Restitution, that the Isolated Society is now ready to receive your contributions, to send preachers among the isolated brethren. We have some money now, and any that want a meeting, please write to the president. We would like to hear from the preaching brethren who could go in response to the calls we may receive. Brethren, don't be afraid of sending your money: the gospel was sent to you and I, and we ought to be very thankful for it. Christ said to his disciples, "Go into all the world and preach the gospel." We are his disciples. We can't all preach, but we can send some one who can. Brethren, don't be careless in this matter; the Lord is coming soon, and we must be found about our Master's business. Send your subscriptions, whatever you can give for the year to Sister Storjohann, she will turn it over to the treasurer. I am sure we can do a good work, and our reward will be great. Read Dan. 12:3. For fear you may not remember the address of the officers, I will give them again: Carrie M. Free,

President, 112 E. State St., Blair, Nebraska; Rose Storjohnn, Secretary, Phoenix, Nebraska; Lydia Railsback, Treasurer, 621 S. Fellows St., South Bend, Indiana.

#### SOUTHERN ILLINOIS ANNUAL MEETING

The annual Fall Meeting of the Church of God near Moriah, Illinois, will be held from October 9th to 16th inclusive. Bro. and Sister Jeffrey, of Murphysboro, Illinois, have kindly consented to conduct the meeting over the first Sunday, until Bro. L. E. Conner, of Ohio, arrives to take charge for the week-end. We expect a good meeting, and cordially invite all who can attend to do so. Those coming from a distance, please notify Bro. Lewis Weaver, Casey, Illinois, R. F. D. 3, who will furnish transportation to his home.

AMY V. WEAVER, Sec'y.

#### HOLY LAND NOW AN ARMED CAMP

JERUSALEM (correspondence of the Associated Press).—Armed airships and aeroplanes are continually flying over the birth place of the Prince of Peace at Bethlehem, according to the Bote Aue Zion (The Messenger from Zion) a paper published in Palestine by a Swiss missionary.

Nearly the entire Holy Land has been transformed into a military camp. Soldiers are maneuvering every day on the Mount of Olives at Gethsemane and Jerusalem. The English, French and Russian convents have been turned into barracks and between Judea and Jericho, where transportation was by pack mule in the days when Christ came to bring "peace on earth," a road is being constructed for armored motor cars.

Long columns of buffaloes, driven by Arab peasants, are hauling carts loaded with powder, projectiles and other supplies for the Turkish army over the favorite routes of pilgrims in Palestine. Fast dromedaries of the camel corps maintain communication between the camps in Palestine and the Turkish headquarters. It is supposed that the concentration of the young recruits in the Holy Land is with a view to another attack upon Egypt.—Selected by Sister Wood.

#### THE SECOND DEATH

Dear Brother Huggins:

I will write some about the second death. I see in The Restitution writings about the second death as if it were the same as dying the second time. Now I ask the question, Is there any such thing as a person dying the second time? We read of a second death. But that don't say that the same person dies the second time. Second implies a first. If I understand aright, the first death was when God destroyed all the wicked people from the earth at the time of the flood; and the second death will be when satan will be loosed, when Gog and Magog will encompass the camp of the saints, and fire will come down from God out of heaven and devour them.

God judged Sodom and Gomorrah and destroyed them. I know that God is merciful and reasonable and I don't find any place in the Bible that Christ

ever said that he would raise up the wicked to life and destroy them. God is immortal and Christ was not immortal till God raised him from the dead. Like begets like. All whom Christ will raise from the dead will have eternal life. Those he does not raise from the dead are condemned. The wages of sin is death. "They shall sleep, and not awake." "They shall be as though they had not been." It don't say that they will die the second death.

JOSEPH SHELLENBERGER.

#### THE BIBLE—ITS SUPPLIED WORDS W. N. Fisk

In our "King James" translation of the Bible there are many words in italics, showing that they were supplied by the translators to complete the sense of the original as understood by them, and in not a few instances the supplied words make important changes in the meaning of the text.

For instance, in Dan. 7:26 we are told: "They shall take away his dominion, to consume and to destroy it unto the end." This means that the process of destruction would be continued to "the end," while if we leave out the supplied word "it" we read that the dominion (or power to destroy) shall be taken away, which was done for the little horn of that prophecy. The taking away of the dominion was completed in 1870. It was declared by the Italian government to be then forever abolished, making the fulfillment of this verse emphatic.

Again, in Psa. 2:8, we read: "Ask of me and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession;" making a statement many times used to prove the conversion of the world by the gospel, a hope quite inconsistent with the statement of the next verse—"Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel." Now if we eliminate the supplied words we have a very different statement as follows: "Ask of me and I shall give the heathen thine inheritance, and the uttermost parts of the earth thy possession," something that God has done for hundreds of years, but the lease is now about to expire.

Again, we read of "Things done in his body" (2 Cor. 5:10). Let us leave out the supplied words "done" and "his," and we will learn that whatever we receive at the judgment seat of Christ we shall receive "in body," and not out of the body.

Brethren, let us take heed to ourselves and to the doctrine, and continue therein.—Our Hope.

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# 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 (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

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## "PREACHING THE TRUTH."

A Narrative Reciting the Experiences of a Believer Preaching "The Truth As It Is In Jesus."

William Brown.

The lecturer then invited those present to come again on the following Saturday and stated that he would be glad to talk with any who might be interested at the close of the meeting; also that his home was open at any time to receive and talk with those who wished to look into these matters. The meeting was then closed with a few appropriate words of prayer.

The lecturer hastened to the back of the room to shake hands and talk with as many as possible before they left the room. There was the usual variety of expression and lack of expression from those who made up the audience. There were those who watched for the opportunity to pass out while the lecturer was busy talking with someone. Then there was the inanimate handshake which was performed entirely by the lecturer. Who has not experienced this lifeless handshake, in which the one whom you greet graciously consents to permit you to lift the dead weight of their arm up and down once or twice while they wait patiently until you are through.

There were, however, some real living beings present and their hearty, vigorous handshake was accompanied by their expression of approval or disapproval as the case might be. On the whole the audience was at loss to know how to express themselves appropriately because it was an entirely new experience to them.

There was one young man in the audience, however, who seemed to be more deeply interested than all the rest. His name was Timothy Berea; he waited until all the others had gone and then, Bible in hand, he talked with Paul Stephanas until the extinguishing of the lights brought their interview to a close.

Paul Stephanas' Lecture Discussed at the Home of Timothy Berea.

When Timothy Berea reached home he found his parents and his sister still in the sitting room discussing the lecture. The arrival of Timothy temporarily interrupted the discussion. When he was seated Mrs. Berea re-opened the conversation. Addressing Timothy she said, "Well, what did you think of the lecture?"

"Extremely interesting; I was surprised at the man's knowledge of the Scriptures and his ability to turn to the passages to support his arguments," was the answer.

"I am quite ready to admit his familiarity with

the Scriptures, and I do not doubt but that he is sincere, but of course he is quite mistaken in some of his views," said Mrs. Berea.

"What views in particular do you think he is mistaken about?" asked Timothy.

"Well, of course you will recollect that he kept continually referring to the earth instead of heaven, and to material things instead of those grand immortal abiding places beyond the present material habitations."

"That is quite true, mother; but were not his statements supported by Scripture testimony?"

"Well, yes, he quoted Scripture, but I cannot help but feel that it was wrongly applied. Even infidels sometimes quote the scriptures to support their contentions. Why my son, did you not notice that he attacked our dear old orthodox faith which has come down to us as a priceless heritage? In part of his lecture he referred to our belief that we will one day leave this vale of tears and ascend to realms above, and then he said that the Bible had an altogether different story to tell; in other words, our most cherished belief of a home in heaven to which we look forward and which cheers us through life and comforts us at the hour of death, according to this man, is all imagination. I tell you it is nothing short of infidelity and it was all I could do to sit still and listen to it."

"Now mother, don't get excited, I know just how you feel. I noticed these things you speak of too, and that is why I stayed behind to talk with him."

"Oh! then you have shown him his error; I am so glad of that."

"Not so quick, mother; I am rather afraid I made a miserable failure of it. I wish you could have been there to help me; I feel sure it would have been quite different then. As it was, the man completely silenced me."

"Why Timothy! How could he?"

"Oh, it was easy for him. Mother, I never realized how little I knew about the Bible until I talked with that blacksmith preacher. Why I could not seem to answer the simplest questions and could not seem to recall passages of Holy Writ to support our dear old faith. For instance, when I opened the discussion by asking him the question 'If we do not go to realms above at death, as you seemed to imply in your address, what becomes of our immortal souls?' He answered 'The scriptures never speak of immortal souls or their transition to realms above and therefore I do not believe in either.' 'What!' I said, 'do you mean to infer that we have no immortal souls? Why the Bible is full of it; where else could the belief come from?'"

Oregon Bible College  
Oregon, Alaska

"Before answering me he placed a hand on each of my shoulders and looking me straight in the face he said in a sympathetic tone: 'Friend, I feel sure we both want to be guided by the Word of God. If it is full of immortal soulism, then you should be able to tell me where to find it. I have read the Bible through several times and have never been able to find it. However, if you will show me one passage of scripture that speaks of an immortal soul, I am ready to bow to the Divine Word and stand corrected.'

"He waited a few moments for me to answer, and do you know, mother, I could not think of a single passage. I never was so much embarrassed in my life, and I was glad that the janitor turned out the lights at that moment. Mr. Stephanas saw my embarrassment and said, 'Well, never mind; we will talk it over quietly at some other time.' I thereupon invited him to come up here on Wednesday night; that will give you a chance to talk to him and make amends for my insufficiency; and if it is necessary in your opinion, mother, we will get our pastor, Mr. Hamilton, to come and help us defend our faith. Mr. Stephanas thanked me for the invitation, and assured me he would be on hand."

Mrs. Berea was about to answer Timothy, but noticing the dejected look upon his countenance she refrained from further discussion of the subject and simply said: "Well, we will talk it over in the morning; it is nearly twelve o'clock, and we have to be up early tomorrow morning to attend to the stock before we go to church. Mr. Hamilton is going to preach on 'The Reward of the Righteous,' and I think it will strengthen and help both of us to hear him. I am half sorry we went to hear that blacksmith preach. It seems to have upset you somewhat, but never mind; take it to the Lord in prayer, and you will find a solace for your troubled soul. Good night, son."

"Good night, mother."

#### Anxious About Timothy

Mrs. Berea listened until she heard the door of Timothy's room close behind him, and then, turning to her daughter, she said with a sigh, "Poor Tim, I never saw him so much troubled before. That man Stephanas is responsible for it, and we must do all we can to keep Timothy from coming too much in contact with him."

"Why, mother! What makes you think it necessary to take such precautions with regard to Timothy? You always gave him credit for having good common sense, and you know his deep reverence for the Bible. I am confident no one could make him believe anything that was contrary to the teaching of the Scriptures. I think you are unduly alarmed."

"Well," replied Mrs. Berea, "perhaps you are right, but nevertheless an ounce of prevention is worth a pound of cure, and so I intend to get father to attend to any repairs or other business that may require dealings with the village mechanic. My fears may be foolish, Dorcas, but somehow the voice of a mother's intuition seems to whisper to me that danger is near. Good night, Dorcas; we must retire."

The conversation thus abruptly ended, mother and daughter parted and retired to their respective rooms.

#### Sunday at the Stephanas' Home

Sunday morning dawned, a bright, beautiful spring morning. Paul Stephanas, usually an early riser, awoke to find the sun streaming in through the crevices in the old fashioned shutters that protected the windows of his humble country home. The mental exertion required in the delivery of a lecture after his regular day's labor had fatigued him more than he usually felt when called upon to spend several extra hours at the shop. He arose at once, and after thanking the Father for the night of rest, and asking his guidance and blessing during the day, he dressed and went down stairs, where he found Mrs. Stephanas in the kitchen preparing the morning meal. After greeting his wife he went into the dining room and was greeted with a chorus of "good mornings" by the children, who were up and dressed and were looking over their Sunday School lessons while they awaited breakfast.

Picking up his Bible he settled himself in his easy chair to read his "daily readings;" but was interrupted by a knock at the front door which he hastened to answer.

#### Timothy Visits Mr. Stephanas

Upon opening the door he was surprised to see Timothy Berea. The young man was asked to come in, but declined with thanks, explaining that he had come away without telling the folks that he was going, and that he wanted to get back if possible before they missed him.

"I have come to invite you, Mr. Stephanas, to our morning church service. Mr. Hamilton, our pastor, is going to speak on the subject, 'The Reward of the Righteous,' and I would like you to hear what can be said on behalf of our old orthodox faith. You will come, won't you?"

"Well, I don't know about that; you see, I used to belong to the church, and am pretty well acquainted with its teachings, and I long ago stopped attending the church because I found that its teachings were not in harmony with the Scriptures."

"Don't you think, Mr. Stephanas, that is a rather narrow view of the matter? If we adopted the same attitude toward attendance at your lectures then no one would attend them."

"Why not? Mr. Berea, if they adopted my attitude toward the church they would all attend the lectures. You see I was a regular attendant at the orthodox church until I was convinced that it was not teaching the truth. Now if the people of Drearyville adopt the same attitude toward my lectures they will continue to attend until they are convinced that we are not teaching the truth as it is found in God's infallible word. We only ask to be given a hearing and then let God's test be applied. 'To the law and to the testimony; if they speak not according to this word it is because there is no light in them' (Isaiah 8:20). Now, isn't that reasonable?"

"Well, yes, when you look at it that way it seems reasonable; but just the same I am disappointed to think you will not come to hear Mr. Hamilton. You see I have just been down there to see him, and I told him of the conversation we had last night, and he told me he would bring forward proof conclusive of the scriptural foundation of our faith, and of course he can do it better than



a layman like me."

"Oh, well, that makes a difference. If Mr. Hamilton's remarks are designated for my special benefit and I am to be permitted to answer in private conversation with you afterward, then common courtesy, as well as a desire for the advancement of truth, call upon me to agree to the arrangement. When does your meeting commence?"

"10:00 A. M."

"Well I guess I can arrange it, our meeting will be over by that time."

"Your meeting? Do you have a meeting?"

"Oh, yes. You see, we try to follow the commandments and example of Christ and the Apostles as closely as possible. Now we find that the Apostles and early believers met every first day of the week to break bread in remembrance of Christ, and though there is only my wife and I here yet we feel it incumbent upon us to keep the commandment and follow the example of the Apostles, and so we have our 'breaking of bread' at 9 o'clock every Sunday morning; and then we gather around the table and have a Sunday School lesson for the children."

"Well, I must hurry home now," said Timothy. "the folks will wonder what has become of me. I will look for you at the service this morning."

"All right, Mr. Berea. God willing, I will be on hand."

Timothy then hastened across the meadow to his home, where he found his mother anxiously looking for him. She was not a little displeased when she discovered that he had been at the home of Paul Sterhanas.

#### The Church at Drearyville

The church bell had just sounded forth its final call to the inhabitants of Drearyville when Paul Sterhanas stepped inside the little church and found a seat near the door. The service commenced almost immediately after he was seated.

Mr. Hamilton was somewhat of an evangelist in the conventional sense of that term. He was an emotional speaker and worked upon the feelings of his audience by telling touching and pathetic stories that often brought tears to the eyes of his hearers.

The opening ceremonies being over, the pastor arose and announced his subject. "The Reward of the Righteous," and stated that he had been particularly requested this morning to show that this part of our orthodox faith is founded upon scripture truth.

#### Mr. Hamilton's Sermon

"This," said he, "I consider to be a great honor, and I will now proceed to give you a little of the great mass of evidence that can be produced. First of all, there comes to my mind that time when the Lord was about to leave this earth and ascend to heaven: you will no doubt remember how he comforted his disciples on that occasion. He said to them, 'Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you: I go to prepare a place for you, that where I am there ye may be also' (John 14:1-3).

"This," said the pastor, "is enough to settle the question once and for all. It proves conclusively," said he, "that the righteous go to the Father's house in heaven to be with him. It would not be necessary to quote any other passages to prove

this, for one statement of the Lord is as good as a dozen, as he never contradicts himself. However, just to show how strong our position is, I ask you to look at the Master's words again. He is addressing the multitude, and among other things he says: 'Blessed are ye when men shall revile you and persecute you and shall say all manner of evil against you falsely for my sake. Rejoice and be exceedingly glad, for great is your reward in heaven, for so persecuted they the prophets which were before you' (Matt. 5:11, 12).

"This shows beyond the shadow of a doubt," said the pastor, "that heaven is the reward of the righteous. There is no use in our taking up your time quoting scripture any further than these statements of the Master himself."

However, he said he would be glad to give to any of the congregation a list of other passages which he had prepared and which included the word of the 'thief on the cross,' the parable of the Rich Man and Lazarus, etc.

Mr. Hamilton then went on to picture the glory of heaven and the happy reunions that would take place there, and finally brought the services to a close by the singing of the hymn, "That will be glory for me."

#### THE FISKE-MOORE DEBATE

**Proposition:** Man is wholly mortal and is unconscious in the interval between death and the resurrection.

John Fiske, Jr., affirms. J. H. Moore denies.

#### Mr. Fiske's Third Article

Mr. Moore denies the breath made Adam a "living soul." Before the breath was in Adam was he not a lifeless soul? Did not its infusion according to Gen. 2:7 make him "a living soul?" If so, then doesn't the removal of breath make him a dead soul? Paul says, "The first man Adam was made a living soul." Can a "living soul" die? "Every living soul died" (Rev. 16:3). Then "living souls" die and become "dead souls." "The breath of the Almighty gave me life." Was not Job a "living soul?" Then didn't the breath give that living soul life?

"They smote all the souls. There was not any left to breathe" (Josh. 11:11; Job, 21:39, margin). Here the souls had "breath" and "breathed out" and died. If the withdrawal of the breath caused these souls' death, then its introduction could make them living souls. Yes, as far as life and consciousness is concerned, man in death in those respects is in the same state he was before his creation.

Mr. Moore, I quoted Job 34:14, Psa. 104:29, as well as Eccl. 12:7 to prove that God "takes away the breath" and "gathereth it unto himself" thus causing the breath to "return to him." Why did you not deal with the former as well as the latter? Reader, see if he does. The spirit "returns" or goes back again to God. Was it a conscious living thing before it came from God? When it entered Adam did it establish life and consciousness in itself or in Adam? If not in itself, then when it "returns" is it a conscious living thing? If it was unconscious before it entered Adam is it not unconscious after leaving him?

In Eccl. 3:19-21 the word rendered "breath" and "spirit" is "ruach." Hence read "ruach" in-

stead of "breath" and "spirit," and you have what Solomon really said. "They have on ruach." "The ruach of the man goeth upward," because man is upright, while beasts are not. "Their ruach goeth downward." So the "difference" Mr. Moore found does not exist. In Eccl. 12:7 ruach occurs again. If "the ruach returns," and beasts and men have the "one ruach," then is that ruach immortal?

"The body has lost its thoughts." Mr. Moore, what does your statement mean but that the body is the thinker? Yet in Article 2 you say the body does not think. "The body knew with the spirit." If this be true, then it is the body that "knows," just as much as it is the man that "sees" in the sentence. "He sees with his eyes." If the body is the thinker, then the spirit is not, and if the spirit is the thinker then the body is not. But if the spirit is the thinker, in death it can not think. "In that very day his thoughts perish" (Psa. 146:4).

"Spirits do not praise God." Why what base ingratitude to Jesus, not to praise him, though in his very presence! To witness for ages the unspeakable glory of our mighty God, and not praise him! It is not possible. "They have gone down into silence."

"Asleep in heaven!" Is it possible? Never! I call for proof. They are asleep in the dust and nowhere else. What does "sleep" mean? God caused a "deep sleep to come upon Adam." Was he conscious or unconscious? It is safe to say he was unconscious. If so, then those who sleep in Jesus are unconscious. Them who "sleep in Jesus will God bring with him." Where did he bring Jesus? "Now the God of peace that brought again from the dead our Lord Jesus. As he brought Jesus from the dead, so them who sleep in Jesus will be brought from the same place. "His soul was not left in hades." Then did it not go there? If so, was it in heaven? Where are the dead? "Death and hades delivered up the dead that were in them, and they were judged." If the dead are in hades, not yet judged, then can they be in heaven? They can not be. They are in hades. As Christ's soul was brought from hades when "brought from the dead," so the souls of the righteous dead are brought from there when "God shall bring them."

"If Christ be not raised then they who have fallen asleep in Christ have perished." How can this be, if to be "asleep in Christ" means to be eternally saved in heaven? If they are asleep in heaven how could they perish?

"Inner man." Where are the wicked said to have him? I demand proof again. If the inward man is immortal would it need "renewing?" The only inward man is "Christ in you the hope of glory" (Col. 1:27). Is Christ not then the inward man of the Christian?

Yes, you ignored Psa. 6:5. It is not mentioned by you in your first article. You say it refers to "dead bodies." Are there dead bodies in sheol (hades)? If there is no "remembrance of God in death," what about the sleeping souls—do they remember God?

"My soul die the death of the righteous." If spoken of the body and soul conjunctively, then conjunctively both are mortal. But of what was he speaking? "My soul," what about it? Was it

never-dying? Will you say he believed it never-dying when he said, "Let my soul die?" Did he not believe his soul could die? Do you? The Biblical use of soul is creature, life, mind, disposition, the breath, etc. The particular use of it is to be judged from the way it is used. To illustrate: In Num. 1:28 it means creature; Job 12:9, life; Isa. 26:1, mind, etc.

Souls are said to die: Josh. 10:28; Judg. 16:15; Job 7:15; Psa. 33:19; 78:50; Isa. 53:12; Ezek. 33:19; 18:4-27; Matt. 26:38; Jas. 5:20; Rev. 16:3; Psa. 35:17; 63:9; Acts 3:23.

In our next article we shall furnish more evidence that the soul dies, and pursue further its scriptural use.

#### Mr. Moore's Third Reply

Mr. Fiske asks the question, "Before the breath was breathed into Adam, was he not a lifeless soul?" I answer, No. He had a body, but no soul. And I call on Mr. Fiske to give chapter and verse. I also deny that the breath made the soul, and call for proof. Gen. 2:7 does not say that "its infusion" made him "a living soul." It says, "Man became a living soul." No, "the removal of the breath" does not "make him a dead soul." Mr. Fiske refers to Rev. 16:3. Did not John speak figuratively? If you are trying to prove by this that the body is the soul, then give us the scripture that proves it. When I get on the affirmative I will prove the contrary. I agree with you that breath gave life, but it did not make a soul. And I agree that the breath made the body alive, but I deny that being the soul.

You refer to Josh. 11:11. You are an educated man and a school teacher. I am made to wonder if you, in teaching school, make any difference in a conjunctive word and a word that is used in the singular number. If you do in teaching in the day schools, why not in the Bible? If you do not you are sure to make a mistake, as you have in this matter? I deny man being in the "same state" he was before his creation, and call for proof.

When I get on the affirmative I shall notice Job 34:14, Psa. 104:29, and other passages along that line. Will say, however, I have the word of God to make the application, and do not allow either Mr. Fiske or myself to make the application, as here is the trouble.

Mr. Fiske said: "When it (breath) entered Adam did it establish life and consciousness?" It established life, but not consciousness. Again Mr. Fiske says: "If it was unconscious before it entered Adam, is it not unconscious after leaving him?" I say, No. God made his body, also his spirit. But the breath was breathed into his nostrils. These things I will prove at the proper time. When the time comes I will give you the exegesis of Eccl. 3:19-21 and 12:7. I do not find "ruach" is because man is upright, but will explain the "immortal thing" you refer to in due time.

The body does not think, but it has a thinker. Yes, a man sees with his eyes, but if his eyes become impaired he can not see, though his body may not be impaired. Then it is not the body that sees, but, as you truly said, man sees with his eyes. So man knows with the spirit, not breath; but his spirit, or thinker, may be impaired, and

he can't think, though his body and breath be all right.

Mr. Fiske says: "Asleep in heaven? Is it possible? Never! I call for proof!" Mr. Fiske, you shall have it when I get on the affirmative. This seems to be a wonder to you from your punctuations. But you shall have the evidence in the scripture to explain your wonder, and I trust you will be ready to accept the gospel which I will give. Again Mr. Fiske says: "They are asleep in the dust, and nowhere else." I call for the proof that the spirit is asleep in the dust. You are on the affirmative; come out with your evidence. I suppose Mr. Fiske thinks he will tangle hades, heaven, sleep and death in such shape that I can't untangle them. He has forgotten that hades means unseen. Hence the soul can be in hades and be in heaven, as well as in any other unseen place. Just so it is unseen it is in hades. Mr. Fiske is a scholar and knows this much better than I do. And, as little as I know, I learned that long ago.

Mr. Fiske is trying to put a veil over my face by quoting Paul, in part, and leaving out a part. Here is what he says: "If Christ be not raised, then they also have fallen asleep in Christ have perished" (Fiske). Now let us have the word of the Lord: "And if Christ be not raised your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished" (Paul, 1 Cor. 15:17, 18). Paul was here showing that if, as the Sadducees said, there was no resurrection, then Christ was not risen, hence was not the Messiah, and souls could not be asleep in Christ; hence those that claimed to fall asleep in Christ are perished, as well as those that did not believe in Christ, for their faith would have been vain (verse 17). Therefore your argument falls to the ground.

"Inner man." Where are the wicked said to have him?" In this you are off the question, Mr. Fiske. That is a byrath. Mr. Fiske says: "The only inward man is Christ in you." Chapter and verse, please! If Mr. Fiske is correct Christ should be renewed day by day (2 Cor. 4:16)!

It seems very strange to me that smart, educated people hang on to Psalm 6:5 as referring to the soul or spirit! This refers to the grave, and the spirit is not in the grave. In Num. 23:10 you have to go to the marginal reading to get any room for argument, and then it will not stand the test. If, as I claim, it is a conjunctive term, does not by any means infer that both soul and body are mortal. Your claim makes God's word contradict itself. You say there is no part of anyone that doesn't die, and Christ says there is (John 11:26). What will you do with this just man, Christ? Yes, I believe a soul can die. If he denies Christ's word his soul will die. Hence we had best be very, very careful.

Mr. Fiske, please explain Ezek. 13:19. Then turn to Jas. 5:20, and give us the difference in the two verses.

Though a man without money is poor, a man with nothing but money is still poorer. Worldly gifts cannot bear up the spirits from fainting and sinking when trials and troubles come, any more than headache can be cured by a golden crown or toothache by a chain of pearls.

### SELF-POSSESSION

"In your patience ye shall possess your souls" (Luke 21:19).

To possess one's soul is an infinitely grander thing than to possess some magnificent estate. There is many a man who owns thousands of broad acres who has never owned the fair realm of his own soul. Ask him for an inventory of his estate, and he will produce one recording the contents of every nook and corner of his wide domain. Ask him for an inventory of his soul! Ask him what sacred powers he has in the world within, and what control he has of them, and whether there is peace and harmony in that mysterious kingdom! He can record his wealth in personality; ask him what treasures he has in personality! In what measure does he possess his own soul? There is something grimly ironical in a man owning many things and yet not owning himself. He has gained the world; he has never gained his own soul.

Now the secret of self-possession is to be found in Christ. It is through him that we discover our souls. We find ourselves in finding him. Our wealth of being is unveiled to us in the measure in which we enter into the revelation of his glory. Our endowments troop out at the call of his communion. The deeper our communion the wealthier is the response. The finer the climate the more luxurious is the growth. We never know how much there is in us until we are discovering how much there is in Christ. Our powers remain like sleeping seeds until "the heavenly air is breathing round."

We do not come into these possessions in a day. The title-deeds may be ours in a moment. They become ours by faith in the living Christ, and they are handed to us in the moment when faith is born. But every day of faithful walking with the Lord brings us more and more into possession of our spiritual estates, as every day we have new surprises in "the unsearchable riches in Christ." Therefore "in your patience ye shall possess your souls."—J. H. J.

### OBITUARY.

Mrs. Abigail Brotherton was born in Ohio, May 30, 1845; died at Roll, Ind., Sept. 29, 1915, at the age of 70 years, 3 months and 29 days. She was the daughter of Jesse and Eliza Wright. She was united in marriage to J. T. Brotherton March 3, 1864. Six children were born to them, four of whom preceded her in death. She leaves her husband, two children, fourteen grandchildren, four great grandchildren, one brother, two half-brothers and a half-sister. She was baptized into Christ in 1872 by Eld. D. T. Halstead. She was a noble Christian woman and will be remembered by all our people who have visited Roll since she lived there, for her home was always open and a welcome was extended to all.

The funeral was conducted by the writer Sunday, Oct. 3, in the home, as Bro. Brotherton was unable to go to the church. Words of comfort were spoken from Rev. 14:13 to the largest audience the writer ever saw at a funeral. After the funeral Sister Brotherton was laid away to sleep till Jesus comes.

J. H. ANDERSON.

# THE RESTITUTION

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## EDITORIAL

The summer months are always a dull season for The Restitution. People are busy on the farm, vacations, etc., but The Restitution visits your home every week, in summer and in winter. It has no vacation at all. And these visits cost money, not much to each subscriber, but in the aggregate the cost is heavy. Will not our dear brethren and sisters, then, whom God has signally blessed thus far, please attend to the needs of The Restitution? The paper only costs \$1.50 the year. Will you now please send in your remittance, not grudgingly, but cheerfully and heartily, thankful to both God and man that you have the opportunity and privilege of furthering the cause of God and the gospel of his Son in the closing days of this fast-ending dispensation? The Lord bless you and give you the heart to do this, is our prayer.

Sister Ashute writes: "I am dropping you just a line to let you know that death has claimed one of our members, a sister, the wife of Bro. Samuel Pitts. She is also my mother. She fell asleep October 1, 1915, after an illness of nine days, from

a hemorrhage of the brain. We feel our loss, but look with hope and joy to meeting again when we will never part no more. Trouble comes very quickly, and we all pray for strength to bear our cross."

"Ye men of Gallilee, 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 you have seen him go into heaven." Acts i., 11.

"This same Jesus," not another person, not another being, but that very same person that had been with them, talked with them, ate with them, drank with them, a material being with flesh and bones, that their eyes had seen and their hands handled, "shall so come in like manner." How was this? He went up bodily, personally, visibly, and a cloud received him out of sight. To fulfill the requirements of the prediction of the angels, he must come personally, bodily and visibly, he must come with the clouds of heaven. We cannot believe this testimony to be correct and not believe in the personal, visible and bodily coming of that same Jesus.

Those who are hoping to go to glory and to God at death have no interest whatever in the glad tidings of the coming King; they have no need for such a consumation; they expect to enjoy a full fruition glory at God's right hand; why then should they look for Jesus to come again?

They are not looking for him, they have no need of him, they do not desire his coming. But their dream of happiness and bliss beyond the clouds is a delusion and without foundation in the Scriptures. There is no real hope for them or us except in the coming of Messiah to speak to the dead that they may live. Until he comes those under the power of the enemy must slumber on within the dark and gloomy confines of the tomb. To us and to them, the language of revelation speaks, in tones of comfort and assurance to those who believe the truth, and of dismay to those who are disobedient: "Behold he cometh with the clouds, and every eye shall see him, and they also that pierced him, and all the kindreds of the earth shall wail because of him, yea, amen."

## NEW SONG BOOK ABOUT READY.

Bro. Huggins:

I wish to say through The Restitution that we are now ready for all who have pledged for the song books to send in their pledges. All who have pledged in Ohio please send to Sister Goss, 10513 Lee Avenue, Cleveland; all others send to me at 3944 Hartman Avenue, Omaha, Neb.

Now brethren scattered abroad: We have the copy all ready, and you cannot help liking the book. It will be 241 pages, filled with beautiful songs on all subjects, and strictly in harmony with the truth. All who have not taken a share, please send me two dollars for we lack still a little to do the printing. This book will belong to the church; you will own the plates for future use. Let us all unite in making this one of the best books on the market. We need it very much. We want to have the book ready in the next five or six weeks. Respond quickly.

ALMUS ADAMS.



## BAPTISMAL SERVICE.

At the close of the service at North Salem, Sunday evening, October 10, three excellent young people came forward in answer to the gospel call, to obey that form of doctrine once delivered us. Accordingly, they were baptized in the name of Jesus, at the Plymouth Church of God baptistry, on the following morning. So we are glad to introduce Bro. Eimer McChesney and Sisters Ethel McChesney and Dorothy Fetters to the household of faith.

It is gratifying and encouraging to see the young people turning to the Lord in the days of their youth. May their lives be consecrated to righteousness, and may they come off victorious through him who hath loved us is our prayer.

D. E. VanVACTOR.

## THE ONLY HOPE

To the majority of mankind in all times and among all people, death has been a fearful leap into darkness. The river of Death has been the deep and troubled waters of uncertainty and dread, with the farther shore shrouded in deepest gloom. The travelers of earth who have journeyed down to its shadowy bank that skirts the plane of physical life, with rare exceptions, have vainly peered out into the darkness, across its black surface, to catch one assuring glint of light from the farther shore. Their sense of vision has been lost in the blackness or darkness, and they have responded to the signal of the dread Ferryman, with no ray of hope to guide them. Now and then, however, there has been one whose vision has been clear, and to whom the other shore of life has been distinctly visible. These few have been able to penetrate the darkness or physical obscurity and behold, with perfect vision the spiritual world, shining clear and strong beyond the dark troubled waters. What a difference this clearer vision has made to the dying saints of old, to the saints of a troubled world, in all the past ages; to those who have had the hope; to those that have been within the fold! "My sheep hear my voice, and I give unto them eternal life." Blessed Hope! The sullen Ferryman will carry them over. The blackness of darkness will vanish away, and the light of eternal glory will never fade! Are you among the ones that have this hope?

Job, the perfect and upright man of God, must have caught the glint of this piercing light from over the shadowy, sullen, and gloomy river, when he asked the question, "If a man die, shall he live again?" For he immediately says: "All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee; thou wilt have a desire to the work of thine hands" (Job 14:14). Jesus has said: "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth." The darkness will be penetrated, and the gloom will be driven away, not by the acts of man, but by the gift of our God. This gift of God is eternal life.

God has a plan of evolution, and this plan will be carried out. Let us compare God's plan with some of the plans that the inventive geniuses of modern times set forth. Their claims are that life is continuous, that there is no cessation of life

(the old serpent doctrine). That there is no death for man, that he is composed of two bodies; one a natural body, and the other a spiritual body. Both these bodies they claim, are material. Of course they must be material, to be here or there, or have weight, size or color. But the spiritual body is much finer than the natural body; it is so fine that it permeates the natural body, and has the same organs that the natural body has, and does not die when the natural body does. They tell us that this is a scientific truth. I wonder how they can demonstrate this to be a scientific truth? They also claim that this spiritual body can see other spiritual bodies and communicate with them; they think this explains spiritual phenomena. They also tell that the individual intelligence (the soul), uses these two bodies, and controls them. They do not seem to be inclined however, to tell us what the soul is composed of, or how fine the material is. But they do tell us that the soul is the man proper, and the responsible part of man. Such ideas are vague and speculative, and are not founded upon facts. Such theories are not susceptible of a scientific demonstration. They are directly opposed to the plain teachings of the Bible, the most scientific of all books. Science and the Bible are in perfect harmony upon this most momentous question.

Without going into a minute detailed scientific argument upon this question, I wish to say that science does teach us that death means a disintegration of the organism of man. In this disintegrated state the man can not evolve thought. Man has no independent, intelligent Ego or being. God created man out of the dust, and quickened him by the breath of life. The quickening was brought about by a principle that that gave vivification, animation, and energy, to the organism. It was not an intelligent Ego superadded to the organism. The breath of life was added; the lungs became inflated, and imbibed oxygen, heat and electricity, thus giving proper heat to produce animation. Adam, before he lived, had a complete organism: eyes that did not see, ears that did not hear, a mouth that did not speak, a brain that did not think. He was not yet complete. God intended him to be a living soul, so the heat was supplied, and Adam lived, or became what God intended him to be; a living soul.

The theory that a spiritual body continues to live after the disintegration of the physical body, is not susceptible of proof. It is not a scientific fact. Science alone cannot solve the problem, but connected with the revealed word of God, the Bible, the saints of God, the earnest students of the faith once delivered to the saints, may be able to catch the gleam of radiant light; a beacon light that comes to them across the murky river. Glorious hope!

Now let us for a few moments turn to that sacred book, the Bible. Solomon in speaking of death says: "For the living know that they shall die; but the dead know not any thing. Also their love, and their hatred, and their envy, is now perished" (Eccl. 9:5, 6). David also says: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Psalms 146:4). True science tells us in unmistakable terms that we cannot think, without a living vivified organism or brain. False science tells us that we

can; and that the dead do think, that life is continuous; and that there is no particular necessity for a resurrection. True science tells us that "A brain cell is not an aperture, a hole, or a vacuum, but is the living tissue units themselves. They are the visible units of vitality in living creatures. They are the anatomical and physiological visible units of life stuff. A cell is not a wall inclosed space; but the living things themselves. A cell is the smallest unit of life stuff, called protoplasm. It is regarded as the ultimate basis of physical life, from which all living organisms are formed and developed. True of vegetable as well as animal substance."

Such is the language of one of our most able scientists, and no doubt he tells the truth. What then, are the facts? These, namely: the organism is vivified; not a separated substance, or a spiritual body so fine that it permeates the physical body. If we, as personal, intelligent entities can live Adamic life, it is reasonable to believe that we can live the resurrected, eternal life as organisms. Jesus manifested this life, after his resurrection as a physical being, he said: "I am he that was dead, and behold I am alive forevermore, and have the keys of hell and death." Thus true science reveals to us, the possibility of living again, and the Bible, the most scientific of books, tells us the same. Jesus says: "My sheep hear my voice, and I give unto them eternal life: and will raise them up at the last day." Paul the great Apostle tells about the spiritual body, and just when we will get it. He says: "It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. Not two at the same time, or a course one and a fine one. He says again, "Howbeit that was not first which is spiritual, but that which is natural, and afterward that which is spiritual. As we have borne the image of the earthy, so we also bear the image of the heavenly." He says: "We shall not all sleep (death. then. is a sleep: a profound sleep), but we shall all be changed at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible." We put on immortality at the second coming of the Lord and Savior, Jesus the Christ. Our Elder Brother and head of his sacred body shall redeem it from the grave.

This then is our blessed hope, the only hope, to be realized in the age of regeneration or restitution. Then will we sing the song of redemption: "Thou hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests; and we shall reign on the earth." Blessed hope, bear us on thy trembling wings to that sublime future! I am getting old, am near that murky river, and may soon have to answer the signal of the dread Ferryman. But thank God for the blessed hope that is based upon true science; and above all for the revealed word of God, the Bible.

Dear brethren, members of Christs sacred body, it is about time that we look up and lift up our heads, for our redemption is drawing near. I feel like taking the advice of the prophet Isaiah when he says: "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself, as it were, for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants

of the earth for their iniquity." Sure enough darkness covers the earth, and gross darkness covers the minds of the people. Sure enough we have a groaning creation, a cataclysm of blood and death. Armageddon seems near, a time of trouble such as never was since there was a nation, even to that same time. At that time thy people shall be delivered. Let us strive to awake to everlasting life. That is what we are promised. Let us search the scriptures. J. CONAWAY.

#### THE DEVIL: IS HE A PERSONAL BEING?

##### Article 14

This adverse state of mind, to realize its purposes, will adopt even the form of excellence. Such existed in Paul's days; speaking of those who vilified and blasphemed him, Paul says: "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel, for satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their work." The adversary assumes the form of a messenger of light; such is the height of deception that a mind, having an adverse state against another, will have recourse to, to gain its ends. The believer who is striving to daily overcome has this consolation, that the state of mind represented by the adversary shall be conquered, that the selfish nature shall be conquered and brought under the dominion of the "new mind," or brighter nature of the divine nature.

Paul points out that the God of peace shall bruise satan, the adversary, under your feet shortly (Rom. 11:20). In the Roman arena (which probably Paul had in mind), during a gladiatorial exhibition, when one gladiator fell his opponent would place his foot upon his neck; if the populace there assembled signaled that his life should be taken the successful gladiator would thrust his sword through his rival's neck, causing his death. The mind of the spirit, God's mind, will enable our new mind to place the fleshly mind under our fist so that we shall stand forth a conqueror—our adversary, sin, satan, the old serpent, lying dead beneath our feet.

Paul points out to us, those in our very midst, who are masquerading as angels of light. Brethren, have you met any? "Now, I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple" (Rom. 16:17, 18). Isaiah knew these; listen to his arraignment: "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, everyone for his gain from his quarter" (Isa. 56:10, 11).

Read 1 Tim. 3:3-8. Paul tells us the kind of shepherds God is seeking to serve the church, not those who are lovers of "filthy lucre," inquiring first before they "serve" the brethren "How much is there in it?" Titus 1:7-11 points the finger to

this same class, who pose as angels of light. Peter says the true shepherds are those who feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind. Neither as being lords over God's heritage, but being examples to the flock (1 Pet. 5:2, 3).

Paul's commands to Timothy were: "Be thou an example of the believers, in word, in conversation, in charity, in faith, in purity. Give attendance to reading, to exhortation, to doctrine" (1 Tim. 4:12, 13). Paul wished for the elders to be wise unto that which is good, and simple concerning evil." Our minds should be so spiritualized by the mighty power of the truth that evil will find no place there. When the nature of the truth is considered, combined with knowledge of the glorious character of Jesus and the power given by him to his disciples, we can appreciate why Jesus said: "I beheld satan, as lightning, fall from heaven" (Luke 10:18).

The seventy had just returned with joy, saying to him: "Lord, even the demons are subject to us by thy name." Then he said to them: "I saw the adversary falling from heaven like lightning. Behold I have given you authority to tread on serpents and scorpions, and on all that power which is of the enemy, and nothing shall by any means injure you. But rejoice not in this, that the spirits (minds) be subject to you; but rejoice that your names have been enrolled in the heavens."

Now Jesus said that nothing should injure them. History and tradition tell us that they all suffered violent deaths, that the followers of Jesus have been cruelly persecuted in all ages. But when we realize that the teachings of Jesus, believed and accepted and practiced in the daily lives of his disciples, developed in them this new mind, begotten by "the word of truth," satan, the carnal mind, the mind of the flesh, became dethroned and cast down instantaneously like the lightning flash. This is conversion, a change of mind. We become instantly converted. The moment the word of truth takes hold upon our minds a life germ, the embryo of a spiritual mind, begins in us. Our names are recorded in heaven in God's book of life. For life has begun; we have become a new creature. "For if anyone be in Christ he is a new creature: the old things have passed away; behold, they have become new" (2 Cor. 5:17). "For neither is circumcision anything, nor uncircumcision, but a new creature" (Gal. 6:15). Having willed it, he begot us by the word of truth in order that we might be a first fruit of his creatures (James 1:18). If you say this was a personal devil, the satan believed in by "orthodoxy," you must admit that he got back into heaven again so as to fight with Michael and his angels, as recorded in Revelations, seen in vision by John.

Beloved, when you grasp this fact of revealed truth that by the introduction of truth into the mind satan is driven out, selfishness seeks no longer to control the higher faculties of the mind, and man stands forth clothed in his right mind, the mind of God. Paul understood well the nature of this deliverance, for he was told it by Jesus himself. Overpowered by the vision which he saw on the road to Damascus, and hearing a voice call, he said: "Who art thou, Lord?" And he said,

"I am Jesus whom thou persecutest. But rise and stand upon thy feet; for I have appeared unto thee for this purpose to make thee a minister and a witness both of these things which thou hast seen and of those things in the which I will appear unto thee, delivering thee from the people and from the Gentiles unto whom now I send thee, to open their eyes and to turn them from darkness to light, and from the power of satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me" (Acts 26:15-18).

GEORGE B. ALLDRIDGE.

REPORT FOR SEPTEMBER

Expense

Omaha to Cleveland, O., and return.....	\$ 37.32
Meals and berth .....	3.00
Omaha to St. Paul .....	3.02
St. Paul to Palmer .....	.22
Palmer to Omaha .....	2.98
Omaha to Blair and return .....	.90
	\$47.44

Money Received

Cleveland, August 28.....	\$60.00
St. Paul, September 10.....	15.00
Palmer, September 14.....	3.25
Omaha, September 20.....	5.64
	Total.....\$83.89
Salary .....	\$70.00
Expense .....	47.44

Total order .....	\$117.44
To be applied.....	\$ 83.89

Sermons

Cleveland, August 26-29.....	4
South Bend, Ind., August 30.....	1
Gifford, Ia., September 2.....	1
St. Paul, September 9.....	1
Palmer, September 10-12.....	4
Omaha, September 19.....	2
Blair, September 23.....	1
Kennard, September 24.....	1
Omaha, September 26.....	2
Blair, September 30.....	1

Total.....	18
Baptisms, 4.	

Remarks

After conference we accompanied Bro. Huggins to Cleveland, where we enjoyed a few days with the Ohio brethren in Conference. It was surely a delightful time to meet once more with those earnest contenders for the faith. We are living in the last days, when some are departing from the faith; how necessary for the rest to contend all the more earnestly for it! After leaving Cleveland we stopped off for one day in South Bend, Ind., and visited at the hospitable home of Bro. and Sister R. C. Railsbach. In the evening they called in a few of the believers, and we talked to them on the signs of the times. We bid this faithful brother and sister good bye and arrived in Chicago in time to view the spot where the Eastland toppled over and took nearly one thousand pleasure seekers to

their doom. We could only pray, "Thy kingdom come." How sadly it is needed.

At 10:30 we boarded a flyer on the Northwestern, and at 6:30 that evening stepped off at Gifford, Ia., our old home. The depot is located on the old farm of my grandfather, and looks as familiar as when I was a child. Here we met our aged father living within one mile of where he landed fifty years ago last April. Found him in pretty good health. He hustled around and got a church full of people for me to preach the truth to in the evening, which did him and the large crowd very much good. Being pressed for time we left the next day, accompanied by our mother-in-law, for Omaha, where we arrived in the evening.

We found all well, said "How do you do" and "Good bye," and boarded the train again for St. Paul, Neb., where we performed a marriage ceremony and spoke in the evening to quite a number who gathered into Sister Brown's. The few left here are faithful brethren, and we pray the Father in heaven to keep them from "the hour of temptation."

We then returned to Omaha and hurried to have a good turn-out and good meetings. Here is another live church, and Sister Alta King is certainly giving them some fine lessons along advanced lines, but nothing speculative, just meat.

We then returned to Omaha and hurried to Blair to help Sister Jenkins prepare the copy of the new song book for the printer. In the evening quite a good sized crowd gathered at the Saints' Church, where we gave them a talk on a live subject. The next evening Bro. Appleby came over in his car and took me to Kennard, where we gave a discourse to quite a number who gathered in on short notice on the things we should think about. Billy Sunday is now in Omaha, and I had to hurry back here to meet with the brethren and part of Sunday's choir who wanted to hear me. A young Catholic lady took my remarks in short hand. Quite a number wanted it. Now they are calling for another meeting, and one of his trail hitters wants to meet with us and have us tell him the truth with a view of being baptized. A few refused to be led by slang and novelty, and want the truth. We do hope and pray we may be able to reach some of these misguided people. The Lord's will will be done in the matter.

ALMUS ADAMS.

### FEET WASHING

It is argued that "feet washing is an ordinance" (The Doctrine of The Brethren Defined, p 213). The "first argument" in defense of this proposition is that "it is commanded by our Lord Jesus Christ in the thirteenth chapter of John." But we have carefully read John 13, and note the word "commandment" in verse 34, but the word appears nowhere else in the chapter. It has no reference—as all admit—to feet washing. The words "command" "commanded," etc., do not appear in John 13 at all.

The best they can offer is the word "ought," and that is coured to another statement. "If I then, your Lord and Master, have washed your feet. Ye" etc. Question: Has Christ ever washed your feet? If not, how can this verse apply to you?

But the word "example" is urged (John 13:15).

The Greek word is defined by Dr. Robinson as, "A pattern set before any one under his eyes, as for imitation or warning, John 13:15; Jas. 5:10; Heb. 4:11; 2 Pet. 2:6." In Heb. 4:11 it has the force of a warning. Job's affliction does not command us to have boils, no! He is simply an example of patience. So the one in John 13:15 is simply an example of humility. That it has such a force is evidenced by the statement of Christ to Peter, "What I do thou knowest not now; but thou shalt understand [R. V.] hereafter" (John 13:7). Did not Peter know that Christ was washing feet? Yes. But the lesson of humility he did not know.

It is assumed that the feet-washing was the same evening that the Lord's supper was instituted. But nothing could be farther from the truth. The "supper" (John 13:2) in the record before us took place at least "two days" before Christ was slain. Said Jesus: "After two days is the feast of the passover \* \* \* Jesus was in Bethany, in the house of Simon, the leper" (Matt. 26: 1-11). "After two days was the feast of the passover \* \* \* And being in Bethany in the house of Simon the leper, as he sat at meat" (Mark 14:1-3).

It was at a private supper—"sat at meat"—in Simon's house, when Judas sold Christ. The first part of John 13 deals with Judas as the betrayer. The feet-washing took place at Simon's house. But the passover follows that, "after two days," and the Lord's communion was instituted the evening before the passover. Nothing is more certain than that the supper at Simon's house was at least "two days" before the regular passover, and it is equally certain that at that very supper they washed feet. It is not therefore an ordinance.—Messiah's Advocate.

### THE IDLE MAN AND THE BUSY ONE

To do increases the capacity of doing; and it is far less difficult for a man who is in a habitual course of exertion to exert himself a little more for an extra purpose than for the man who does little or nothing to put himself into motion for the same end. This is owing to a principle of our moral nature, which is called the vis inertiae—literally, the strength of inactivity. To set a common child's hoop rolling requires a smarter stroke at starting than to keep it in motion afterwards. There is a reluctance in all things to be set moving; but when that is over everything proceeds smoothly enough. Just so it is with the idle man. In losing the habit he loses the power of doing; but a man who is busy about some regular employment for a proper length of time every day can very easily do something else during the remaining hours; indeed the recreation of the weary man is apt to be busier than the perpetual leisure of the idle.

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# The Restitution

Oregon Bible College  
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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 (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. 1:3-13); 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 67.

AKRON, O., NOVEMBER 2, 1915

NUMBER 18

## IF WE KNEW

An Old Poem Revised

If we knew the cares and crosses  
Crowding 'round our neighbor's way,  
If we knew the little lasses  
Sorely grievous day by day,  
Would we then so often chide him  
For the lack of thrift and gain—  
Casting o'er his life a shadow,  
Leaving on his heart a stain?

If we knew the silent story  
Quivering through the heart of pain,  
Would our womanhood dare doom them  
Back to haunts of guilt again?  
Life hath many a tangled crossing,  
Joy hath many a break of woe,  
And the cheeks tear-washed seem whitest—  
This the blessed angels know.

Let us reach into our bosoms  
For the key to other lives,  
And with love to erring nature  
Cherish good that still survives;  
So that when our days are ended  
And we're raised to life again,  
We may say, "Dear Father, judge us  
As we judged our fellow-men."  
E. W. KNAPP.

## PRAYER

O Lord our God, we thank thee that still, as of old, thou hearest thy servants when they spread all their troubles and desires before thee, and still, as of old, thou dost vindicate their faith by the deliverance which thou dost work of them, and the answers which thou dost give to their prayers. And we would come to thee and plead with thee that each of us, according to our different circumstances and necessities, may be able to cast our burden upon the Lord and to get thee upon our side, by humble desire, patient obedience and unflinching confidence. Through Jesus Christ our Lord. Amen.

## "THE KINGDOM OF GOD IS WITHIN YOU"

Luke 17:21

A sermon by Robt. G. Huggins, preached in the Church of God, Cleveland, Ohio, Oct. 30, 1910, and stenographically reported for "The Restitution."

Brethren, Sisters and Friends: The words of our Savior in Luke 17:21 have been misunderstood more than perhaps any other words ever uttered by our Lord. Casual readers and superficial students have built upon them the doctrine that the kingdom of God is a present government; that when Christ's commandments are heard, believed, and obeyed by a sinner, a "spiritual kingdom" of some kind is set up in his heart. "The kingdom of God is within you" is too vague and indefinite a statement to make it specifically locate the king-

dom in the heart. The text taken at its face value does not intimate such an idea. There are other organs "within" us besides the heart; I could just as easily say that the kingdom is in my lungs as in my heart, so far as this text is concerned. In order to elucidate the significance of the passage we ask you to consider that the words

## I. Kingdom and King are Sometimes Used

### Synonymously

They are interchangeably used both in the Bible and in the literature of men. Parkhurst, the lexicographer, after giving the sense of the word kingdom proper, adds that it also signifies "Royalty, royal power, dignity;" words that to all intents and purposes are equivalent to the word king. While the word kingdom, then, stands for a government, it also contains within itself the idea of "royalty, royal power, and dignity," or king. Naturally then, it stands for and represents both a kingdom and a king.

But we have authority in the Bible for regarding these two words as equivalents. In Dan. 7:17 we read, "These great beasts, which are four, are four kings, which shall rise out of the earth." He does not mean that four beasts represent "four kings" in the personal, individual sense; for in the 22nd verse he explains that the fourth beast represents the "fourth kingdom upon earth." King is used in the 17th verse, kingdom in the 22nd, so the two words plainly interchange. Then in Mark 11:9, 10, we have an instance in which the term "kingdom" is used for "king." "Pleaseth it he that cometh in the name of the Lord: blessed is the kingdom of our father David that cometh in the name of the Lord." "He that cometh in the name of the Lord" is equivalent to the "kingdom of our father David that cometh in the name of the Lord." The king (Zech 9:9) is here called "the kingdom."

With this thought our text agrees, "The kingdom of God is within you." The king of Israel was standing before them in the person of Christ. The king, the most conspicuous part of the kingdom, the germ out of which all its other parts are developed, was there present. He represented the kingdom, and in the language of synecdoche, was the kingdom. In the margin you may have noticed that "among" is given as an alternate reading for "within." The Revised Version reads, "In your midst." For these different readings I care nothing. "Within" correctly represents the Greek text, and I am satisfied with it. The main thing is to ascertain the meaning of the word. To do this we have to notice the text where in it occurs critically. Turning to Luke 17:20 we find that Christ was demanded "of the pharisees"—

plural notice—"when the kingdom of God should come." Christ is talking to "pharisees." There was a congregation, crowd or circle of people around him. As he was king of Israel he represented the kingdom of God; and as he was standing in their midst, the kingdom was "within" the crowd, congregation, or audience. "Within" their hearts—never; for who was he addressing? "The pharisees." What kind of people were they? Their character is divinely delineated by our Lord in Matt. 23:25: "Woe unto you scribes, pharisees, hypocrites! for you make clean the outside of the cup \* \* \* but within they are full of extortion and excess." He who knew what was "in man" (John 2:25) here tells us what was "within" those pharisees. He adds in the 27th verse, that "within" they were "full of dead men's bones, and all uncleanness." Friends, if they were "full" of these things; there was not much room "within" them for the kingdom of God! A kingdom of grace, a spiritual kingdom of any sort within those abominable pharisees, is a great absurdity. From the 15th verse it appears farther to their discredit that they "shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in." They were out of the kingdom themselves, and were trying to keep others from entering it. It is clear from this passage that

### II. The Kingdom of God is Something to be Entered

It is not something to enter and possess us, but something we are to go into and possess. "Unless you are born of water and Spirit you cannot enter into the kingdom of God" (John 3:5). "Ye shall see Abraham, Isaac, and Jacob, in the kingdom of God, and ye yourselves thrust out" (Luke 13:28). The saints are to come from the four points of the compass, "north, south, east, and west," and "sit down in the kingdom of God" (verse 30). The kingdom, in Bible language, is always something to be entered—to be "given" to the saints and "possessed" by them (Dan. 7:27, 22). "Flesh and blood cannot inherit the kingdom," says the apostle Paul (1 Cor. 15:5). He proceeds to show them how they as flesh and blood men and women could "inherit" it: a "change" of the living from mortal to immortal nature, and raising the "dead incorruptible," solves this "great mystery." With the dead saints raised incorruptible and the living ones "changed" to immortality "in a moment, in the twinkling of an eye," the King says to them: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (verse 34). The 46th verse says: "These shall go away into everlasting life." It follows from this testimony that "inheriting" the kingdom, and going away into "everlasting life" is the same thing, or at least simultaneous events. No one can enter the kingdom without eternal life. Then

### III. The Kingdom of God is Not Yet Established

Our text reflects this idea when closely read. Christ was "demanded of the pharisees when the kingdom of God should come." It was future when this "demand" was made; it had not yet "come." Mark the future tense: "Neither shall they say, Lo here! or lo there" when it comes; why not? Because when it comes "the kingdom

of God will be within you," right in your midst—there will be no room for doubt or controversy. "For as the lightning that lighteneth out of one part under heaven; so shall also the Son of Man be in his day" (verse 24). When the Son of Man comes in his glory and sits on his throne (Matt. 25:31); when the righteous go away into everlasting life and inherit the kingdom; when the kingdom is ushered in with the publicity of the lightnings flash—there will be no room for deceivers of his secret coming to say it is "here" or "there;" it will be "within" us, in the midst of all—recognized and understood by all. God's will done on earth as in heaven (Matt. 6:10) is sufficient reason of itself that we seek "first the kingdom of God" (verse 33). To such the kingdom is to be given (Luke 12:32). In Luke 19: in the parable of the Nobleman, Christ is represented as going to a "far country." Heaven is here described as a "far country"—not his home. He is only there as a guest, "to receive for himself a kingdom, and return." Notice how the return of Christ and the kingdom are associated in this testimony. It is when the Son of Man comes that he sits on the throne of his glory (Matt. 25:31). Since the world began you never heard of a kingdom without a king. Christ the King (verse 34), must return before the kingdom of God has any Head or can be inaugurated. And when it is set up it will be

### IV. The Restored Kingdom of Israel

When the Israelites were brought out of Egypt they were organized into a "kingdom of priests" (Ex. 19:6). Moses, the Great Lawgiver, was their first king (Deut. 33:5). After him followed the reign of the judges, when, according to Judges 9:16, Abimelech became their second king. Following Abimelech was Saul the disobedient, then David the man after God's own heart, who ruled all the twelve tribes of Israel. The throne or position of David has been promised to Christ in the words of an angel: "The Lord God shall give unto him the throne of his father David" (Lk. 2:33). The throne of David passed into the hands of his son Solomon, but Christ is a "greater than Solomon" (Matt. 12:42). Jerusalem the city of this Great King (Matt. 5:35) where David's throne was located, will yet be occupied by David's Greater Son. To his disciples he once said: "I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink in my kingdom, and sit on twelve thrones, judging the twelve tribes of Israel" (Lk. 22:9). The kingdom here spoken of is to be obtained by "appointment;" and the words of our Master are explicit that the kingdom to be enjoyed by his disciples is the position of rulership in the kingdom of Israel, with judging prerogatives over the twelve tribes. This is the kingdom Christ reached for three and one-half years before his death. He associated with himself in this proclamation his twelve disciples, and a little later seventy others. After his resurrection he spent forty days in further discourse to his chosen on his life time theme before ascending to heaven (Acts 1:2). Though he did not expect to restore the kingdom then to Israel (verse 6), and though he knew the times of the Gentiles must pass before that restoration was possible in the divine arrangements, yet we must



remember for our comfort that while the Old Testament closes with curses, the New opens with blessings. As we read of the sad ending of God's kingdom in Israel let us realize that the blessings of the New Covenant will bring back the kingdom and throne of David in the hands of our Redeemer, and we will be built up in hope and prepared to pray more fervently than ever before, "Thy Kingdom Come" (Matt. 6:10).

**PROVE ALL THINGS, HOLD FAST THAT WHICH IS GOOD**  
**Are You Right?**

**No. 2**

In the preceding paper we especially noticed Paul's argument and some of its consequences regarding what might have been the case had God the Father not raised Christ from the dead. We saw clearly in such event Christ would have remained dead, and that all others in like manner who had since died and were buried would also remain in the same condition. We also saw in prospective that the proof of such a possibility regarding Christ "would astonish many of us, as it confronts us with opinions and beliefs we formerly held to be true, or a fact once established can not be overthrown, but itself overthrows falsehood."

Bearing these thoughts in mind, let us ask ourselves the questions, Is the Trinity true? Is Jesus Christ God?

It is the common belief of all Roman Catholic and Protestant churches that God is three in one and one in three; and for anyone to deny such teaching is looked upon as heresy of the worst kind. I was recently reading the sermon of a very noted theological professor in which he said certain facts in Christianity "were above reason." To my mind no scriptural fact is above reason, and if we will only use the reason with which God has endowed us. I am persuaded we will find that all scriptural truths are based on the very best of reasons, and it is only owing to our want of knowledge that we can not now fully comprehend. I am, moreover, more and more inclined to the belief that many doctrines given out to be scriptural facts are neither scriptural nor are they facts: and this is my firm belief regarding the subject under consideration.

I am well aware that many of my best friends in both "Orthodox" and "Conditionalist" faiths are believers in the doctrine of the Trinity, and I do not write these lines in the spirit of any personal attack upon any of them, though I may perhaps admit that some of my articles have been written in the hope that quiet reading as opposed to argument may yet influence some in whom I have very special interest. I have, however, given the subject a good deal of study, and the more study I give it the more I am impressed by its importance and the responsibility that lies upon me to testify to the truth.

It was my intention to deal with this question from a reasonable standpoint first, and then from a scriptural but these two issues are so blended that it seems well nigh impossible to separate them. For a moment I just wish to call your attention to one of the many marvels of this Bible of ours. Here we have comprehended in one volume 66 books, written by men of greatly varying

capacity, and widely separated from each other in point of time, each being in totally different surroundings and circumstances, without any possible collusion of authorship, yet all agreeing in oneness of mind and expression concerning such vital truths as the one now under consideration. Surely this is a marvel indeed!

In our last paper we came to realize that Christianity could only stand if the resurrection of Christ were an assured fact, for if that were disproved then Christ himself remained dead, and all hope vanished. I have never yet met a Christian who did not acquiesce to that statement, yet I met very few, comparatively speaking, who have realized its full meaning. They admit, as St. Paul did, the possibility that Christ might have remained in the tomb, but they seem to be blind to the fact that if it were necessary for Christ to be raised from the tomb before he could again be alive, it would be equally so for them! They also seem to overlook the fact that if God did not raise Christ from the dead then only one member of the Trinity (according to their belief) would be forever dead—if part, why not the whole? When these serious facts first dawned upon me I was staggered by them, but was unable to get away from their logical force, for I could not help realizing that in whatever direction a fact may lead its legitimate conclusion can only lead to the truth, or else the proof of its being a fact is weakened.

Some facts, being temporary, change, for circumstances and time have effect upon them. There are others which, to all eternity, must by their very nature remain the same, and which God himself recognizes in his dealings with mankind, as recorded in his word. The former class are numerous and will be easily called to mind, as, for instance, the proportions of land and water upon the earth are a present fact, but they will not always be the same. Among the latter class, possibly less numerous but none the less real, are the facts relating to number, the laws regarding which are absolutely immutable. This is a point that any thoughtful person can realize, else the whole universe would be in confusion, as the relative proportion of things could not possibly be understood. For instance, the fact that two and two make four can never admit of dispute. Three can not stand for one, and one can not possibly stand for three. Numerics have a very prominent place in God's word, as a simple reference to the concordance will show, and deeper study will intensify the assertion. Another instance of an immutable fact is the positive law that two objects can not possibly occupy the same space at the same time. These two instances will suffice for our purpose, though we may incidentally note others later.

Now I wish you to especially notice some passages in the Bible declaring the existence of God, and you will readily see how fact, figure and reason agree with the sacred word, and the object I have in view in calling your attention to the statement just made. Deut. 6:4: "Hear, O Israel: the Lord our God is one Lord." Could language possibly be more simple to understand? The children of Israel knew the gods of the heathen were many; but in contrast they were told that Israel's God was one, and only one. This fact is repeated again and again. In many cases it is repeated with emphasis, as for instance in Deut. 4:35-39:

"There is none else beside him;" Isa. 44:6-8: "Beside me there is no god;" Isa. 45:5, 6, 14, 18, 21, 22—six times in this chapter is this fact reiterated.

Brethren, are we not in danger of "making God a liar" if we persist in teaching the Trinity in face of such statements? Scores of passages in God's word make the statement that "God is one," and many hundreds carry the proof of it. Is there any passage anywhere that affirms there are three Gods, who are one God, who in reality is three? We who are believers in conditional immortality make it a strong point that belief must be built on plain statements. God nowhere says the soul is immortal; we therefore do not believe it. So here, God nowhere states the Trinity! Can we believe it, then?

Let any candid, God-fearing Christian quietly study the following passages and say if the doctrine of the Trinity can logically or legitimately be drawn from any one of them—nay, more, do they not categorically deny it? John 17:3: "The only true God, and Jesus Christ;" Mark 12:28-33; 1 Tim. 2:5: "For there is one God, one mediator also between God and man, himself man, Jesus Christ" (R. V.). Some say the Trinity is the progressive revelation of God in the New Testament, but the generally accepted doctrine that Christ is God could hardly be more forcibly denied than it is here. 1 Cor. 8:4, 5, 6, is perhaps even more impressive. See Deut. 32:39; 1 Sam. 2:2; Isa. 46:9; John 5:44, see margin R. V.; Eph. 4:5, 6; Mark 16:19. Here we have a clear instance of the second illustration of an immutable fact (Acts 7:55, 56:2:22; 10:38). Can this text admit of any reasonable explanation from a Trinitarian point of view? (1 Pet. 1:3; Phil 2:9; Jno. 10:30). This last text is frequently used in support of the Trinity, but properly read it demonstrates that two separate and distinct persons exist, no mention being made of a third, which would be necessary were the Trinitarian theory correct, for in that view how could there be "one" without the Holy Spirit? The conjunction "and" completely upsets the idea. If that idea is in the verse the sentence is incomplete. "I and my Father are one." One what? But take the view meant to be conveyed, viz., oneness of mind and purpose, nothing need be added: for Christ had been speaking of the safety of his sheep, and on that point he and his Father were indeed one. If he and his Father were one in the orthodox sense why not say: "No man shall pluck them out of my hand?" (John 17:20-23; 8:16-18; 1 Cor. 1:3; Gal. 1:3; Eph. 1:2). Note the conjunction "and" in these verses. The fact that in many instances God is the giver and Christ is the recipient, both before and after resurrection, disproves equality with God.

Rev. 1:1; Psa. 21:4; 1 Cor. 15:24. How can the Trinitarian doctrine stand in the face of such passages as these, especially verse 28:2 Cor. 13:4. This verse has always seemed to me the strongest possible argument against any belief in the Trinity or the deity of Christ; for here we are told that Christ, since his resurrection, now liveth by the power of God. He even now owes his very existence, to the power of God. Here let me say I believe in the divinity of Christ, but not in his deity. He is "the Son of God," but not God

(Rom. 1:3, 4, 7, 8; 6:10; Acts 3:13; Heb. 8:1; Jno. 3:16; Rom. 13:3; 3:25; Acts 2:24). All these passages and many more are entirely incompatible with idea of the Trinity. The unvarying use of the first personal pronoun is equally so. Every scripture can be brought into reasonable harmony with the oft repeated statement, "The Lord Jehovah is one; beside him there is none else."

But, someone may say, "Do not those passages in Colossians and Hebrews which speak of Christ as the Creator prove him to be God as well as man?" We admit the Authorized Version would certainly give this impression to anyone with these thoughts in mind, but when we find that God had previously declared through Isaiah that he alone was the Creator we must look for an explanation that does not conflict with these statements. Had the translators borne that fact in mind they could have given an equally faithful translation that would be in accord with Isaiah and in harmony with facts and the plain teaching of God's word elsewhere. The Revised Version does much to enlighten us over the difficulty. The sense of the whole passage is that "God \* \* hath spoken unto us by his Son, whom he appointed heir of all things, through whom (or for whom, or on account of whom) also he made (or constituted) the ages"—that is the idea. Everything in the past led up to Christ, pointed to Christ; everything in the future for Christ, until "the Son himself be subject unto him."

It seems to me a silent but forcible testimony against the doctrine that "Jesus Christ is God" that almost, if not quite, all the passages hitherto relied on for its support have unconsciously by the revisers been so altered as to disprove it. Take, for instance, 1 Tim. 3:16: "God was manifested in the flesh," so often quoted. The Revised Version reads: "God was manifested in the flesh." This no one can dispute, any more than they can the fact that I am manifested in my two sons. We might say much more—space forbids. The statements in God's word on this question are so numerous, so plain, so uniform, so didactic and emphatic, they leave no room for any other possible meaning. It seems impossible to mistake the sense conveyed.

I have not touched on other subjects so often included in this question for various reasons:

- (1) Because of the importance of this one.
- (2) Because there is much more to be said on this question of a very important nature.
- (3) Because some of these other subjects differ from this in that they seem to carry a prima facie proof from two points of view, and would require much time and space for full consideration; and,
- (4) On some of them, but not all, the preponderance of evidence seems against the orthodox view, but I do not feel competent, even after years of study, to write concerning them.

It is an evident fact that orthodoxy itself is doubtful regarding much that it teaches. This is clearly shown in the little selection quoted from a Methodist paper for children, and which I sent to show that fact. The selection appears in September 7th issue. This comment unfortunately was omitted by the printer.

R. H. JUDD.

## JESUS A BRANCH

God said through Jeremiah: "Behold the days come, saith the Lord, that I will raise unto David a righteous branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth" (Jer. 23:5). Again: "In those days, and at that time, will I cause the branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land." (Jer. 33:15). Zechariah 3:8 says: "Hear now, O Josuah the high Priest, thou, and thy fellows that sit before thee; for they are men wondered at, for behold, I will bring forth my servant the Branch." Also Zech. 6:12: "Thus speaketh the Lord of hosts, saying, Behold the man whose house is the Branch, and he shall grow up out of his place, and shall build the temple of the Lord; even he shall build the temple of the Lord; and shall bear the glory, and shall sit and rule upon his throne, and the counsel of peace shall be between them both."

About all agree that these passages refer to Christ. The first two refer to him as a branch of David. To be a branch of David no doubt means that he is a descendant of David; that is Christ must have come through the Davidaic line. He was not a branch of David in some figurative sense, but in the most literal sense. The angel explains it in Luke 1:31-33: "And behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end."

This is so plain that it needs no comment. Jesus was a son of David, and because of that he is a legal heir to his throne, and perhaps the only one at the time he lived that could rightfully claim said throne. He being David's true offspring can lay claim to David's throne as long as he lives; and, as he lives forever, he can reign on David's throne just that long.

The Hebrew word translated branch in the foregoing passages is "tsemach," and defined by Young "a sprout." As a sprout always must come from the old stump, so must Jesus as literally descend from David, and all will agree to that fact. Even those who teach that both of his parents were human.

But let us go one step further. Isaiah, using this same word, says: "In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel" (Isa. 4:2). Here is a new phase introduced to the question. Jesus is said to be the branch of the Lord Jehovah. If being a branch of Jehovah is not equal to being a branch of David, why not? The same Hebrew word is used in both instances. Then why do some contend that he only descended from David and leave Jehovah out so far as his descent is concerned. The late Elder G. M. Myers wrote: "There are a number of texts in the new book in which Jesus is called the Son of God. There are a number of texts in the new book in which Jesus of Nazareth is called the son of Joseph. Doubting

neither, but giving equal credence to both of these clauses, it follows, therefore, that Jesus could not possibly have been the son of or begotten seminally by both God and Joseph, in order to a fleshly birth of his mother Mary. This is a self-evident proposition, and one which no sane man on earth can deny." He then concludes: "Therefore it follows beyond a doubt that he was the Son of God by the power of the resurrection from the dead" (Present Truth, for September, 1915).

Suppose we try a parallel case. The patriarch Joseph is called Rachel's son. But in Gen. 37:10 Jacob calls Leah Joseph's mother. As Elder Myers puts it: "Giving credence to both clauses, it follows, therefore, that Jesus could not possibly have been the son by birth of flesh of both Rachel and Leah, hence he must have been Leah's son by the power of a resurrection from the dead." I wonder how Elder Myers would like such reasoning as that. It is just as logical as his and just as scriptural. He says: "Men may ignore his logic, but they never can nor never will overthrow it." If his logic is sound ours concerning Rachel and Leah is. The fact in both cases is just this: The Bible clearly states that Rachel was the mother of Joseph, and Leah was his stepmother; and it as clearly states that Jesus was begotten by the power of God through the holy spirit, and Joseph was his stepfather. And men may invent what they call infallible proof to the contrary, but it will never stand the test of rational investigation. Better believe God and leave our own speculations out.

God was as literally Jesus' father as Rachel was Joseph's mother; and Leah was as literally Joseph's mother as Joseph was Jesus' father. The statements are exactly similar. Jacob says "Thy mother and I," while Mary says "Thy Father and I." The good old Bible is one harmonious whole, and explains itself if we will let it.

J. J. HECKMAN.

## BAD TEMPER

A bad temper is a curse to the possessor, and its influence is most deadly wherever it is found. It is allied to martyrdom to be obliged to live with one of a complaining temper. To hear one eternal round of complaint and murmuring, to have every pleasant thought scared away by this wilful spirit, is a perpetual nettle, destroying your peace, rendering life a burden. Its influence is deadly; and the purest and sweetest atmosphere is contaminated into a deadly miasma wherever this evil genius prevails.

It has been said, that while we ought not to let the bad temper of others influence us, it would be as unreasonable to spread a blister upon the skin, and not expect it to draw, as to think of a family not suffering because of the bad temper of anyone of its inmates. One string out of tune will destroy the music of an instrument otherwise perfect; so if all the members of a church, neighborhood, and family do not cultivate a kind and affectionate disposition; there will be discord and every evil work. Can such as these anticipate fullness of joy at Christ's appearing?—Selected by Bro. Moore.





guns fire except at targets. Continually the demand is for more and better ships. Constantly the demand is met. Throughout the world the burden of war preparations is breaking the backs of nations. The war debt of the world is placed at \$37,000,000,000, and the annual interest charge alone is about \$1,500,000,000. In addition to this something like \$2,500,000,000 is spent annually for the support of armies and battleships. Year by year the burden increases. The world's war debt grows in war or peace. That the end must be bankruptcy seems inevitable. (David Starr Jordan.)

If figures are even approximately correct the nations at war have lost more men than they had when the war began. In less than a year all first line troops are gone, and the war is being waged by practically all the countries with reserves. The supply of munitions and arms probably is on the increase in every one of the warring countries, but in all of them the flower of the army already is gone. Austria has called out her last line of reserves, which includes men up to the age of fifty. The young men and boys who would have ruled the affairs of the nations for the coming generation have been swept away or are in prison camps in the enemy countries. The men of mature years have followed their brothers. Now come those who have passed their best fighting age. (Sacramento Union.)

"For by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many" (Isaiah).—Gleanings gathered by Flora A. Wood.

#### COMMUNICATIONS

Dear Bro. Huggins:

I wish to thank the one who sent me Words of Life. I asked for one copy and received three. I find so much in Words of Life and Glad Tidings (which a friend gave me a year's subscription to), so many good pieces, that I feel more like copying than writing myself. When I feel very lonesome and far away from those of like precious faith, I read my old Restitution. I read especially the editorials and the letters. They are to me like messages from home. A few evenings ago I picked up a Restitution of 1914. The editor said "Let us make 'Communications' a bright spot in our paper this year." Brethren, isolated ones especially, why do we not speak oftener to each other through its columns, exhorting one another as we see the day approaching; encouraging and building one another up in the most holy faith? Truly the prophetic word is being rapidly fulfilled.

Constantinople is trembling to its fall, and then soon, very soon, comes Armageddon. Between these two events (if not before) the command goes forth to the angels: "Gather my saints together unto me; those who have made a covenant with me by sacrifice." Brethren, are we making a sacrifice for our Lord and Master? Are we giving up any of our comforts, pleasures or necessities, if need be, that the work may be hastened, the day of the Lord brought nearer? "Give, and it shall be given unto you," is the promise of One who can not speak falsely. What we receive from the Lord is predicated on what we do for him. May God give us grace to be profitable servants.

Brethren, write to one another. The greater number of the body have no pastor, no teacher. Many are standing entirely alone. Think what it means to be alone! Your sister,

FLORA A. WOOD.

Dear Editor and Brothers and Sisters:

I saw a piece in The Restitution that Sister Fry wrote, an appeal for the support of the paper. Afterward Sister Wood wrote an appeal that all ought to help the paper. Now I am writing a letter to see how many brothers and sisters will give one year's subscription. Give it as a Christmas present. Brothers and sisters should order the subscription by the first of December, so the one you subscribe for can receive the paper by Christmas. I think this will be a good way to help the paper. If anyone knows anyone they would like to have the paper sent to they could send in their name and address; it would help the paper and your friend. Now, dear brothers and sisters, wake up if you want to help some soul before the Lord comes, for we have not long to wait. I will send \$1.50 by the first of December if the Lord wills, if I have to work out to get it.

I am very anxious to have The Restitution continued, for I have been here for over ten years and have never heard the word of God preached since I came. From this you can judge how good The Restitution is to me.

Your sister in the faith,

S. A. HOWARD.

#### A SHORT LECTURE ON PREACHING

Before leaving for Mentone, Mr. Spurgeon, in a racy address, warned his students against indulging in long sermons.

"Very seldom," says Mr. Spurgeon, "do we hear any complaint as to the undue shortness of discourses; the tendency is all the other way. Why do ministers preach long sermons? Is it for their own pleasure, or is it for the pleasure of other people? If it is the latter they certainly are grievously mistaken; and if it is the former, they might practice a little self-denial.

"Sermons ought never to be measured by the yardstick or the clock; but they ought to be measured by this one simple rule, 'have done when you have done.' Don't be particular about how you come to a close, but be a great deal more concerned not to keep on till your discourse dies like a candle which cannot give another flicker. If you multiply words, you will spoil what you have done. Strike while the iron is hot, but do not keep on striking till the iron grows cold; though that is what many do. They hit the nail on the head, and drive it in; and then go hammering till they split the board, and the nail drops out. They preach their people into a good frame of mind, and then preach them out of it."

After enjoining his students not to attempt to say all they know every time they preach, "but to reserve a potato for the next meal," Mr. Spurgeon goes on:

"I would recommend my young brethren, as much as possible, to compress and condense. When you have obtained a quantity of good thoughts, boil them down. Enough is as good as a feast, whether the diet be for the body or for the soul.

It may tend to brevity if we carefully exclude every syllable which ministers to display. If the finery and the fire-works are thrown overboard, there will be more room in the vessel for the valuable freight."—Sel.

### BEREAN COLUMN NATIONAL BEREAN SOCIETY

Edited by Leota B. Hanson, 3401 Magnolia Ave.,  
St. Louis, Mo.

If the literary committees of the various States will send their articles by the middle of each month, and every member will write an article or notify their chairman of their inability, it will assist very much and also give them an opportunity to secure other articles and keep the column full. Please bear in mind that when no reply is sent to the committee's request it is taken for granted an article will be sent.

All free will articles will be appreciated; do not wait for a request.

The isolated Bereans should send their articles direct to the National Berean Society's editor.

Quarterly dues from State societies are due October 20th. All those who have not paid 25c individual dues may send direct to Leland Rose, Sac City, Iowa, Treasurer National Berean Society.

N. B.—The delay in this notice is due to the President, not to the Editor.

Editor's Note to the Bereans: All copy must be received for the "Berean Column" one week before its publication.—R. G. Huggins.

#### General Notice

At the annual meeting of the National Bereans at Argos, Ind., during the month of August, they decided to put an organizer into the field, and elected Elder C. C. Maple to fill that office. Since then he has resigned, and Sister Anna E. Drew, 629 N. Galena Avenue, Dixon, Ill., has been elected to fill the vacancy. Anyone desiring her services will communicate with her.

Mrs. Lydia Railsback, 621 S. Fellows Street, South Bend, Ind., is the chairman of the tract committee. She has already sent out nearly five hundred tracts, and reports the supply nearly exhausted. Will the States which donated money for this work please send it as soon as possible?

Several of the church members have written good tracts and can not get them before the people. We have a live body, ready and willing to work, but we have no tracts. If any of you have any tracts that you care to give to the work, send them to Mrs. Railsback. If any of the Bereans have any of the Lord's money to invest tract work brings large returns.

Reports so far are very encouraging. Let us hear from time to time from all departments. Our Corresponding Secretary, Evelyn K. Harsch, 325 W. Marion Street, South Bend, Ind., will be pleased to answer any questions regarding our work.

A long pull and a strong pull and a pull all together will make the Berean work a mighty factor in the Lord's work.

LEILA E. WHITEHEAD, President.

#### We're Here to Say

Such is the heading of an article in a weekly paper. It continues: "One by one science is cutting the links in the chains that bind the human mind to the rocks of ancient beliefs." Now one of mankind's oldest and most cherished conceptions has been smashed by the pioneers of the new knowledge. The world is not coming to an end—not now, not ever, they say. A German professor says this age-old idea of physical finish for our planet isn't so. The world will roll on, and man will roll on with it forever. The sun isn't cooling off, and the earth isn't going to burn up.

Oh, dear me, how much precious time is wasted speculating over the future of this earth. How people do depend on science and worldly wisdom, and how little they know when all's told: "Can we by searching find out God" (Job 11:7)? "No man can find out the work that God maketh from the beginning to the end" (Eccl. 3:11). Only as God has revealed things to us do we know; only as we search his word can we find out." God has not created the earth in vain; he made it to be inhabited" (Isa. 45:18). "The earth is God's footstool" (Is. 66:1), and he will make the place of his feet glorious (Is. 60:13). If people were only more willing to go to the source of all knowledge for their information they would not have to change their theories so often or waste so much precious time. May we always search the scriptures and believe them.

Your sister in the faith,

LILLIE H. WILLIS.

#### OBITUARY

##### Anthony O. Busch

Age 69 years. Bro. Busch was born in Philadelphia, and his father also before him. His relatives were followers of Mr. Miller in the '43 and '44 movement. Bro. Busch and wife, with a number of others, were immersed by the Adventists in the Delaware River as far back as 1872.

He was a close student of the Bible, and soon embraced the age to come and other doctrines, and joined the church in Philadelphia, later called the Church of God, C. C. Ramsay pastor. From the time he became an Adventist he lived the life of a consistent Christian, spreading the truth as he had opportunity, suffering much for the views he so strongly held. He was a good teacher and a good talker; he spoke with authority and wisdom.

A large concourse gathered to look upon him for the last time, and all remembered his blameless life and goodness of life. A resurrection sermon was preached by Bro. Work, of Philadelphia, and many who were there heard these precious truths for the first time. The last two years of his life were days of great suffering. He rests now free from all pain.

We buried him in the morning, believing that when the morning should dawn, and the trumpet should sound, and the dead in Christ should rise first, that he would be among them.

Bless God for these precious promises.

He leaves only his wife to mourn his absence.

A FRIEND.

## THE FUTURE AGE

The Age to Come—what is it? It is a time of peace and plentifulness; of truth and righteousness. A period of time during which the divine government will be established on the earth. The restitution of all things lost with the expulsion of Adam from the garden of Eden.

The garden of the Lord will again bloom in beauty, and the Paradise of God will once more gladden the hearts of mortals with feelings of delight. The tree and river of life will be there, not guarded by a flaming sword as in the days of Adam, but free and accessible to all who keep the commandments of God.

But the first and greatest of all blessings in that age will be, a good and stable government. The world needs to be governed, and well governed. A good government makes men free and happy. A bad one reduces them to slavery, poverty and misery.

The history of the past is but little more than a record of man's efforts to govern the world. Along the coast of time monarchies, kingdoms and republics are stranded like so many vessels upon the ocean's beach. And their mouldering ruins but too plainly show how futile and inadequate are the efforts of man to rule the world.

For upwards of 4000 years man has been experimenting with governments. He has tried every conceivable plan, by which he might establish an organization stable and lasting. Still, notwithstanding man's repeated efforts and long experimenting, a good government is as much a necessity today, as it was ere man conceived the idea of extending his rule beyond the limits of his own household. Nay, man's repeated efforts and failures to govern, has tended to make the masses boisterous, turbulent and ungovernable. The world is no longer quiet and submissive, contented and peaceable. In order to sustain the governments of the 20th century, the poor and laboring classes are robbed of their earnings, impoverished and reduced to the extremes of poverty. The support of vast armies and navies, the carrying on of great wars, taxes the resources of the nations to their utmost extent. Take into consideration the enormous military expenses of the nations, and the vast amount of property destroyed, and the great extent of country devastated by the flames of war, and it is no surprise to see millions, as in Europe clothed in the rags of poverty and wretchedness. The exalted few are sustained by oppressing the mighty many.

But in the Age to Come, "the celebrated good time coming," this state of things will not exist. In that age the kingdom of men will give place to the kingdom of God. The base and unrelenting despots that now rule the world (or rather misrule it), will be dethroned, and their place occupied by those who will have been previously qualified to rule in righteousness, and to execute justice and judgment in the earth.

The Age to Come, then, is that period of time when the divine government shall extend over the whole earth, and all nations, peoples, and tongues, shall yield obedience to the divine law. This glorious era was preached to Abraham in the words, "In thee shall all the families of the earth be blessed." And at a later date to Jew and Gen-

tile, when Jesus and his Apostles proclaimed the approach of the kingdom of God.

To preach the gospel therefore, is to proclaim the kingdom of God, the Age to Come, or as Paul termed it while preaching to the Athenians, "A day (or a period of time) in which God will judge or rule the world by that man Jesus Christ, whom he hath ordained, whereof he hath given assurance unto all men in that he hath raised him from the dead" (Acts 17).

The Lord Jesus ruling in "Mount Zion and in Jerusalem," will have organized and planted his kingdom in the center of the globe; the midst of the nations, and will, as David predicted, "rule in the midst of his enemies." The kingdom having been established in the "Holy Land," its glory and power emanating therefrom will enlighten and govern the whole earth, and be a blessing to all nations.

The Lord Jesus returning from heaven will not, as many imagine, destroy the nations and burn up the globe. He does not come to curse, but to bless the nations; not to burn and destroy the earth, but to restore and purify it, and make it beautiful and glorious to behold. How any honest man, reading his Bible, can oppose the doctrine of the "Age to Come," I cannot conceive. Persons who declaim against the Future Age, should pause and enquire what manner of spirit they are of, and from whence they received contrary sentiments, such as are evidently erroneous when compared with scriptural teaching.

The blessings of the Future Age cannot be realized, as many think and teach, through human instrumentalities. Churchism, Spiritualism and Republicanism, can never save the world. They may reconstruct society, and revolutionize the nations a thousand times, but they never can deliver themselves from the miry pit of corruption and wickedness into which they have unhappily fallen.

It is not possible for mortal man, or any number of mortals, to establish a good and permanent government on the earth. I say it is not possible, for the following reasons:

1. Man has not the wisdom.
2. He has not the goodness. And
3. He has not the power.

If man had the wisdom to devise a government, he has not the goodness to make it good. And if he possessed both the wisdom and goodness, he would still be deficient in power, and therefore could not execute what he might deem wise and good. This being the true condition of things, what hope is there for the world, if left dependent upon its own resources!

The history of the past, and the condition of the present, should be sufficient to satisfy every enlightened and thinking mind, that it is not possible for mortal man to deliver the world from its present thralldom. Man can no more redeem himself from sin, disease and death, than the leopard can change his spots, or the stream rise higher than its fountain. This great work, too great for mortals, is reserved for immortals, the time of its accomplishment the Age to Come, and its result, the deliverance of the human family from sin and death.

The Lord Jesus, accompanied by his brethren, the saints, will be the world's great deliverers.

Having been tried and tested, and found faithful and true, the saints will be made incorruptible and immortal, having gained the victory over sin and death. To those who overcome the Lord says, "will I give power over the nations." Who would or could be better qualified to have power over the nations than the saints? Having overcome sin by obedience to the law of faith, and having attained unto a perfection of character through a course of trial, the saints are fully prepared to be made kings and priests over the nations, and to execute justice and judgment on the earth. The Lord Jesus and his associates, unlike kings and priests of this age, will have the wisdom, goodness and power, to rule the world in righteousness.

Behold, then, the Lord and his saints reigning in Mount Zion and Jerusalem, and extending their glory, power and dominion over the whole earth for 1000 years. Slavery will then be done away. Despotism will be no more. War and carnage shall cease. The veil of ignorance and superstition now spread over the face of all nations, will be taken away, and the thick cloud of mortal darkness which now o'er hangs the earth will vanish like the vapor of the morning, while the sunlight of truth and righteousness will fill the whole earth with the glory of God. All the prophets have eloquently foretold these things: "Declaring the end from the beginning, and from ancient times the things that are not yet done, saying: My counsel shall stand and I will do all my pleasure; for thus saith the Lord that created the heavens, God himself that formed the earth and made it; he hath established it: he created it not in vain, he formed it to be inhabited. I am the Lord and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, and every tongue shall confess. Then the moon shall be confounded and the sun ashamed, when the Lord of hosts shall reign in Mount Zion and in Jerusalem, and before his ancients gloriously. And in this mountain (Zion) shall the Lord of hosts make unto all people a feast of fat things \* \* \* and he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory and the Lord God will wipe away tears from off all faces. And it shall be said in that day. Lo, this is our God, we have waited for him, and he will save us."

The above is the language of Isaiah portraying the glory and blessedness of Messiah's reign over the nations. Glorious day! May we soon behold the brightness of its splendor, and rejoice in the salvation of God. Indeed, the night is far spent, and the morning cometh! The Age to Come is rapidly approaching, and soon we shall behold the sublime wonders of that great day. It is only a question of time, the prize is sure to all those who are sanctified by the Word through obedience.—Geo. Moyer in Bible Expositor.

### THE LESSONS OF THE CROSS

As we look by faith upon the cross of Jesus every expression of his tortured countenance, every groan wrung from him by the awful agony of the crucifixion, seems to say, It is for us. This pain is borne that our sins may be blotted out, that

we may be forgiven. Jesus submitted to all this pain and shame because he loved us with an everlasting love and could not rest till he had brought our wandering souls to God.

In this way does the cross of Christ plead with us the moment we believe Jesus died for us. The thoughts of his infinite love, in suffering for sinners, should touch our hearts, when reason and all else fail to convince. Then we offer up in all humility the prayers of a repentant heart. When we think of the shame that was poured upon the Son of the Highest and his soul crowned with eternal glory we feel that God will not refuse to hear. This lowly Jesus gives himself up to a death on the cross, and prays for those who nailed him there, suffers everything without a word of protest. It is only when we come near the cross of Jesus that we realize the great tenderness and love manifested toward us, all the shame and pain our Savior had to bear for our sakes. It all shows us the divine love of our heavenly Father in giving his beloved Son as a sacrifice for our sins. When we see and realize all this the blessed kingdom, which looked so improbable and terrible to us in our sins and unbelief, becomes beautiful and wonderful, and a thing to be desired, and we are drawn near to him of whom in our sinful and worldly life we were so much afraid. To be able to see God in this light we must get near the cross. If we believe that Christ died for us we can ask no greater pledge of our Father's love; we can trust all to such generous love.

We often hear it asked, How much is a man worth? In the glory of the cross we can learn the price at which God places the value of man, even the lowest and most friendless man in the world. When we have measured the height and depth and length and breadth of the love of Jesus, when we have estimated the glory and gladness that will be reaped upon the world by the redeeming work of Christ in the next age; when we have seen the joy which the Lord himself feels over the salvation of the lost ones, then we can tell how much the poorest man on earth is worth. The cross was considered the instrument of the utmost shame, and to be crucified was the greatest torture that could be inflicted. Christ endured both that we might be saved. Yet we see on every side people so indifferent to the loss of eternal life! He suffered for us: should we think our poor selves too much to give to him? Without the cross there is no hope for sinners on earth, no hope in the judgment when Christ comes; nothing for the poor unsaved soul but fear and darkness. The cross alone can give us hope and joy and life everlasting.

JENNIE McNEE.

### 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.

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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 conadjutors 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 (Isa. 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 13:1), 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 67.

KRDN, O., NOVEMBER 11, 1915

NUMBER 49

## "PREACHING THE TRUTH"

A Narrative Reciting the Experiences of a Believer  
Preaching "The Truth As it is in Jesus."

William Brown  
After the Sermon

At the close of the service, Paul Stephanas arose from his seat with mixed feelings of sadness and vexation. He started toward the door, but had advanced only a few steps when he was accosted by Mrs. Berea, who after shaking hands with him, asked him how he liked the sermon.

"Well," said Paul, "since you ask me, I must say that it was a pitiable exhibition of wrestling the Scriptures."

"Why, Mr. Stephanas, how can you say such a thing? I thought it was splendid and absolutely conclusive."

"But, Mrs. Berea, did you not notice anything wrong with the quotation from John 14?"

"Why, no! We all know that by heart, 'In my father's house are many mansions; I go to prepare a place for you, that where I am there ye may be also.' He has gone to heaven to prepare a place for us so that we can be where he is."

"Mrs. Berea, you astonish me. Will you kindly read the passage from the Bible. Here it is." Whereupon he handed her a Bible opened at the fourteenth chapter of John.

Mrs. Berea confidently taking the book read as follows: "In my Father's house are many mansions; If it were not so I would have told you. I go to prepare a place for you and if I go and prepare a place for you I will come again, and receive the answer, 'That where I am there ye may be also.' 'Why, how strange, I never noticed those words, 'I will come again,' before," said Mrs. Berea.

"Your pastor evidently has not noticed them, either. But now I would like to ask you a question or two. First—When Christ comes again, where will he be?"

"Why, on the earth of course."

"Now, please look at the text again, and tell me why he says he is coming again."

Mrs. Berea looked at the book again and read the answer, "That where I am there ye may be also."

"Then what this passage really teaches is that Christ is going away for awhile and then he is coming again to the earth in order that his disciples may be with him on the earth."

Mrs. Berea looked embarrassed and confused. Paul, not wishing to humiliate her in the presence of those who had gathered around during the con-

versation, closed the discussion with a suggestion that she look the matter up a little further and reminded her of the engagement at her home for Wednesday night when they could talk things over quietly.

After shaking hands with Timothy and a few others who had gathered around, he bid them good-day and left for home.

Mrs. Berea waited until the last of the congregation had left the church and then had a long and earnest talk with Mr. Hamilton after which she left for home fully reassured and confident, and with a strong determination to defend her faith against the encroachment of this new idea, as she called it.

Although the Berea family were lovers of the Bible and read it quite often, their interest had never been so keen or sustained as it was during the time that intervened between Sunday morning and Wednesday evening, when Paul Stephanas was to pay them a visit. On Monday and Tuesday evenings Mrs. Berea, Timothy and Dorcas pored over their Bibles until far into the night, and as a result Wednesday evening found them fully confident and prepared to defend their faith, if called upon to do so.

When Paul Stephanas arrived at the appointed hour he found them seated at the table with open Bibles. In addition to the Berea family there was present a young woman toward whom, in his acts and speech Timothy showed great tenderness. One could not help but see in the attitude and demeanor of these two toward each other, something more than simple friendship. The young woman was introduced as Miss Hamilton, the daughter of the pastor of the village church. After the usual exchange of greetings and when all were seated around the table, Mrs. Berea opened the conversation.

"I was somewhat non-plussed," she said, addressing Mr. Stephanas, "when you called my attention on Sunday morning to the fact that we were in the habit of misquoting the passage in John 14:2, 3, but after mature consideration I do not feel so bad about it, because I find that the leading thought in the passage is not, in my judgment, affected by the omission of the words 'and if I go and prepare a place for you I will come again and receive you unto myself.' The leading thought in the passage is found in the words, 'In my Father's house are many mansions. I go to prepare a place for you.' The Master was about to leave his disciples and by way of comforting them he tells them he is going to prepare a place for them in his Father's house; now when he says 'I will come again and receive you unto myself,' he

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must mean by that, that he will come at death and call them to himself; for why would he go to heaven to his Father's house to prepare a place for them if they were never to go there to occupy the place after it was prepared? I don't see how you can escape this conclusion."

"I have no doubt, Mrs. Berea, that this seems quite conclusive to you; at one time in my life I believed it just as firmly as you do, but since I have come to know the truth of the matter I often wonder how I could ever believe it. Have you ever noticed in the preceding chapter, the thirteenth of John at the thirty-third verse, the following words of Christ: 'Little children, yet a little while I am with you, ye shall seek me; and as I said unto the Jews, whither I go ye cannot come; so now I say to you?'"

"Yes, I have noticed that statement of the Master's," answered Mrs. Berea. "But I have also noticed the statement in the fourteenth chapter and the fourth verse, 'And whither I go ye know and the way ye know.' Have you noticed this, Mr. Stephanas?"

"I have," replied Mr. Stephanas.

"Well, then, how do you explain it in harmony with the belief that they were not to go to heaven?" asked Mrs. Berea.

"The passage does not say anything about heaven."

"But that was where he was going," insisted Mrs. Berea.

"Quite true, but he is not speaking of that particular fact in this discourse. He is not speaking of the place to which he is going, but of the great personage to whom he is going. In the twelfth verse he says, 'I go unto my Father.' It is to this he refers when he says, 'Whither I go ye know and the way ye know.' It was just as if he said, 'You know that I am going to the Father, and you know the way by which you can come to the Father, too, but you cannot follow me literally into his presence; but there is a way by which you can come to him by communication. That this is what is meant is shown conclusively by Christ's answer to Thomas. 'Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth and the life, No man cometh unto the Father but by me.' You will readily see that the Master is not speaking here about how they can reach heaven when they die, but rather how they can reach the Father through prayer during their lives. We see this plainly stated in verse thirteen, 'And whatsoever ye shall ask in my name, that will I do that the Father may be glorified in the Son.' This was the great comfort which he left them. Paul refers to it in his epistle to the Ephesians, 2:18, where, speaking of the Jews and Gentiles he says, 'For through him we both have access by one spirit unto the Father.' When Christ said, 'The way ye know,' he meant the way of access unto the Father."

"Well, that may be so," said Mrs. Berea, "but the great fact at the beginning of the chapter stands unaltered. 'In my Father's house are many mansions, I go to prepare a place for you.' Surely you will not deny that the Master here informed his disciples that he was going to prepare a place for them in his Father's house. Now, what else

could that mean for the disciples but that they were to go to heaven to occupy the place prepared for them?"

"But, Mrs. Berea, there is no mention of heaven in the passage."

"No; the word 'heaven' is not mentioned, but it says 'My Father's house.'"

"Is that in heaven?"

"Where else could it be?"

"On earth. It is never spoken of as being in heaven; just look at Micah 4:1-2, where we have this prophecy: 'But it shall come to pass in the last days that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow into it, and many nations shall come and say, Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways and we will walk in his paths; for the Law shall go forth of Zion and the Word of the Lord from Jerusalem.' Here you see is a house of God to be established on the earth at a time called 'the last days.' Now the house of God in which Christ promised to prepare a place for his disciples is not a house of inanimate wood and stone, but a house composed of men and women, Christ himself being the head of the house. This is plainly taught by Peter who was one of those to whom Christ spoke when he said, 'In my Father's house are many mansions,' etc. In 1st Peter 2:3-5, we have the following words: 'If so be ye 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.' Then the Apostle Paul in his letter to the Ephesians speaks of this house of God in which the apostles were promised a place. How beautifully he explains it. He shows the house of God in the process of formation and designates the place of the apostles in it. Listen: 'Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the spirit' (Eph. 2:19-22). You will see from this that the place prepared for the apostles in this house of God is in the foundation, while all the other children like living stones are builded together on this foundation and at last become a habitation of God through the spirit. The work of fitly framing together this building or house of God has been given to Christ; while it is the Father's house it is Christ's as well, because he has been appointed head over it. That is why he is able to prepare a place for us in it. The writer of the Hebrews refers to this in chapter 3:4, 6, as follows: 'For every house is builded by some man, but he that built all things is God \* \* \* But Christ as a Son over his own house, whose house are we if we hold fast the confidence and the rejoicing of the hope firm unto the end.' This is the house of God that is to be established on the mountain of Israel unto which the nations are to flow to be



taught God's ways and learn to walk in his paths, for the law is to go forth from Zion and the word of the Lord from Jerusalem. When Christ returns to the earth, as he assuredly will, he will gather this house together and make it a royal house, for the individuals who will compose it will be members of the household of the King of kings, and Lord of lords. But there, I must stop or you will think I want to do all the talking."

"I have been much interested in your remarks," said Mrs. Berea, "and I must confess it takes some of the force out of our argument on the words of Christ in John 14. But then there are other passages that cannot be disposed of so easily and which prove to my mind conclusively that heaven is the reward of the righteous. For instance there is the statement of Christ in his sermon on the Mount, Matt. 5:11, 12: 'Blessed are ye when men shall revile you and persecute you and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceedingly glad, for great is your reward in heaven; for so persecuted they the prophets which were before you.' Now here is a plain statement which settles the matter conclusively, 'Great is your reward in heaven.' Don't you believe this, Mr. Stephanas?"

"I do, Mrs. Berea; I believe it with all my heart and every other statement in this good old book. But I fear you read into the passage more than it contains. Do you understand this passage to teach that the righteous go to heaven to be rewarded?" asked Mr. Stephanas.

"Undoubtedly I do," Mrs. Berea replied.

"But that is not stated in the passage."

"No, not in so many words, but it is clearly implied: if the reward is in heaven surely they must go there to enjoy it."

"Oh, no; that does not follow. That would be a perfectly reasonable deduction if we had no other information on the subject; but we are not left in doubt upon the subject; we are told plainly that the reward is to be brought to us. In the last book of the Bible, which contains a message from Christ, and in bringing his message to a close, the Master says in the last chapter, Rev. 22:12: 'Behold, I come quickly; and my reward is with me to give every man according as his work shall be.' The Apostle Peter speaks of this reward or inheritance being reserved in heaven for us, and declares it is to be revealed in the last time, and that it is to be brought unto us at the revelation of Jesus Christ; read 1st Peter 1:3, 4, 5, 13. When the Apostle Paul was about to die he did not indulge in rhapsodies about mansions in the skies, but you will remember no doubt that he said, 'there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only but unto all them also that love his appearing' (2d Tim. 4:8). The Apostle Peter gives us a clue to what is meant by 'that day.' In 1 Peter 5:4; he says, 'And when the chief shepherd shall appear ye shall receive a crown of glory that fadeth not away.'"

"You see, Mrs. Berea," said Paul Stephanas, "that the Apostles, Paul and Peter both looked for the appearing of Christ as the time when they would be rewarded. They never expected to go to heaven. They were always looking for Christ to come, and continually exhorted the believer to wait and watch and be ready for the coming of the

Lord. You can read the accounts of all the death records in the Bible and you will not find any reference to their having gone to heaven or to their reward. But we have the statement made in John 3:13 that no man hath ascended up to heaven but the Son of Man that came down from heaven. Then we have the statement in Acts 2:34 that David is not ascended into the heavens. Now you know that David is spoken of as a man after God's own heart; surely then if heaven was appointed by God as the place where the righteous should go at death to receive their reward, David would surely go there and yet here is this statement of the inspired apostle to the effect that he did not go there.

"No, Mrs. Berea, the Bible never speaks of heaven as the reward of the righteous. Can you think of one passage of scripture that states plainly that heaven is the place where the righteous receive their reward?"

"Well, no; not in so many words," replied Mrs. Berea. "There are however some statements which to my mind are difficult to construe in any other way; for instance there is the parable of the rich man and Lazarus; the request of the thief on the cross and Stephen's dying prayer. These passages have always seemed to me to be conclusive proof of the doctrine we believe concerning the reward of the righteous; they seem at least to strongly imply that good men and women go to heaven to receive their reward. It may be, however, that you can explain them away as you appear to have succeeded in doing with all the other passages I have quoted."

#### THE DEVIL: IS HE A PERSONAL BEING? (Concluded)

The last scripture in this series of articles we wish to consider is Jude 9: "Yet Michael the archangel, when contending with the devil, he disputed about the body of Moses; he did not bring against him a railing accusation, but said: 'The Lord rebuke thee.'"

If we rightly understand this, probably our minds will readily comprehend the meaning of all the others. We presume that if I asked ninety-nine Christian people out of every hundred who believe that the devil is a personal being, 'To who does this scripture refer, would reply: "To Deut. 34:5, 6:" "So Moses the servant of the Lord died there in the land of Moab, according to the word of God. And he buried him in a valley in the land of Noab, over against Bethreor; but no man knoweth of his sepulchre unto this day."

I fail to see any record here of a controversy between Michael and the devil. From what source did Jude obtain his information? Our Lord and his apostles were continually quoting from the Law, the Psalms and the Prophets. Hence Jude obtained his information from this source, and none other. Get your Bible, brothers, and turn with me to Zechariah 3:1, 2: "And he shewed me Joshua the high priest standing before the angel of the Lord, and satan standing at his right hand to resist him, and the Lord said unto satan. The Lord rebuke thee, O satan: even the Lord that hath chosen Jerusalem rebuke thee; is not this a brand plucked out of the fire?"

In conversation with a dear brother in the truth recently, our conversation turned to Jude 9. He said: "Brother, I can not understand why

the devil seemed to be so much interested in the 'Body of Moses,' when those who believe their souls are immortal claim that it is souls the devil is seeking—not bodies." The Catholic Church teaches that the souls of the dead are in purgatory, suffering pain and torment; the Protestants that wicked souls are in hell also suffering eternal torment. The Catholics believe for dollars more or less, according to the condition of your pocket-book, the devil's power can be overcome, and the souls under his care released, so they may go to heaven, God has no voice in the matter. It is up to the priest; he determines who shall stay in, and who shall leave purgatory. Brethren, is this not horrible, viz: that God is under an obligation to these sanctimonious gentlemen respecting who shall reside with him, and who should continue their abode with the devil and his angels—This is blasphemy—I thank God with all my heart that I know the truth, and that the truth has made me free. Pardon me for this digression, but I always get angry when I think of these false ministers, posing as the ministers of Christ. God be praised, soon will be heard the mighty cry, "Babylon the great is fallen, is fallen" (Rev. 18:2).

Brethren, if there is a God, the God of our Bibe, who is love, which the Bible clearly sets forth then there cannot be a devil, the devil taught by Christendom. If God can chain this being and hold him tight for one thousand years, why has he, the God of love, who is God and king, long suffering and merciful, permitted this wretch to roam up and down the earth at will, causing all the sorrow and anguish the human race has endured during the past six thousand years? I am surprised that there are not more infidels than there are in the world today.

When you recognize that sin is the great adversary of the human race—the devil—man's selfish and lustful nature, that God intends by changing men's hearts through the power of the truth, to eventually subdue and destroy it from the universe, you can understand and love to study the Bible, which reveals God's plan: and not till this can you read it intelligently. The best exposition of Jude 9 in harmony with Zech 3:15, that I have ever read, makes it so plain.

It should be remembered, in order to understand this passage, that the term "angel" means messenger. Joshua, the high priest, was in office in the reign of Darius, when Zerubbabel was the governor of Judah. Cyrus had given permission to rebuild the temple at Jerusalem, but the hired counsellors had prevented the realization of the purpose till the time of Darius. Artaxerxes, instigated by these adversaries (i. e. satan), having forbidden the continuance of the work, Darius, having come to the throne, and the Jews going on with the work, "At the same time came to them Tatnai, governor on this side the river, and Shethar-Boznai, and their companions, and said thus unto them. Who hath commanded you to build this house, and to make up this wall? Then said we unto them after this manner, What are the names of the men that make this building? But the eye of their God was upon the elders of the Jews, that they could not cause them to cease till the matter came to Darius: and then they returned answer by letter concerning the matter. The copy of the letter that Tatnai, governor on this

side of the river, and Shethar-Boznai, and his companions the Apharsachites, which were on this side, the river, sent unto Darius the king" (Ez. 5:1-6).

Tatnai, the adversary to the building of the temple, who is here termed "the satan," standing at the right hand, to resist Joshua (till then, the temple not being completed, figuratively clothed in filthy garments manifested his adversarial (satanic) state thus: "They sent a letter unto him, wherein was written thus: Unto Darius the king, all peace. Be it known unto the king that we went into the province of Judea, to the house of the great God, which is builded with great stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands. Then asked we those elders, and said unto them thus, who commanded you to build this house and to make up these walls? We asked their names also, to certify thee, that we might write the names of the men that were the chief of them. And thus they returned us answer, saying, We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great King of Israel builded and set up. But after that our fathers had provoked the God of heaven unto wrath, he gave them into the hands of Nebuchadnezzar the king of Babylon, the Chaldean, who destroyed this house and carried the people away into Babylon. But in the first year of Cyrus, the king of Babylon, the same King Cyrus made a decree to build this house of God" (Ez. 5:7-12).

This Tatnai therefore, requests that the records may be searched to ascertain if such decree existed. The decree was found and the permission was granted, notwithstanding Tatnai's opposition, to go on with the Temple, thus realizing "Take away the filthy garments from him (Joshua): so they set a fair mitre on his head, and clothed him with garments."

Zechariah therefore, in his vision, represents an actual event in the history of the Jewish Church, satan being Tatnai, and Joshua the high priest being, at the same time, the functionary fulfilling the duties. Referring to this event Jude remarks, "Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. Yet Michael the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee, but these speak evil of those things which they know not: but what they know naturally, as brute beasts in those things corrupt themselves" (Jude 9).

Here Tatnai is represented as "the devil," because he falsely accused the Jews, and insinuated intentions quite contrary to their real intention to the ruling monarch. The "body of Moses" is merely the Jewish Church; and the disputation regarding that body is the disputation regarding the building of the Temple for the Mosaic system of worship; and thus this passage in Jude, which has been the cause of much perplexity, becomes easily intelligible, referring as it does to the vision of Zechariah: for in that vision we find that, like as in the argument of Jude against the railing accuser, Michael, the chief messenger did not rebuke satan, but said "The Lord rebuke thee:" so it was

in the case of Joshua.

Notice the similarity in the scripture presentation of the body of Moses and the body of Christ: "And were all baptized unto Moses in the cloud and in the sea" (1 Cor. 10:2); "For as many of you as have been baptized into Christ, have put on Christ" (Gal. 3:27); "For the body is not one member, but many. Now ye are the body of Christ, and members in particular" (1 Cor. 12:14, 27); "And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after" (Heb. 3:5); "But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope even unto the end" (Hebrews 3:6). These scriptures make it plain that the "body of Moses" was the Jewish Church, the "body of Christ" his church; and not the personal body of Moses or Christ.

In conclusion, dear brethren, we have found in our study of this question, that the devil is sin, and evil. We believe that our God, the Supreme being, who is holy, intends that evil shall be entirely obliterated from this fair earth. God will bring this about in his own due time, by changing mortals who are obedient to the demands of the Gospel into immortal beings, and all those who will not forsake evil and become obedient to God's law, the law of love, he will utterly destroy.

The scriptures declare that Jesus the Son of God was manifested to destroy the works of the devil, and that there is a time coming when everything that breathes shall praise the Lord. These same scriptures also declare in clarion tones, that there are some who shall become as though they had not been, who shall utterly be destroyed, while they speak of some who shall come forth to a resurrection of life, attaining to the divine nature never again to die, they speak of others who shall come forth to a resurrection of condemnation, who shall perish forever in the second death.

These, then, are the lines revealed in the holy word of God on which creation as in the beginning in the garden of Eden shall again be beautiful, and the devil, evil, with all its accompanying sorrows, shall forever cease. From this viewpoint we gaze back at the past, then turn our eyes to the illimitable future, perceiving that the very permission of evil is part of God's great plan of the ages (Eph. 1:10, 11), resulting in the establishment of good on a basis in keeping with divine righteousness and human volitions. Wherefore my beloved brethren, comfort ye one another with these words. Even so come, Lord Jesus; come quickly, is my prayer.

GEORGE B. ALLDRIDGE.

#### WHEN CONSTANTINOPLE FALLS

Every one who is intelligently watching this world-wide conflict knows that when Constantinople falls the whole character of the war will be altered. British blood is not being shed, and British money is not being spent, merely to open up a commercial water route between the Mediterranean and the Black Sea. Much greater issues are involved. These will be seen before long, but they are too many and too great to be fully dealt with in our monthly notes. We simply deal with a thought, a very serious one, to some of our readers.

It will, without a doubt, be in their minds. They are watching with keen interest the struggle

between the allies and the ruthless power that has brought this terrible calamity upon the world. They have no doubt as to its issue. When Turkey was dragged into the vortex, their interest was intensified. They have a special interest in the prospect of the fall of the Turkish Capital. Its fall, among many other things is bound to affect Palestine and the Jewish people. They have been watching the evidence of Ottoman dissolution and the concurrent regeneration of Palestine. When Constantinople falls, into whose hands will Palestine pass? Will Britain extend a protectorate over it, and under her will the Jewish people—"tribes of the wandering foot and weary breast"—find a haven of rest? Why should the people for whom and to whom we now specially write, be so intensely interested in the Jews and Palestine? For various reasons. One is that the God of Abraham has a purpose with the Jewish people and their land. Another—of the deepest personal concern to them—is that they believe in some stage of the great events now unfolding the long promised Messiah of the Jewish people will be manifested. Need we say who he is? Many students of the prophetic writings have taken the drying up of "the great river, the Euphrates" as symbolical of the dissolution of the Turkish Empire (Rev. 15:12-16). The pages of Glad Tidings for many years have recorded our watchings of the drying up process. Under the outpouring of the sixth vial of Rev. 16, there are further and terrible events to be accomplished besides the removal of Turkish domination, with all its misrule. But there is one momentous event which the spirit foretells will take place. It is signified in the warning: "Behold I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame." Thus in view of the great events now happening in the near East, those who have been interpreting this symbolism in the way we have indicated are on the qui vive for the fall of Constantinople. Its fall is of infinitely more than political significance to them.

When it falls, will "the great river, the Euphrates," be dry? And will they be justified in expecting the manifestation of him for whom they wait? By the prospect of the imminence of the fall of Constantinople, the Editor has recalled to him what he said when asked to undertake the work of Glad Tidings, eighteen years ago—"I will edit it until the Turkish Empire goes down."—Selected by Flora Wood.

There is no place in the wide world like home. It is the dwelling-place of our heart's treasure, and the first duty of our lives we owe to it and its inmates. To make it pleasant should be the aim of every man.

Courtesy is due to others. It is helpful to others. Treat even a base man with respect, and he will make at least one desperate effort to be respectable. Courtesy is an appeal to the nobler and better nature of others to which that nature responds. It is due to ourselves. It is the crowning grace of culture, the stamp of perfection upon character, the badge of the perfect gentleman, the fragrance of the flower of womanhood when full blown.

# THE RESTITUTION

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## EDITORIAL

Sunday evening, October 24th, after a discourse on "The Mediation of Christ, and Man's Reconciliation to God," Miss Hazel Hettinger, formerly Methodist, obeyed the gospel by being inducted into our Mediator's name by baptism. Our sister's obedience answers the prayers of many of our brethren and sisters, who have had her in their hearts; and have watched her begettal, growth, and birth into the truth with prayerful and solicitous interest. The sermon given on the occasion of her baptism was stenographically reported; and will be published in due time.

Brother A. B. Wince writes: "I have often proposed writing for The Restitution, but my sight is impaired by cataracts so much that I can hardly guide my pen. This is why I have not written before. You may give enclosed article room if you can read it." Sorry to hear of any brother's affliction, but whether we can read his articles or not, we thank him for his effort to help in the work of the truth. Ability to do much or little depends; the main thing is to have our hearts in the right place.

Brother Haupt sends a marked copy of the Daily Signal, of Crowley, La., which reports in part a sermon preached there by W. A. Zeigler, a Presbyterian minister. As it is unusual for a Presbyterian preached to say anything in harmony with the truth, and more unusual still for one to know and preach anything about prophecy, we make room for following extract from Mr. Zeigler's sermon:

"To Daniel of old was given a spiritual insight into the things to come, even unto the latter days. The vision of Nebuchadnezzar in the second chapter, given to Daniel to reproduce and expound, and the dream of the prophet himself upon the same line of future history in the seventh chapter, were used as the basis of the line of thought followed. Reference was also made to the corroborative testimony in the book of Revelations, mostly from the eighteenth to the twentieth chapters.

"The first great world-power was the Babylonian monarchy. This was followed by that of the Medes and Persians, which overcame the former. The third was Grecia, the ancient Greece, which under Alexander the Great conquered the whole known world. This was followed by the most powerful of all, the Roman. Rome was the iron power, divided later into the western and eastern sections, each to show itself in the end in five divisions, ten in all, the ten toes of iron and clay; the ten horns, the ten wings.

"In the days of these divisions the great Prince of the house of David should come with his hosts. This would be the second coming of the Messiah. He would then overcome all the nations, the resurrected bride, the true church, being with him in his work. During the thousand years to follow his coming, commonly known as the millennium, satan is to be bound and the gospel light to grow until the resurrection at the end of the thousand years. Judgment then will usher in the age of the ages for the whole world."

## COMMUNICATIONS

A few words to the brothers and sisters. We see in The Restitution of October 19th that the Isolated Society has a notice in to the effect that it is now ready to receive contributions. At this good news we are very much pleased, as we think it is for a good purpose. We sent money when the call was first published, and we were just thinking of sending some more, when we received a letter which came on the 28th of Aug. last, with a check on the Enid, Oklahoma, bank and a few lines saying it seems as though the organization could not decide how this money should be used. Now as some noble workers have again made the call for help to support the Isolated Society, we will send in our money again. We hope if there are any others who had their money returned to them, as we did, that they will send it back. We now hope the good work will get a good start and go on and carry the gospel message to many, and cheer and strengthen the isolated ones. We hope all that can will join and contribute to the isolated fund. We think it one of the best moves the brethren have ever made. We must support it, or it will fail. The times indicate the time is short in which we can work. Let us do all we can to help spread the good news of our soon-coming Lord, that we may be found ready



to meet him at his coming. Love and best wishes to all.

MR. AND MRS. W. H. EIDEMILLER.

#### REPORT OF MEETING

Wednesday night, October 21st, ended the series of meetings held at the Church of God near Moriah, Ill. We had with us for speaker Bro. and Sr. Jeffrey the first three days, and Bro. L. E. Conner, arriving on Tuesday continued with us for nine days. We cannot tell you all the good things we listened to, but the name of Bro. Conner bespeaks a good meeting and with the assistance of Bro. and Sister Jeffery was all that could be desired. The subjects treated were those of vital importance to us and which our ministers are commanded in Holy Writ to preach, viz., Covenants both New and Old, Paul's Faithfulness and Endurance, Christian Baptism; the Coming of Christ, The Restitution age and Destruction of the Wicked; The New Jerusalem as described by John, and other subjects pertaining to the kingdom of God. Bro. and Sister Jeffrey have our thanks for the several beautiful and inspiring songs which they sang.

We are pleased to report the names of four young men who took on the new life in Christ. They are Dewey and Otto Cooley, brothers; Jacob Cooley, a cousin; and Grant Snyder.

Those attending from a distance all or part of the time were: Bro. and Sister Jeffrey, Murphysboro, Ill.; Bro. and Sister A. O. Lenz, St. Emo, Ill.; Leola and Ella Hanson, St. Louis, Mo.; John Hutchings and son, Martinsville, Ill.; Zenas Murphy, Silas Murphy, wife and sons and Sister Murphy of Clarksville, Ill.

AMY WEAVER, Secretary.

#### THROUGH

Through: "By means of, on account of."

I am a rancher in the wheat raising business; I want a header to cut my grain, so I write to the company that manufactures the header that I want; and they refer me to Mr. A. as their agent for this pace; and if I get a header from this Company, will have to get it through (or by means of), their agent. The agent of some other company cannot furnish the machine that I want. This is the rule in worldly affairs.

And we find very similar rules in spiritual affairs. We believe in life in some future age, and we read God's Word and find that God has promised life in the future to certain ones; he has made a law whereby one can obtain this future life; and the agent is Christ Jesus, God's only begotten Son. This future life is called "Eternal life." If we get it, we have to pay for it. In getting the machine for cutting our grain, we have to pay cash, or promise to pay, by a note at a certain time. In paying for Eternal life we are not called upon to pay cash, but are to pay for it by obedience, and if we fulfill the contract with God, he gives us eternal life as a reward for our service to him. It can only become ours in one way, and that is through (or by means of) Christ. For the gift of God is eternal life through Jesus Christ our Lord (Rom. 6:23).

We must have peace with God in order to obtain eternal life. How do we obtain peace with God? Through our Lord Jesus Christ (Rom. 5:1).

How does God show his kindness toward us? But God, who is rich in mercy for his great love where-with he loves us, even when we were dead in sins, hath quickened us together with Christ, and hath raised us up together and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus (Eph. 2:4, 7).

How are we made perfect? Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ to whom be glory forever and ever. Amen (Heb. 13:20, 21). As the agent for our machine could tell us many reasons why this machine was the best for us to buy; so there are many agents that claim to tell us how we may obtain eternal life without getting it through Christ! "In fact," they tell us, "we have it now." They call it an immortal soul. We all have it, and cannot get rid of it, for it is inclosed in a house of flesh, and at death it leaves this house of flesh. When in the flesh, if this soul belonged to the church that taught such nonsense, and paid the preacher and contributed to the mission fund, when he got rid of this house that caused him all his pains and aches, then he went immediately to heaven to live with God; but if he did not belong to the church his little soul (a dozen can dance on the point of a needle) went to hell to live with the devil to shovel fire forever and ever. What size shovel will he use? This soul is a part of God; and we know that according to their teaching there is more shoveling coal than shouting praises. Can they shout without lungs? Can they shovel without arms? No! yet these are in the grave! And do you think that God is going to keep the greater part of himself burning forever and ever? No! Such doctrine is not scriptural; it is devilish.

We know that no part of God is a sinner, neither is one born of God (1st John 5:18). Wherefore, my dearly beloved, flee from idolatry (1st Cor. 10:14). Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty (2 Cor. 6:17, 18). I write not these things to shame you, but as my beloved sons I warn you. For though ye have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus I have begotten you through the gospel. Wherefore, I beseech you, be ye followers of me (1st Cor. 4:14, 16). So we find Paul, Peter, John and all scriptural writers, even Christ himself, telling his followers, there was no eternal life, only through him. My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life" (John 10:27). I am that bread of life. He that believeth on me hath everlasting life (John 6:35, 40, 47, 68). God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life (1st John 5:11, 12).

How do we get the Son of God? For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ,

have put on Christ (Gal. 3:26, 27). God sent his only begotten Son into the world, that we might live through him (1st John 4:9). Know ye not, that so many of us as were baptized into Jesus (Christ, were baptized into his death (Rom. 6:3)? I am crucified with Christ: nevertheless I live: yet not I, but Christ liveth in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me (Gal. 2:20). But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name (John 3:16, 36; 20:31).

Who are to be baptized? Those that believe the gospel. What gospel? The gospel that Paul preached, for it is the only gospel acknowledged in the scripture (Gal. 1:8; 1 Cor. 15:1; Rom. 1:16; Mark 1:1, 15; Matt. 4:23; 24:14). Go ye into all the world and preach the gospel. He that believes and is baptized shall be saved. How saved? Through Christ.

E. W. KNAPP.

### "THE SONS OF GOD"

Gen. 6

Dear Bro. Huggins: On this occasion I wish to write incognito, for I fear I have lately somehow come too frequently before the readers of *The Restitution*. I am this time desirous of getting information.

Our esteemed and mutual friend, Bro. Rothe, recently sent me a tract (by Evangelist Thos. Waugh, of England, who is now a staunch Conditionalist), relating to the Fatherhood of God and the brotherhood of man, in which the author takes exactly the same position as does a writer in *The Restitution* of September 21. I am fully agreed with both writers on that subject. My request has to do with a statement by Bro. Waugh, "wherever the phrase 'Sons of God' is used in the Old Testament, it always means angels \* \* \* the angels are evidently called 'Sons of God' because they are a direct creation of God."

I used to think so mainly because of Job 38:7, but Gen. 2:4 and Job 1:6, on closer examination, do not seem to carry the proof of it. The proof seems to me rather the other way, but I may be wrong, and should like your opinion regarding the following remarks:

First take Gen. 6:1-8; the summary of these verses is, that God was wroth with man for sinful and mixed marriages; for the whole of God's word is against this in every sense of the term. Now it seems to me these verses themselves give ample evidence that angels were not concerned in the matter.

First—These "Sons of God" (whoever they were, and we will come to that later) "took them wives of all that they choose." That sentence appears to me to embrace more than the mere act of reproduction; it includes cohabitation in daily life and daily duties. Is there any record of angels living on the earth as inhabitants of it? I think not.

Second—I think we are safe in saying that when punishment follows conviction of sin, all parties concerned are included in the sentence. Justice requires it—yet in this case no mention at all is made of any offender other than man to whom punishment is due.

Third—Angels are an immortal race (Luke 20:36). Would it be possible for two such diverse natures to have children born to them? If so,

what nature would the progeny be? The very fact they had children seems to disprove the angel theory. It might be noticed that the scriptures comment regarding the children is relative to size—not to longevity. And if we have no indication in scripture that angels were of unusual proportions, which could hardly fail to be noticed when some appearances were made.

Fourth—It seems to me from verse 4 that the giants and 'Sons of God' were identical; for both are indicted for the same offense; unless there were two races under condemnation for the same crime.

Five—Who were these men? Verse 4 tells us their children were the same as "mighty men which were of old"—or men of ancient time. This seems to point to a previous occasion of similar conditions and results; hence we can readily understand the wrath of God, because of a repetition. If this is the case, is it not further evidence against the angel theory; for I think it is only once recorded that angels sinned?

Sixth—It seems clear from Gen. 6 that all excepting Noah and his family were destroyed by the flood, the Nephilim being partakers in the evil, also suffered the penalty. How then do we again meet with them in Numbers 13:33, where their destruction is again demanded?

Time and space forbid considering the other references at present, but there is more to say regarding this point. Before doing so I would like to get the thoughts of others and trust no offense will be given to our good Bro. Waugh by a consideration of his remarks. Let brotherly love continue.

Yours faithfully,

VERITAS.

### A STORY OF THE BOOK OF REVELATIONS

The last book in the Bible is called Revelations. It was written by the Apostle John. One of the wicked rulers of Rome became angry because John preached the gospel and sent him to a lonely island named Patmos. There he was made to work in mines, though he was very old at that time.

While he was at Patmos the Savior appeared to him in a vision, and showed him those things that are written in the book of Revelations. John said: "I heard behind me a great voice like a trumpet, and I turned to see who it was, and saw Jesus clothed in a garment that reached to his feet, and around his breast was a golden girdle." And Jesus talked with him and gave him messages to seven different churches in Asia.

Afterwards John saw a door opened in heaven, and a voice called to him, saying: "Come up here, and I will show thee what will happen hereafter." In the vision John saw wonderful things which were meant to teach him what would happen to Christians on the earth. He was shown how wicked nations and kings would persecute them and kill them, hoping that none should be left. But he was shown also how the Lord would destroy those nations and kings, and save his people that no one could hurt them.

After this John saw a great white throne in heaven, and Jesus sat upon it. And he also saw the dead rise up from their graves; and they came and stood before the throne to be judged. The

books opened in which was written everything they had done while they were living on the earth, and they were judged according to what was written in the books. The nanother book was opened called "the book of life," i nwhich was written the names of those who had believed in Jesus. And whoever had not his name written in the book of life, was cast into the lake of fire.

And after the judgment was past, John saw new skies, and a new earth, for the earth and skies that had been before, were burned up. And he saw a beautiful city, called "New Jerusalem," coming down out of heaven, and he heard a voice saying: "God is coming to live with men." Around the city was a great high wall with twelve gates. At each gate was an angel to guard it. The city was built of pure gold; in its walls were all kinds of precious stones, and its gates were made of pearls. God was there to lighten it. The glory shone around God and made it light. None of the wicked shall go into this city. And John say also a pure river of water called "the water of life." By its side as it flowed through the streets of the city, grew the tree of life, that bore twelve different kinds of fruit which ripened every month. And Jesus spoke to John, saying, "Blessed are those who obey God's commandments. They shall enter in through the gates into the city."

GLADYS MAY HECKMAN, Age 11.

#### IMMATERIALITY

Is but another name for nonentity. It is the negative of all things and beings—of all existence. It has no way to manifest itself to any intelligence in heaven or on earth. Neither God, Angels, nor men could possibly conceive of it as substance, being or thing. It possesses no property or power by which to make itself manifest to any intelligent being in this universe. Reason and analogy never scan it, or ever conceive of it. Revelation never reveals it, nor do any of our senses witness its existence. It cannot be seen, felt, heard, tasted, or smelled, even by the strongest organs, or the most acute sensibilities. It is neither liquor nor solid, soft nor hard; it can neither extend nor contract. In short, it can exert no influence whatever, it can neither act, nor be acted upon. Being nonexistent, it possesses not one desirable property, faculty or use. Yet, strange to say, immateriality is the modern Christian's God, his anticipated heaven, his immortal self—his all!

O sectarianism! O!! atheism! O annihilation!!! Who can perceive the nice shades of difference between the one and the other? They seem alike, all but in name. The atheist has no God; the sectarian has a God without body or parts. Who can define the difference? For our part we do not perceive a difference of a single hair; they both claim to be the negative of all things which exist—and both are equally powerless and unknown. The atheist has no after life, or conscious existence beyond the grave: the sectarian has one, but it is immaterial, like his God; and without body or parts. Here again both are negative and both arrive at the same point. Their faith and hope amount to the same, only it is expressed by different terms.

Again: the atheist has no heaven in eternity: the sectarian has one, but it is immaterial in all

its properties, and is therefore the negative of all riches and substances. Here again they are equal, and arrive at the same point. As we do not envy them the possession of all they claim; we will now leave them in the quiet and undisturbed enjoyment of the same, and proceed to examine the portion still left for the despised materialists to enjoy.

What is God? He is a material, organized intelligence, possessing both body and parts. He is in the form of man, and is a model, or standard of perfection to which man is destined to attain; he being the Great Father and Head of the family. What is Jesus Christ? He is the Son of God, and is every way like his Father, being the brightness of his Father's glory, and the express image of his person. He is a material intelligence, with body; parts and passions; possessing immortal flesh and bones.

What are men? They are the offspring of Adam. They are capable of receiving intelligence and exaltation to such a degree as to be raised from the dead with a body like that of Jesus Christ, and to possess immortal flesh and bones. Thus perfected, they will possess the material universe, that is the earth, as their everlasting inheritance. With these hopes and prospects before us, we say to the Christian world, who hold to immateriality, that they are welcome to their God—their life—their heaven—and their all. They claim nothing but that which we throw away. Therefore there is no ground of contention between us.—Selected by Bro. Moore.

#### QUESTIONS

A friend sent me a bundle of papers. Having a little time, I opened them and began reading. These papers claimed to be setting forth a great saving truth. I said to myself, I have long sought for and desired truth. I eagerly began reading, but I was soon in a maze.

On one page I read these words under the heading, "Whose Son is He?" "The gospel is founded on the truth that God sent his only begotten Son into the world. . . . The power of the gospel for reconciling the world is the assurance which God gives us of his love by sending his son and heir into the world to suffer and to give his life on our behalf. Now it might have been possible for a son of Joseph to manifest his love for his brethren by giving up his life in their behalf, but that could be no manifestation of God's love for them or us."

This seemed true and logical, but chancing to turn two leaves at once, I read this under the heading, "An Important Question:" "How, then, could Jesus be the fourteenth generation except by being the son of Joseph the thirteenth? Just as David was the fourteenth generation of the first section by being the son of Jesse?" Question: Which of these statements does the editor send forth as Present Truth?

Continuing to search for truth, I read this under the heading, "Which Day Was Sanctified?" It is the seventh day, and the seventh only. The command to observe the seventh day as a rest day is plain. Do not disobey God."

Turning still another page, I found these words under the heading "Home Again:" "He, (the new man in Christ Jesus), no onger walks

in a shadowy seventh day; but in God's seventh day that has no evening and morning like the other six days. I am prepared to prove that Saturday as kept now for 48 hours by all on earth on the twenty-four hour day as kept in one pace is not now and never was, God's seventh day."

I then laid the paper down in despair. How, I asked, can one in darkness, not knowing God's word, come into the light of truth unless the editor tells us which he means as Present Truth? I found quite often in the paper these words: "Open," "Liberal," "Fair," etc., etc. The question occurred to me—Was Jesus one-sided when he sent out seventy teachers at one time, strictly charging them to all preach the same thing? Would he have been "Open" if he had commanded them to preach different doctrines so that different minds might choose to suit themselves?

Then again the question came to me—Was Paul liberal when he said: "Though even an angel from heaven should preach any other gospel than the one preached by me, let him be accursed." Was John without brotherly love when he said: "Who-soever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And who-soever denieth the Son, the same hath not the Father."

FLORA A. WOOD.

#### THE CONTAGION OF HEALTH

"Waxing confident by my bonds" (Phil 1:14).

I had rather assumed that Paul's bonds would have filled his companions with fear. I thought that his imprisonment would have been a menace which would have stricken their souls with terror. But the prisoner celirised his prison. His courage was more obtrusive than his chains. His fellowship with the Lord was more manifest than his bondage to a Roman soldier. His light shone in the darkness, and the darkness was unable to quench it. And "many of the brethren of the Lord," coming into this bright, inspiring atmosphere, felt the quickening of the Apostle's triumph, and were "much more bold to speak the word without fear." The time of another man's constraint was the season of their enlargement.

There is a contagion of health. Our ordinary thought and speech have made us more familiar with the contagion of disease. We are busy thinking about the hostile microbes and bacteria and the havoc which they work upon "the earthly house of this tabernacle." And we think of the unfriendly bacteria which assails the soul—evil suggestion, irreverence, unworthy fear, frivolity. But there is a healthy contagion, soul influencing soul with strengthening and inspiring ministries. Every noble virtue is the base of a splendid contagion. Paul's courage invigorates the apostolic fellowship.

Think of the contagion of serenity. How magnificent is the calming influence of one strong man in the initial stages of panic. How quieting is the self-possession of one strong woman in the day when calamity has riven the family circle. Or think of the contagion of hope. How all our smouldering lamps borrow fresh supplies of oil from the vessel of the thoughtful optimist. Or think of the contagion of perseverance. One man's quiet, unmurmuring tenacity changes the heart of

many a deserter and sends him back to his post. Yes, graces have their inevitable influences as well as vices. Health is as contagious as disease.

And the vital contagion can be born in obscure ministers. The sacrificial patience of Onesiphorus inspired the Apostle Paul. And I wonder how much of his inveterate youthfulness the Apostle owed to the presence of youthful Timothy, his own son in the faith. Every soul can be the center of contagious health. Everyone in Christ Jesus can help to create the spirit and atmosphere of the city of our God.—J. H. J.

#### HOLY LAND IS VAST TURK TRAINING CAMP; CANNON ROAR WHERE JESUS DIED.

PARIS, Oct. 10.—The Turks have transformed the Holy Land into a huge military training camp, according to refugees who have arrived at Alexandria.

All convents in Jerusalem are barracks and thousands of recruits are drilled daily on the Mount of Olives and Samaria plain by German officers.

Immense targets have been placed on Mount Golgotha, the spot where the crucifixion took place, to serve in artillery practice to test the effect of high explosives.—Plain Dealer.

#### THE TRAINING OF GIRLS

Every girl should be brought up to mend her own clothes and do a certain share of a younger sister's or brother's or something for her parents. Even where people are rich enough to keep lady's-maids, it does not follow that their children will be able to do so to the end of their lives, and many a girl has married and gone out with good prospects to Australia, South Africa, and other colonies, where no one can be got to perform these little services for either love or money, and if not able to do them for herself, she has been in a very poor plight.

#### GOOD ADVICE

It is generally thought that there is nothing easier than to give good advice. It is so abundant and so cheap, it is said, because it costs nothing. Now this may be applicable to much of the trite counsel and most of the well-worn maxims that live upon the lips, but do not come from the heart; it may be true concerning such exhortations as we have been in the habit of hearing from one generation and passing on to the next, without much reference to their applicability; but it is not true of anything which honestly bears the name of good advice. That is not plentiful or easy to give.

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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. 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. 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 2:38), 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

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## THE MEDIATION OF CHRIST AND MAN'S RECONCILIATION TO GOD

A sermon by Robert G. Huggins, delivered in the Church of God, Cleveland, Ohio, October 24, 1915, and stenographically reported for "The Restitution."

"And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (2nd Cor. 5:18, 19, 20).

### I. Three theories in regard to God.

At the time of our Lord's first advent there were three theories current among men concerning God. First, the Atheistic theory. Its creed is very brief, and may be summarized in one sentence. "There is no God in the universe." Perhaps the words of David in Psalms 14:1 may sound harsh to some ears, where the Psalmist says, "The wicked hath said in his heart There is no God." But I think a correct understanding of David's declaration will divest it of all seeming asperity. There is a vast deal of difference between the proposition, "There is no God," and "I do not know there is a God." The first statement is an utterance of knowledge; the second, a confession of ignorance. This universe is large; there are thousands of things in it about which the most enlightened man is utterly ignorant. It is just possible that there being a God is one of the things about which we are ignorant. It is just possible that there is a God and we do not know it; but to say "there is no God" is to assume to know. No man has ever submitted a clear and convincing argument in behalf of this proposition. The planet upon which we live is so wonderful in its construction that every rational mind must believe in a Great Architect; it has so many marvelous, visible impressions of design that every intelligent mind must believe in a Great Designer.

The second theory which I shall name in the order of this address is Paganism, belief in a plurality of gods; "lords many, and gods many," as Paul writes in First Corinthians 8:5. That is a Pagan conception of God. Expressing the Christian conception of him in the 6th verse, the Apostle writes: "But to us (believers) there is but one God the Father, out of whom are all things, and one Lord Jesus Christ, and we by him." We reject utterly and peremptorily the doctrine of the

Trinity, which is Paganism, the doctrine that there is a plurality of gods. This standard of religious conception is just about as high as man can reach without the aid of divine revelation. We also reject absolutely the school-boy declaration of "reasoning up from nature to nature's God." This statement may sound smart and euphonious, but there is no truth in it. We stand squarely on the Pauline declaration in First Corinthians 1:21: "The world by wisdom knew not God, and it has pleased God by the foolishness of preaching to save those that believe." If anyone thinks and votes the 19th Psalm as militating against this position, that "the heavens declare the glory of God; and the firmament sheweth his handywork," I simply ask such an one, To whom do the heavens and the firmament, and the alternating of day and night, show the wisdom of God? To the North American Indian? The Hottentot? The Barbarian? The Heathen? No; but to the man who has in his hands the divine revelation of God, and who has been enlightened in that revelation. He can look at the heavens, the moon and the stars; and he can see in them manifestations of God. Without this illumination from God's book we must remain ignorant of God. No science, no instruction of nature, has converted a soul to God since the world began.

The third and last theory of which I shall speak, is Monotheism. This theory was held by the Jews, and is the only theory of God divinely revealed. There is one God, one Jehovah, the great "I am" of Exodus 3rd chapter. God in revealing his unity in statutory law, says in the 6th chapter of Deuteronomy, the 4th and 5th verses: "Hear, O Israel: The Lord our God is one Lord; and thou shalt love the Lord thy God with all of thy heart, and with all of thy soul, and with all of thy might."

In Mark 12:28, 34, a scribe asked our Master which was the greatest commandment. He replied by quoting this declaration concerning God's unity, expressing the great doctrine of Monotheism: "Hear, O Israel: the lord our God is one Lord: and thou shalt love the Lord thy God with all of thy heart, and with all of thy soul, and with all of thy might." And the second he says is like unto it, "Thou shalt love thy neighbor as thyself." After making these quotations he declared, "There is none other commandment greater than these." And when the scribe had been brought to confess there is one God and none other but he, our Savior said to him, "Thou art not far from the kingdom of God." In other words, when a man has discarded and abandoned Paganism, and has espoused Monotheism, he is not far from the kingdom of God.

Now, beloved, when we look at this great com-

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mandment inculcating our duty towards God, and at the second commandment expressive of our duty towards man, we begin to realize how short we have fallen in the discharge of our duty. We have all sinned against God. Not one of us have loved the Lord with all of our heart, and with all our soul, and with all of our might.

#### II. Man's Alienation From God is the Grounds of Christ's Mediation.

The mediation of Christ arises from man's alienation. In the 2nd chapter of Ephesians and the 12th verse, the Apostle describes us as "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." In the 13th verse, he says that we are "far off" from God. I also recall that the wise man in Proverbs 15:29 says that "the Lord is far from the wicked." Putting these texts together the picture presented is that we are far off from God, and God is far off from us; the inevitable result is alienation, estrangement, a state of enmity between man and God. And in Ephesians 4:18, another Pauline declaration says that "We have walked in the vanity of our minds, having the understanding darkened, being alienated from the life of God through the ignorance that is in us, because of the blindness of our heart." In Colossians 1:21, we read, "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled." Again in the book of Romans 5:10, Paul repeats the statement that we "were enemies," yet God has now reconciled us to himself.

Now, salvation is unthinkable unless we are lost. The Savior said that the Son of Man came to seek and to save that which is lost (Luke 19:10). If there is nothing lost, there is nothing to be saved. If man is not lost, he cannot be saved. The Universalists preach a system of salvation without any salvation in it. They tell us that there is no forgiveness of sin, that God deals justly with us and punishes us to the full extent of justice; that there is no hell, no lake of fire, no brimstone, no second death, no punishment. And after they have strung out a long list of negatives like these, then they become logical and say, "Therefore salvation is universal!" But I submit to you, beloved, that there is such a great chasm between their premise and conclusion that there is not a "therefore" in the universe long enough to span it. There is no salvation in the premises, and there can be none in the conclusion. They frequently argue, at great length, that all are sinners in this world, and that all are punished in this life; therefore there is no salvation now; and they deny there will be sin, lake of fire, punishment or death in the future, therefore there can be no salvation hereafter. We are not saved from the evils of the present; therefore there is no present salvation; there are no evils in the future, therefore future salvation is impossible; for there is nothing to be saved from. Simply and truthfully stated, then, universal salvation has no salvation for anybody, either in this world or the world to come. No salvation for anybody, anywhere, at any time! And Universalism, in its modernized form of Russellism, also pronounces a list of negatives, not one of which has an idea of salvation in it. Pretending

something else, but being Universalist de facto the moral and religious stegnotic effects of Russellism are the same as Universalism. The mask of their pretense is laid aside when they describe the reign of Christ. They exaggerate the pacific and righteous conditions of the coming age out of all proportions of truth, and often misquote Isa. 35:8 to prove that "even fools cannot err" in the golden age that is coming. If all men are to be raised from the dead and given a "fair chance" at a time when even fools "cannot err," it is but reasonable to expect that wise men will not go astray.

Again, Calvinism has no salvation in it; for the system of Calvinism teaches that God, away back in the dim eternity of the past, decreed that the elect were to be saved, and that the non-elect were not to be saved. God fixed the number of the saved and the lost so accurately that it can be neither increased or diminished. There never was a time, then, when the elect could keep from being saved; they were never, at any time in danger of being lost; and there never was a time when there was a possibility of the non-elect being saved. There cannot be, then, a particle of salvation in Calvinism. I repeat the assertion formerly made, that in order to have salvation, in order to make salvation possible, man must be alienated from God; he must be in a lost state. I turn to the word of God, and read declarations like these: John 3:17: "For God sent not his Son into the world to condemn the world; but that the world through him might be saved." Galatians 3:22: "The scriptures hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." Romans 3:9: "We have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one."

The word of God, then, tells the lugubrious story that man has by sin alienated himself from God, and in his state of nature and state of ignorance he has been condemned in sin and in unbelief. Now alienation is always terrible anywhere, but the more closely parties have been allied to each other, the more terrible is the alienation. The wayward son says, "I cannot meet my father!" Why not? Is not the father as good as ever? Certainly, but the son is not. The disobedient daughter says, "I cannot meet my mother!" Why not? Is not the mother as good as ever? Yes, but the daughter is not. As soon as Adam sinned, he said, "I cannot meet my maker!" Why not? Was not his Maker as good as ever? To be sure he was, but Adam was not: Meeting his Maker meant the covering of Adam with confusion. Sin caused him to hide himself from his Benefactor. And alienation, terrible as it is, is still worse when the parties are dependent upon each other. The son is dependent upon the daughter, and the daughter upon the son; the wife is dependent on the husband, the husband upon the wife; and the sinner—how utterly dependent he is upon God! One of the fruits of sin is the inability of the sinner to face the one against whom he has sinned. For the offender to meet again the one he has offended, it is necessary for him to have a mediator. Since, then, we have sinned against God, it was necessary for a mediator to be provided. Now a mediator between man and God must be one who is friendly



to both, or better still, akin to both. In providing Jesus Christ as a mediator, God has given us one of the right kind, akin to God, for he is the Son of God; he is akin to man, for he is the Son of Man; Consequently, being akin to both, he is friendly to both. First Peter 3:18 states that "Christ once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." The work of Jesus Christ as mediator is to bring man, the alien and the stranger, back to God. In harmony with this thought, James 4:4 says that "The friendship of this world is enmity with God. Whoever therefore is a friend of the world, is the enemy of God." Colossians 1:21 says that we are alienated and we are enemies by wicked works. Romans 5:10 says that "When we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." In the first verse of this chapter Paul says faith places us back at "peace with God, through our Lord Jesus Christ."

Now, the work of Christ as a mediator brings us to consider the subject of

### III. Man's Reconciliation to God.

God's reconciliation to man is the religion of the Prayer Book; man's reconciliation to God is the religion of the Bible. Our text says, "God was in Christ, reconciling the world unto himself." Please do not miss this idea: The work of reconciliation is not God's offering to man; it is man's offering to God. Changing the terms of this proposition results in revival meeting nonsense, where people get excitement without enlightenment. Mourner-bench scenes are efforts at reconciling God to man! Revival meetings are conducted upon the supposition that God is angry and has to be appeased; so they have to pray and shout and have mourner-bench experiences in order to reconcile God, in order to get God to behave himself! The fact is the work of reconciliation is man's offering to God. In our text we are besought to be reconciled: "We beseech you, be reconciled to God." We are prayed to be reconciled: "We pray you, be reconciled to God." We are commanded to be reconciled: "Be ye reconciled to God." Paul beseeches us to be reconciled, prays us to be reconciled, commands us to be reconciled to God. His declaration is useful for several reasons. One is, since God commands us to be reconciled, we are capable of doing it; for God never commands us to do something that we cannot. And second, since God commands us to be reconciled, it is something we are to do, and not something which God does.

Just here I want to speak of a word that has caused a great deal of controversy in the religious world. I refer to the word "atonement," which occurs but once in the Bible. "And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement" (Rom 5:11). The learned tell us this word is Latin and really means -atone-ment. If you are not afflicted with theological phrenitis, I think you will be able to appreciate the meaning of this word "atonement," as meaning reconciliation, as the margin of this text explains. The 10th verse gives the same explanation. "If when we were enemies, we were reconciled to God, much more, being reconciled, we shall be saved by his life." The

Greek word *Katallagee* translated "atonement" in Romans 5:11, is three times translated "reconciliation." Once it is so translated in Rom. 11:15: "If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" And it is translated "reconciliation" twice in 2nd Corinthians 5:19, 20, where we have the statements, "He hath given to us the ministry of reconciliation," and he hath "committed to us the word of reconciliation." It seems clear from this reading that since man by sin has become alienated from God by nature, by ignorance, by wicked works, God has provided in his Son a mediator, he has commissioned ambassadors and given them the ministry and the word of reconciliation. Then if a sinner wants to know what to do to be reconciled; if he wants to understand how to have peace with God, let him go to Jesus Christ and his Apostles, ministers plenipotentiary, ministers with full powers to negotiate the matter, and learn from them first hand just what the terms and conditions are.

"But," says some friend, "Christ the mediator is not on earth now." True, my friend, but before he left he appointed ambassadors; our text says that he committed to the Apostles "the ministry of reconciliation" and "the word of reconciliation." Let us now turn to where he did this. In the 28th chapter of Matthew, the 18th and the 19th verses, the Savior says: "All power is given to me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: and, lo, I am with you always, even unto the consummation of the age." Christ here asserts that he has "all power," plenipotentiary power. He bestows upon the Apostles ambassadorships, and declares that he will be "with them" unto the consummation of the age. In Mark 16:15, 16 he says again: "Go into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not shall be damned." Christ here commissioned the Apostles to go into all the world to preach a message called "the gospel," and promised to be with them unto the consummation of the age. Now at John 17:8, 14, 18 we have these words: "I have given unto them the words which thou gavest me, and they have received them and have known that I came out from thee, and have believed that thou didst send me." "I have given unto them thy word, and the world hath hated them because they are not of the world, even as I am not of the world." "As thou hast sent me into the world, even so have I sent them into the world." It is true, beloved, Jesus Christ the mediator is not here: but he has made provision for his absence, has made ambassadors, sent them into the world as the Father had sent him, gave them the ministry of reconciliation, and committed to them the word of reconciliation.

Another question may disturb some: "His ambassadors are no longer here?" True again, but the ministry of reconciliation and the word of reconciliation which they preached, is here; and to prove this I call attention again to the 17th chapter of John. After Christ had said, "I have given them thy word and they have received it; I have sent them into the world as thou hast sent me into the world," and sanctifies himself for

them, he says: "Neither pray I for these alone, but for them also which shall believe on me through their word" (verse 20). In 2nd Timothy 2:2, one of these ambassadors says: "The things that thou hast heard of me among many witnesses the same commit thou to faithful men, who shall be able to teach others also." God first appoints Jesus Christ ambassador, sends him into the world. After his mission is finished he takes his departure. Before he does this, however, he appoints the Apostles ambassadors, sends them into the world, gives them full powers of negotiating the whole matter between man and God; and when he installed them into this office, he did it in the most solemn manner possible.

Turn to the 16th chapter of Matthew. The Master asked Peter, one of his apostles about the Son of Man. Who is he? Peter's reply is, "Thou art the Christ, the Son of the Living God." And the Savior says, "Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." Now, here, Christ is installing Peter as an ambassador; he is giving him full powers, giving him "the keys of the kingdom of heaven." He gives him power to bind on earth and to loose on earth; and assures him that heaven would recognize the exercise of the office of his ambassadorship. Christ is not singling out Peter to make him a pope; because we find in Jno. 20:22, when addressing all the disciples, he confers upon them all the same powers that he conferred upon Peter. Here he amplifies what he means by the keys, by the binding and the loosing: "And he breathed on them, and said unto them, Receive ye the Holy Spirit: whosoever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." The keys of the kingdom of heaven by which Peter loosed and bound sins on earth, were the powers of ambassadorship. In the stead of Christ his ministers plenipotentiary to enquirers what they were to do for the remission of sins.

The solution of one other question in conclusion: "If God has made Christ mediator and ambassador; and if Christ in turn has made the Apostles ambassadors, ministers plenipotentiary; if a sinner wants to know what to do to be saved, naturally he ought to go, and he must go, to Jesus Christ and his apostles, and get information at first hand as to just what he is to do, must he not?" I am so glad that he can! It is an appalling thing, beloved, for inquiring minds to see the divers and conflicting beliefs, to see the pandemonium which reigns in the religious world. The scene is distressing to devout and honest minds. Just as long as they look at the world and at men they will see nothing but confusion and medley. Men preach complexity; God and his ambassadors preach simplicity: "What must I do to be saved? what must I do, an alienated sinner, estranged from God, for the remission of sins?" If you will ask these questions of Jesus Christ and his ambassadors, the ministers who have full powers to negotiate this whole matter between man and God, the answer they give is palpably plain, and

free from the palaver of men. Let us turn them to the answer they gave to these questions in Acts 2:37, 38. Peter had preached on the day of Pentecost, sinners had heard the gospel message, and they are pricked in their hearts, "and they said unto Peter and the rest of the Apostles." You will notice that they are not addressing Peter alone. They did not understand that because Peter had "the keys of the kingdom of heaven," he had something the other Apostles did not have. These penitent sinners were not Catholics by any means. They are not asking Peter only, as if he were the pope, as if he only had "the keys." "They said to Peter and the rest of the Apostles, Men and brethren, what shall we do?" They recognized that all the other Apostles, along with Peter, had received the keys, had the power to loose and to bind sins upon earth, so they asked them all this question, "What shall we do?" Peter's response, representing all of the ambassadors, is "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins; and ye shall receive the gift of the Holy Spirit. For the promise is to you and to your children, and to those that are afar off, and as many as the Lord our God shall call. And with many other words did he testify and exhort saying, Save yourselves from this untoward generation."

If you desire a second inspired answer to the question, "What you must do to be reconciled to God?" turn to the 10th chapter of Acts, beginning at verse 38: "God anointed Jesus of Nazareth with the Holy Spirit and with power; and he went about doing good, and healing all that were oppressed of the devil; for God was with him. We are witnesses of all things which he did both in the land of the Jews and in Jerusalem; whom they slew and hanged on a tree: him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people (he commissioned us to be ambassadors), that it is he whom God ordained to be the judge of the quick and the dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive the forgiveness of sins." Here are these ambassadors appointed of God, commissioned of God to go and to preach glad tidings in his name, actually stating that the conditions are that we are to become believers of the gospel they preach; and then somehow "in the name of Jesus Christ" they were to receive the forgiveness of sins. Then in the 47th and 48th verses we are told how believers "in the name of Jesus Christ" receive the loosing of their sins, the forgiveness of their sins: "Can any man forbid water, that these should not be baptized, since they have received the Holy Spirit as well as we? And he commanded them to be BAPTIZED IN THE NAME OF THE LORD." A believer of the gospel, upon being baptized in water in the name of the Lord, shall have the remission of sins. How simple this message, this ministry of reconciliation, this word of reconciliation, how simple it is when we go to the ambassadors that God appointed and that Christ gave full powers to negotiate the matter—how simple it is! We thank God tonight that one more soul has divorced herself from the

cares of the world long enough to study the ministry of reconciliation, to understand the word of reconciliation; that she has understood and believed it; and now by baptism in water will take upon herself "the name of the Lord," be loosed from her sins, and enter upon the joys of the "newness of life" which is in Jesus Christ our Lord.

## JUSTIFICATION BY FAITH

### No. 1

If questions concerning any of the doctrines, which especially distinguish us from other religious peoples, such as the nature of man, the nature of God's kingdom, or the resurrection, were asked of a mixed assembly of our people, without giving opportunity for previous study, there is no doubt but each and every one, even the weakest, would be able to give prompt, clear answers and word them in such language that the meaning could be grasped by the average child mind, enabling him to obtain a clear conception of what God teaches us on these subjects.

But if the question, "What does justification by faith mean?" were asked under the same conditions it is very doubtful if the same kind of ready answer would be received. The characteristic answer would be "God justifies us from our sins because we have faith in him," but such an answer would mean very little if anything to the average child's mind, and therefore would not mean much more to the average adult; for as far as our ability to understand God's word is concerned, the adult mind is on the same level as a child's.

Any of God's truths, if they are to be understood, must be presented in terms with which we are perfectly familiar and must be connected with some actual experience in our lives. The truths concerning the kingdom, resurrection, etc., have been so presented. There is no one but what has a reasonably clear conception of what a kingdom is, therefore it is easy for us to grasp God's meaning when he teaches us concerning his kingdom; there is no one but what knows from personal experience something of life and death, therefore when God teaches us concerning death and resurrection, we know what he means. Thus these truths have sunken deep into our consciousness, and their reality makes it possible for them to take an active part in molding and building our every day characters.

Justification by faith is one of the great fundamental truths of God's word, and yet we have not grasped its meaning fully, nor do we present it to others with the same clarity with which we present other gospel truths, and as a result it is not emphasized equally with them. If we would examine ourselves the most of us would find that the truths which stand out most prominently in our consciousness are the kingdom and resurrection; therefore they are the ones which receive the greatest emphasis in our preaching and general conversation to friends. But this should not be the case. If the belief in any truth is to be saving and purifying, it must be so through its power to awaken gratitude, faith and love. No formal abstract belief can do this. The truth must be so thoroughly understood and connected with our own individual lives that the belief of it be-

comes a part of us, and we realize through a knowledge of the truth, just how dependent upon God we are, and how willing he is to give us all for which we are dependent upon him. Such belief can not help but generate gratitude, faith and love; and it is through these principles, or God-given forces that belief saves. The belief in "justification by faith" has not the least power to save until this truth is so understood and appreciated.

"Justification" has two meanings: 1st, Act of proving right; 2nd, Accounted right. It is evident that the first could not possibly be used in connection with our relationship to God, for no man ever has or ever will be able to stand before God and prove himself absolutely right and true through and through. But it is plain that the second definition may be used in connection with our relationship to God, for if God so desires he has a right to "account" as right anyone he pleases.

Faith means 1st, trust or confidence; 2nd, belief in truths of revealed religion; 3rd, that which is believed, or as Heb. 11:1 says, "it is the substance," ground confidence of things hoped for. That is, we might believe God gave the various promises in his word, which constitute the hope of mankind, but unless we have trust and confidence in God's power and integrity to fulfill those promises, our belief is not faith. It is because we have faith, unfaltering trust in God's ability and integrity that the things hoped for stand on a sure ground or foundation, and we can look forward to them with absolute confidence.

Putting these definitions together we may understand "justification by faith" to mean that God accounts those as righteous who place their trust or confidence in him, which qualities of mind must necessarily be based on knowledge of and belief in his revealed truths concerning himself. The only possible way to have trust in anyone is through what we know concerning him; and if our knowledge of him is mistaken, although it be held by an honest heart, we can have no genuine trust in him. Trust on faith must be based on facts or truths, therefore our trust or faith in God depends upon the truths we know concerning him. Since our justification depends upon faith, and faith upon truth; then a knowledge of truth is necessary before we can be accounted righteous by God.

ALTA KING.

### Our Feelings

Every person's feelings have a front door and a side door by which they may be entered. The front door faces the street. Some keep it always open, some keep it latched, some locked, some bolted, with a chain that will let you peep in but not get in, and some nail it up, so that nothing can pass its threshold. This front door leads into a passage which opens into an anteroom, and this into the interior apartments. The side door opens at once into the secret chamber. There is almost always one key to the side door. This is carried for years hidden in a mother's bosom. Father, brothers, sisters, and friends often, but by no means so universally, may acquire a duplicate of it. The wedding-ring conveys a right to one—alas if none is given with it! Be very careful to whom you trust one of those keys of the side door.

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## EDITORIAL

Imposition is not exposition, nor is eisegesis exegesis. Do not impose on Holy Writ your own views, nor read into it that which never entered the mind of the spirit-guided writer.

October 31st, Miss Lilly Blyth, the oldest daughter of Sister Blyth, expressed her faith in the gospel of the Kingdom and name of Jesus Christ by being baptized in water "for the remission of sins that are past" (Rom. 3:25). Sister Blyth now enjoys the unusual distinction of having all her family in the household of faith. When the Kingdom comes, may she have the greater honor of having all her children there!

"In those days wherein Antipas was my faithful martyr" (Rev. 2:13). The word "Antipas" is not the name of a person. It designates rather a condition of the times. It is made up of two words: Anti, and pappas. Anti means against, and "pappas" means papa. This word papa is simply the word pa repeated, and is the origin of the word pope. Antipas then means "against 'pas' or 'pap-

pas'"—denominates those who oppose the arrogance and usurpation of the bishop of Rome.—Percy T. Magan.

Brother Alldridge has favored Restitution readers with a series of articles on the adversary during the past year. They have been well written, thoughtful, and scriptural. Brother Conoway has given us a most excellent article on the same subject, under the title of "Spiritualism." And now in this number Bro. John Parker gives us a treatise on the same subject under the caption, "Brother Conaway's Article on 'Spiritualism' Reviewed." To our mind these articles, written by three of our most highly esteemed brethren, give the best reading concerning satan extant.

The Bible uniformly teaches the doctrine of verbal inspiration. It is the word of God. Not in one single instance does it say the "thoughts" of the writers were inspired; or that these writers had a "concept" inspiration. Higher critics who talk of thoughts being inspired apart from the words which give them expression, are guilty of great absurdity. They might as well talk of a tune without notes, or a sum without figures. The scriptures are called "the oracles of God" (Rom. 3:2); "The Word of God" (Luke 8:11); "The word of the Lord" (Acts 13:48); "The word of life" (Phil 2:16); "The word of Christ" (Col. 3:16); "The word of truth" (Eph. 1:13); "The word of faith" (Rom. 10:8); and, by these and similar statements they declare, more than two thousand times, that the Bible is the word of God—that its words are God-breathed (theopneustos).

The articles by Brethren Alldridge, Conaway, and Parker on satan have been criticised by some correspondents; but it is gratifying to us to note that in every instance the criticism has been friendly. Some have thought that Brother Alldridge denies the personality of satan, which we know he does not; others have charged Bro. Conaway with believing in an immortal, personal, superhuman devil, although he repudiates this idea in so many words in his own article. We commend Bro. Parker's article on the subject in this issue. The subjects of Christ's Sonship and the devil have been exhaustively discussed in The Restitution during the year, and we now suggest that correspondents write on other subjects. But in taking leave of his satanic majesty, the devil, we wish to heartily commend Bro. Parker's contribution on the subject, especially one paragraph, which we now quote. They are golden words, and should be cut out, printed in large letters, framed, and hung in the sitting room. Here they are:

"I think that a little more care on the part of brethren writing on this subject would prevent much misunderstanding. Satan means adversary, and devil means false accuser; these words are not names of individuals, as James and John: they are character names, such as thief, liar, murderer, etc. They do not identify an individual, but rather they indicate a line of conduct. Now as a thief or a liar is always a person, so satan and devil are always personal. They have size, weight, color, can evolve thought, etc."



GLEANINGS

What think ye of Christ? Whose son is he? Present character and eternal destiny depend on the right answer to this question.

Jesus made stupendous claims for himself, which could not be if he were a son of Joseph.

Deny his divine sonship and you are involved in a hundred other denials and contradictions, until you have stripped from the character of Christ its honesty and sincerity.

Do not let a "think so" take the place of divine authority.

Jesus is conqueror, and the truth cannot be silenced.

If men will preach the gospel of Christ, it will not matter much whether some are pleased or displeased.

The Apostles insisted that all converts walk as they had received Christ.

Happy the sheep that have learned the path that leads through the green pastures of God.

The charity and devotion of God's people speak louder than the most eloquent sermon spoken from the pulpit.

Think of the power and of the influence of one good man who is possessed of the love of Christ.

If one obeys the first-great command, he will never break the second.—Gathered by Flora A. Wood.

THE SYMBOLS OF REVELATION,

CHAPTER 12

Geo. Francis.

The subject of the "man child" is a large one. Every man and every woman seeking immortality through obedience to the requirements of the gospel is deeply interested therein because prospectively a component part of that "man child." We are all striving to be overcomers, and to the church of Thyatira the Master says: "He that overcometh and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers, even as I received of my Father" (Rev. 2:26, 27).

Great and glorious things are written concerning the reign of Christ and his saints; as for instance: "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth" (Psa. 45:16). Abraham, Isaac, Jacob, and David are Christ's fathers according to the flesh, but as touching the resurrection they are his children, because he raises them from the dead. They are indebted to him for a future life. As he said to his disciples: "Because I live, ye shall live also" (John 14:19).

In Rev. 12:5, we read: "And her child was caught up unto God, and to his throne." The "man child" being a symbol, we must not say that he was

literally caught up, but rather that we are here taught that the symbolic child is under the protection of God. The wilderness into which the woman fled is not a literal wilderness but a condition. This fact may be learned by noting the conditions that attained in the wilderness where the angel carried John (chap. 17:3-4). The time of her stay in the wilderness is during the rule of her enemies, 1260 years.

Michael and the dragon are both symbols, and if we lift the symbols to see what is under them we shall find Constantine, the friend of the woman, called Michael (Dan. 10:21). The pagan power was symbolized by the dragon who was seeking to destroy Christianity in the Roman empire. The result of the war was that paganism was cast out of the Roman heaven into the earth. Verses 10, 11, 12, voice the exultation of the Christians on account of the defeat of paganism in the empire.

See now Mosheim's Church History, page 80, sec. 10—"the joy with which the Christians were elated on account of the favorable edicts of Constantine and Licinius was soon interrupted by the war that soon broke out between these princes. Licinius, being defeated in a pitched battle, in the year 314 concluded a treaty of peace with Constantine and observed it for nine years. But \* \* \* by the suggestions of the heathen priests he armed himself against Constantine in the year 324, for the second time. During this war he endeavored to engage in his cause all who remained attached to the ancient superstition, that thus he might oppose his adversary with numbers; and in order to do this, he persecuted the Christians in a cruel manner, and put to death many of their bishops, after trying them with torments of the most barbarous nature."

Notice here the exact fulfillment of verse four—"And his tail drew the third part of the stars of heaven [Roman heaven] and did cast them to the earth." The bishops being the stars giving light in the third part of the Roman heaven, in which Licinius ruled. This being his last effort, it is aptly called the tail of the serpent.

In verse 15 we read: "And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood." To understand this read chapter 17:15—"The waters \* \* \* are peoples, and multitudes, and nations, and tongues;" i. e., the army of Licinius.

Verse 16 tells us: "And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth." Here we find another important symbol—"the earth." It has a mouth, for it swallowed up the water from the mouth of the serpent, in short the army of Licinius. The root of most, if not all of these symbols in the Apocalypse is found in the Hebrew prophets; therefore let us look there to see if we can find what the earth is a symbol of.

See now Deut. 32:1—"Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth." It would seem here that the heavens are those in authority, and the earth the democracy. This will appear more plain in Hosea 2:21—"And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they [the heavens] shall hear the earth." This is a picture of God's goodness in the latter days. This

evidence that the earth is a symbol of democracy is also found in the clay of the metallic image of Daniel, chapter 2. Job says: "I also am formed out of the clay (chap. 33:6). The last phase—the feet and toes of the metallic image, is a mixture of iron and clay. The clay symbolizes democracy, and the iron royalty. The United States, South America, France, and Switzerland, are all "clay" nations, with England and all of her colonies, more democratic than royalist. The clay of the image is broken to pieces by "the stone" that smites the image. By this we learn that the clay was formed into democratic nations. The counterpart to this prophecy is found in the condition of the world today, also that the "earth" in symbol is democracy.

#### BROTHER CONAWAY'S ARTICLE ON SPIRITUALISM REVIEWED

To the Editor of The Restitution,

Dear Brother: I am jotting down a few thoughts awakened by reading Brother Conaway's article on Spiritualism, in the hope that, if you find them useful, they may find a place in The Restitution.

Of spiritualism I know practically nothing and am writing on the assumption that our Brother's account of it is correct. It is his treatment of scripture that I wish to speak of, as that is the important thing.

Our brother after a somewhat detailed description of his subject uses these words (speaking of two intelligent beings): "One dominates and controls, the other is subjective to this control. Mediumship without mental domination is a scientific impossibility. Mediumship, then, we conclude is nothing more, nothing less than spiritual hypnotism." A little further on in his article he says: "In extreme cases he is wholly out of touch with his physical sensory organs and is then under absolute control of the operator's will."

Now of spiritualism all this may be true, but when our Brother applies this to the angels, and tells us that this is the mighty power that they employ in dealing with men, I feel that I must register a very grave dissent. He calls it the power of persuasion, but here he uses the wrong words: If I chloroform a man and carry him off a prisoner it is not true that I persuaded him to come.

From the garden of Eden to the last chapter of Revelation the Bible teaches that man's will is free. When men render to God free and willing service because they appreciate the glory and beauty of his character, and bow before him as an humble expression of the adoration of the heart, they give glory to God. This would not and could not be true if their actions were the result of angelic hypnotism, as explained by our Brother. I wish to say here that I do not think that our Brother meant to say just this; but the unfortunate thing is that he has said it; and though reluctant to criticize, I do not like to let it pass as the teachings of the Church of God.

In the garden of Eden we find that both angels and the serpent had access to the first human pair; but how can we accept the theory that they were both expert hypnotists, and could at will subject Adam and Eve to their absolute control? Would we not be forced to conclude, if this were true, that the serpent was the most expert opera-

tor? The results leave us no other choice. I submit they were not hypnotized by either angels or serpent; their wills were free.

Referring to our Brother's letter, we find him teaching that angels are spirits and spirits are angels. The bad angels, we are told, are devils. Do not let us make the mistake of going back to Eden, and because we find that the serpent is a devil (false accuser) and a very bad devil at that, of jumping to the conclusion that he is therefore an angel. This would be putting him in the wrong class. God classes him with beasts and cattle. He is therefore a beastly devil, not an angelic devil.

Now let us put the matter into question form:

Question—Where are the beasts and cattle of Adam's time?

Answer—All returned to the dust.

Question—Where is the serpent of Eden?

Answer—With the rest of the beasts and cattle of Adam's time—in the dust!

Referring to our Brother's statement that bad angels are devils, I think that he has overlooked a very important fact in this connection, that is: that the angelic time of probation is past. The good angels are deathless; the bad angels are all dead, long centuries ago! In proof of this statement, I submit the following.

2 Peter 2:4: "God spared not the angels that sinned, but cast them down to hell." We read that God spared not his Son but delivered him to death. Again we read that he spared not the old world. In each case the expression means death; so when we read that God spared not the angels that sinned, I submit it indicates their death.

When our Lord tells us in Luke 20:36 that the angels are deathless, he takes no account of the angels that sinned, they having passed out of existence long before. If we deny this, then our Lord should have qualified his statement, restricting it to good angels only, else we have deathless sinners—something I cannot admit. From Hebrews 1:14 we learn that all the angels are ministering spirits, sent forth to minister for those that shall be heirs of salvation. If all angels are thus employed, certainly none of them are devils.

Now while I believe in personal devils and admit the possibility, though not the probability of a superhuman devil; I positively deny the existence of angelic devils. My reasons I have already given. All angels are deathless, therefore all angels are good; they are employed in the service of God, not in opposing him.

I think that a little more care on the part of brethren writing on this subject would prevent much misunderstanding. Satan means adversary, and devil means false accuser; these words are not names of individuals as James or John; they are character names, such as thief, liar, murderer, etc. They do not identify an individual, but rather they indicate a line of conduct. Now as a thief or a liar is always a person, so satan or devil are always personal. I quite agree with our Brother when he says that they have size, weight, color, can evolve thought,, etc.

Referring to Judas (John 13:2), the devil put it into the heart of Judas to betray Jesus. It is quite evident that this is a design that required thought; and we cannot have thought without a thinker. It might have been Judas himself that

conceived the design, though the language seems to indicate that the suggestion came from without.

Luke 22:3: "When satan entered into Judas." Here the language is somewhat different. Satan got inside of the man. The orthodox immaterial devil might do this, but for the satan that has size, weight, color, and occupies space, it is more difficult! The language is slightly figurative, and it seems to me that a little common sense will help us out here. James 1:12 tells that every man is tempted when he is drawn away by his own lusts, and inticed. This is the source of temptation (not spiritual hypnotism), and it applies to "every man," which would include Judas.

When Judas joined the disciples he may have had friendly feelings toward Jesus, but he was a thief, and soon found there was not much money in the job; and Christ's teachings and pure life were a continual reproach to him, and soon developed hatred. When Judas indulged hatred and allowed it to rule in his mind, he became an adversary or satan. Satan entered into him when he allowed hatred to control his actions. We next find him going to the devil (the false accusers of Christ), and asking how much they would give for the apprehension of Christ. The devils were glad, and as they slipped the silver into his pocket they may have put some bad suggestions into his mind; such as, you can do it in the dark and make a safe get away, etc. Returning to the last supper he is pointed out by Jesus as a traitor. This was the limit; he determined to carry out his evil purpose at once; and the betrayal followed.

In all this I see no existence of a superhuman devil about whom we know nothing. The practical lesson that we may learn from this is the danger of looking away in the distance for some superhuman devil, and never noticing the human devil right at our elbow. They are to be found everywhere. The most dangerous are those that get inside, those lusts for evil things. If we can thoroughly master these we are in good shape to overcome those without.

In closing I wish to say that I have tried to speak the truth in love. If any felt hurt at anything I have written, pray forgive me. I have tried to be useful to the household of faith. May our kind Heavenly Father give his blessing.

JOHN PARKER.

Death, according to popular theology, is a very desirable event, and yet none of its adherents seem to long for it! Although it is said to be the "friend" that Jesus sends to call us to his arms, they make frantic efforts to keep out of its grasp and remain in this world of sin and sorrow. Strange that they should prefer the worse rather than the better condition. The reason of it all is that this system of theology teaches that death is but a change; that when men die they are really alive, and so do not die at all. Now can a man be dead and alive at the same time? To ask the question is to answer it.—Messiah's Advocate.

Knowledge must be learned; it cannot be passively taken. Unless the mind works for its living, it will always remain poor; neither gifts nor legacies, neither houses nor lands can enrich it.

## ABOMINATION

Extreme hatred; detestation; disgust.

For that which is highly esteemed among men is abomination in the sight of God (Luke 16:15). What is highly esteemed among men? Gold, silver, riches, and to be honored with a worldly office. Will God esteem thy riches? No, not gold, nor all the forces of strength (Job 36:19). The fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold (Ps. 19:10). If I have made gold my hope, or have said to the fine gold, Thou art my confidence \* \* \* I should have denied the God that is above (Job 31:24, 28). The trial of your faith is more precious than gold (1st Pet. 1:7). I have coveted no man's silver, or gold, or apparel (Acts 2:33). The tongue of the just is as choice silver (Prov. 10:20). How much better it is to get wisdom than gold: And to get understanding rather to be chosen than silver (Prov. 16:16). Receive my instruction, and not silver, and knowledge rather than choice gold, for wisdom is better than rubies (Prov. 8:10, 11). A little that a righteous man hath is better than the riches of many wicked (Psa. 37:16). They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts. The love of money is the root of all evil (1st. Tim. 6:9, 10, 17, 18).

Saul, thou has much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall these things be which thou hast provided? So is he that layeth up treasures for himself, and is not rich toward God (Luke 12:19, 21). So he that striveth for riches, and doeth anything whereby he is praised of man, is doing that which is abomination in the sight of God. When a man's ways please the Lord, he maketh even his enemies to be at peace with him. Better is a little with righteousness, than great revenues without right (Prov. 16:7, 8). They that are in the flesh cannot please God. We ought not to please ourselves. Let everyone of us please his neighbor for his good to edification. For even Christ pleased not himself (Rom. 8:8; 15:13). . . I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved (1st Cor. 10:33). Without faith it is impossible to please God (Heb. 11:6). Whoever does not please God is an abomination in his sight: whoever has no faith in God, nor the gospel, is abomination. All that do unrighteously are an abomination unto the Lord thy God (Deut. 25:16). If I pleased man I should not be the servant of Christ (Gal. 1:10). Every one that joins secret orders please men, but they cannot be the servant of Christ. Know ye not that the friendship of the world is enmity with God? Whatsoever, therefore, will be a friend of the world is the enemy of God, and an abomination in his sight (James 4:4). If the world hate you, ye know that it hated me, before it hated you. If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you (John 15:18).

God is angry with the wicked every day. The

wicked shall be turned into hell, and all nations that forget God (Psa. 6:11; 9:17). All these are an abomination unto the Lord; but they that seek the Lord shall not want any good thing; no good thing will be withheld from them that walk uprightly. They are highly esteemed of God, O, Lord of hosts, blessed is the man that trusteth in thee (Psa. 34:10, 84:11, 12). He that turneth away his ear from learning the law, even his prayer shall be abomination (Pro. 28:9). If we please men we are abomination in the sight of God. But if we please God, we do that which is not esteemed among men. But it brings to us the greatest of all rewards, "eternal life."

E. W. KNAPP.

### CHIPS

Every time the closet of your neighbor is open a little do you strain your neck to peek, and then afterward strain your tongue in talking about it? Do you ever stop to think that some day a tragedy may take up its abode in your home? Can't you think that some day the tongue of slander may cut you like a sharp sword, and the whispers of your neighbors be like gall to you?

How glad and frisky the dog looks when he is kindly spoken to!

Friends may be born, but our own goodness will determine how long they will last.

Many a heart is hungry for kind words. They cost nothing.

Don't say "it can't be done." The chances are you will find someone doing it.

All followers of Christ in point of service should be up with the lark, not out on one.

It is much easier to teach twenty men what to do than to be one of the twenty doing it.

No difference how little we may love our neighbors we can see no reason why they should not have a kindly feeling for us.

ALMUS ADAMS.

### EVIL SPEECH

Never believe, much less propagate, an ill report of a neighbor without good evidence of its truth; never listen to an infamous story handed to you by a man who is inimical to the person defamed, or who is himself apt to defame his neighbors, or who is wont to sow discord among brethren and excite disturbance in society. Never utter the evil which you know or suspect of another till you have an opportunity to expostulate with him. Never speak evil of another while you are under the influence of anger, but wait till your spirits are cooled down, that you may the better judge whether to utter or suppress the matter.

### BIBLE TERMS DEFINED

SHFOL (Heb.). Found 65 times in Old Testament. Is translated "hell" 31 times, "grave" 31 times; "pit" 3 times. Some philosopher describ-

ing "sheol" says it is a place of quiet repose where all are conscious. The Bible says:

Feelings are a most important and necessary part of human nature. Out of them spring the joy and the beauty of life. But they never can yield their best results unless they are under the control of reason. Pope says, "The ruling passion, be it what it will, the ruling passion conquers reason still." He who succumbs to this rule within his breast must part with his reason, manliness, independence, and must forfeit the happiness and the power of conferring the happiness which comes from well-regulated social intercourse.

Excessive devotion to business may be best treated, not by attacking the excess, but by opening up the many claims of family and society, of health and general intelligence, of private well-being and public duty, that are inevitably left unfulfilled. If the absorbed man can but be led to appreciate the importance of these claims, and to realize his own relation to them, he will of himself cease to be absorbed.

Correct speech is such an indisputable mark of a lady or gentleman that it cannot be too often repeated that the true standard of pronunciation is one in which all marks of a particular place of birth and residence are lost, and in which nothing appears to indicate any habits of intercourse other than with the well-bred and well-informed wherever they may be found.

It is beautifully remarked that a man's mother is the representative of his Maker. Misfortune and mere crime set no barriers between her and her son. While his mother lives a man has one friend on earth who will not desert him when he is needy. Her affection flows from a pure fountain and ceases only at the ocean of eternity.

We ought not to wait until we feel right before attempting to do right. We ought to say kind words and do kindly acts deliberately, even when we should not say and do them instinctively and impulsively.

Faith, like light, should ever be simple and unbending; while love, like warmth, should beam forth on every side and bend to ever necessity.

Place before children nothing but what is simple, lest you spoil their tastes, and nothing that is not innocent, lest you spoil their hearts.

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# 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 19:12-14), 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.

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## JUSTIFICATION BY FAITH (Concluded)

Romans 3:25 contains help to a clearer understanding of this truth than is possible to obtain through studying its definitions, for it opens the way for us to connect it with our individual life and experience, and thus obtain an intimate understanding of what God means by "justification by faith."

"Whom God has put forth to be a propitiation through faith in his blood (belief in Christ's death), to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness, that he might be just and the justifier of him which believeth in Jesus." These two verses show that justification because of faith or belief in the teachings and life of Christ, is identical with "remission of sins that are past." A little reasoning shows us clearly the exact time at which this remission of sins that are past, took place. It was at baptism. Just the moment we submitted to the three initial steps leading to salvation, repentance, belief, and baptism, all our sins that were past, the commission of which placed us under the death sentence, were lumped together, and God remitted each and every one. As he says in Rom. 4:7, he covers them up; and in verse 8 he does not impute, or count them against us; and in Isa. 43:25 he blots them out, or as David prays in Psa. 25:7, he remembers them no more.

In a few words, then, the moment we repent, express our belief in Christ, that is in his teachings, and render to him the first act of obedience, which he requests in the new life we are to lead, by being baptized, God says he overlooks our past sins; and this can mean nothing more or less than that he sets aside the sentence put upon us by law, and that we stand before him justified, accounted righteous, as free from the claims of the law as though we had never sinned.

We can base our claim to this freedom from the condemnation of the law only on this manifestation of God's mercy and love designated in words as "justification by faith." Works can never be the basis of man's claim to freedom from the death sentence (or to justification). Works can become such basis only when we can show and prove a perfect record of good works devoid of the least mistake. This, according to Rom. 3:11, 12, no one can do, so it is necessary to accept justification, setting aside of the death sentence, as an extension of God's mercy and favor. Humbly admitting that we are innately unrighteous, and that our right to life can be based only on God's accounting us righteous, is putting on God's "breast

plate of righteousness," which Eph. 6:1-14 places among the necessary parts of the armor which can withstand the wiles of the devil.

God's dealing with Abraham is an example of justification by faith set before the world by God. Romans 4 read in connection with Romans 5:1 shows clearly that Abraham was justified by faith but the expression used most prominently in the account is "imputed righteousness," that is, "accounted righteousness." Abraham could not be pronounced by God as literally and truly righteous because he, like all human beings, was weak and imperfect in his very nature; but God could and did account him as though he were righteous, and therefore free from the death sentence because he placed implicit trust and faith in God's integrity and promises, and God could no more betray such faith placed in him than a true human friend can betray the confidence of one weaker than himself. This unflinching faith and confidence in God very naturally resulted in "works" on the part of Abraham. Absolute confidence in a friend and service to that friend, are inseparable. If the friend receives no service we have no faith in him, no matter how loudly we may proclaim it.

The true meaning of "justification by faith" can be brought yet closer home by comparing our individual case to that of a transgressor of civil laws who has been brought to judgment, and then pardoned. It is proven beyond a doubt that he is guilty of transgressing a law of the land, and as far as the law is concerned, there is no hope of his escaping the penalty. The law is uncompromising, and extends not the least shadow of mercy or pardon. All the hope it can hold forth is "Do and live, or 'Not do and die.'" This is justice based on the law according to the letter. It does not take into consideration motives, environment, natural, inherited weakness, or any thing but the commission of the wrong. But there is a higher form of justice which takes into consideration all that the law does not, and whose verdict is according to what is read in the heart and mind. This justice is based on love. Although the transgressor of civil law sees no hope or mercy in the law, he being actually guilty, yet there is one avenue of escape, and that is through the extension of mercy and pardon by the judge. If the judge, out of his kindness of heart and love for his fellow beings, extends pardon, generally on some conditions to be complied with by the wrongdoer, he has overruled the justice based on law and the criminal is free from the law. He is accounted righteous and treated as a righteous person in that the penalty no longer hangs over him. He is justified without works, or proof that he was right in reality.

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Just so every accountable person stands at some time before the great judge, God, a condemned transgressor of his laws, and not one place in all God's laws can we find the slightest provision for escaping its condemnation, death. We would be hopelessly under law, under its condemnation, if it were not for the fact that God in his love for us extends to us his mercy by offering to pardon, forgive or justify us from our sins on condition that we place our whole faith or trust in him, which would mean a willingness to obey whatever he commands; for if we really trust anyone we are willing to obey implicitly all he says. The first three acts of obedience, which God requires of those who would seek freedom from the law are repentance, belief, and baptism. We may wonder just why God should make belief in his gospel truths and baptism conditions to be met before he will justify us, that is, set aside the penalty for past sins. Why should not true sorrow for our wrong doings and an honest desire to do better, be a sufficient condition to be met? But belief in the gospel and baptism are for our good. So why should we not obey them as well as repent? It is the knowledge of and belief in the gospel that is the very foundation of our faith or confidence in God. No other truths, and certainly no error, will germinate in our minds genuine faith in God. The gospel truths of the coming kingdom and resurrection also develop and increase our love for God awakened in our hearts through gratitude when he extended to us his merciful offer of justification by faith. It is from the hope embodied in these truths that we are given strength and courage to keep in the narrow way.

Baptism symbolizes or acts out in figure the great truths which give us hope, and when obeyed with a thorough understanding of its meaning, it serves to press home, as nothing else can, the great lesson that we must die to sin and rise to walk in newness of life and that death or crucifixion of self must begin now this side of the grave.

If God should justify us, that is, set aside the penalty for sin, and account us righteous without first requiring us to have a knowledge and belief of his gospel truths, it would be like putting out to ocean a repaired ship without any means of guiding it through the dangerous places. It would not be long until such ship would be in a worse condition than it was at first. It is the beautiful hope of the gospel, of the coming kingdom and resurrection that keeps us headed steadily toward the great goal, eternal life.

Wherein, then, does belief in "justification by faith" prove a means of salvation, a means of bringing us daily nearer the standard which is reached in fullness only at the resurrection? Justification by faith rightly and fully understood, cannot help but awaken gratitude, for this truth, perhaps as no other truth can, reveals to us the greatest manifestation of God's mercy and love. Gratitude is bound to beget love, and love is God's great purifying principle. 1 Cor. 13 tells plainly what love enables us to do. From it we receive strength to do things and to sacrifice the flesh nature, which would never be possible if we simply knew God's laws which say, "Thou shalt," and "Thou shalt not."

As we learn more and more of what God has

done for us, our gratitude and its companions faith and love, grow stronger and stronger, and the more willing we are to lay off more and more of the flesh nature. A belief on any truth can become a means of salvation only as the truth awakens and keeps alive gratitude and love. These principles are what makes the Christ mind active, and through this activity it grows and develops until we have the personality of Jesus instead of the personality of the first man, Adam.

ALTA KING.

### ARE DEVILS THE FALLEN ANGELS?

(No. 1)

As much is being said about the personality of the devil, I wish to add a few lines to the discussion. I wish to be understood as believing that there is not only a personal devil, but plenty such beings; and it seems that most of your scribes are with me in this belief. Two passages are quoted as proof that angels fell or rather sinned:

1. "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day" (Jude 6).

2. "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" (2nd Pet. 2:4).

We should notice here that the Greek word from which "hell" is translated is "tartarus." This word is used only once in the whole Bible, and has been defined in various ways. According to Liddell & Scott, the word meant at first, "A dark abyss as far below hades as earth is below heaven;" later, "The nether world, generally, like hades, or the regions of the damned." T. S. Green: "In mythology, that part of hades where the wicked were confined and tormented." Mr. J. B. Rotherham translates "For if messengers that sinned God spared not, but consigning (them) to the lowest hades, to pits of gloom delivered them up, for judgment to be kept."

With this set of definitions, and this translation, those angels must be in a place where there is "no knowledge, wisdom, nor device," as the Bible puts it. Some have claimed that "tartarus" is our atmosphere, and that the sinful angels are floating around in it, and are the demons of New Testament fame; but I think the true definition of the word is against such an idea. The later Greek referred to by Liddell & Scott is the Greek of New Testament times, and that shows that tartarus and hades had the same meaning. Rotherham then must be about right in his translation of the word. The text also seems to confirm this view. They were "in chains," which means to be bound, according to definitions. They would not be very much bound if they are running over our earth and flying in the air. They are "under darkness," which fits the Bible definition of hades (Job 17:13). I have been unable to find in God's book a single passage that states that those angels are alive now. The tempter in Eden could not have been a sinful angel for several reasons:

1. He is called a serpent: "Now the serpent was more subtle than any beast of the field which the Lord God had made." Are angels serpents?

2. The curse placed upon the serpent: "And



the Lord God said unto the serpent, Because thou hast done this." Done what? Caused man to sin, as all will agree. "Thou art cursed." Then the serpent was cursed, not because he had sinned as an angel, but because he had tempted Adam and Eve. Let us stick a pin here. One writer seems to teach that the curse placed upon the serpent was that he should be destroyed at the end of human probation. Then such a curse had not before been placed upon him, and if he was a fallen angel he was not sentenced to destruction before. It would seem strange that God would fail to sentence an heavenly sinner, when he is so strict about those of earth. If the devil was the serpent, he was not cursed till he had tempted our first parents; that was the cause of his curse, and hence the cause of his fall. All fallen beings are cursed in God's sight, and "the wages of sin is death," so the serpent must now die.

But let us read further: "Thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." This would teach that at least one sinful angel is doomed to crawl around on his stomach; if the serpent was the devil, and the devil was a fallen angel; then he is not floating through the air as some teach. He also must be a dust eater, for "dust shalt thou eat." Do fallen angels eat dust? If so, they are far below fallen man. But the Bible does not say, "Thou are cursed above man," but above the beasts, which makes quite a difference; for the beasts have not man's curse resting upon them.

Some one will contend that the devil—the fallen angel—was in the serpent, but that will not help the case any unless God talked to the serpent when he should have talked to the devil; for the sentence was to the serpent, not something in him, just as the sentence was to Adam, not an immortal soul in him. To say the devil was in the snake is to say God said nothing to him at all; it was the serpent that talked to Eve. "And the serpent said unto the woman" (Gen. 3:4). Shall we change it to read, "And something in the serpent said," etc? Do you suppose such change would please God? Paul, like Moses, teaches that it was a serpent that tempted Eve: "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity of the truth" (2 Cor. 11:3). Then let us leave it as God does, and be absolutely safe.

In Revelations twelve we read: "And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth." "And the great dragon was cast out, the old serpent, called the devil and satan, which deceiveth the whole world; he was cast out into the earth, and his angels with him" (verses 3, 4, 9). Here you may say is the devil cast out of heaven, and his angels with him, and he is called the old serpent; this is positive proof that he and his angels fell from that high estate. But be not so fast, dear brother. If this is your devil, and he is a fallen angel, he is a seven headed and ten horned monster, with a tail large enough and long enough to drag one third of the stars of heaven; and if that large, how could he

get into Judas (Luke 22:3)? Eating dust must agree with him. John gave the book of Revelations to show God's people things to come, not things of the past (Rev. 1:1). And here we have proof that this serpent had not been cast out of heaven when John wrote the Revelations; and this makes it clear that the angels that sinned, mentioned by Jude and Peter; for these were not yet cast out. But if Adam and Eve had seen a seven headed, ten horned monster like this, I doubt if they would have tarried very long to converse with him; they would, if like their decendants, get away as fast as their feet could carry them. The dragon never existed; it was only a symbol, and represents Paganism under the Roman Empire. In the 20th chapter, we have the same symbol except it is there bound with a great chain, and cast into the abyss, or out of the earth, not hades where the sinful angels had been cast. Then the proof so far is that the devil of Eden and Revelations is not a fallen angel. The angels mentioned by Jude and Peter were bound when cast out, but this dragon devil is to be bound at the beginning of the thousand years of Rev. 20. That is, one is now bound; the other is to be bound. Then they are not the same beings; they could not be.

J. J. HECKMAN.

#### THE FISKE—MOORE DEBATE

**Proposition:** Man is wholly mortal and is unconscious in the interval between death and the resurrection.

John Fiske, Jr., affirms. J. H. Moore, denies.

##### Brother Fiske's Fourth Article

Is man a soul? "Every soul that will not hear that prophet shall be destroyed" (Acts 3:22). Here man is called a "soul." If he is a soul, was he not a lifeless one before the infusion of the breath, and a dead one after its withdrawal? If the breath did not make Adam a "living soul," what did? The Hebrew word for soul is *nephesh chayiah*. It occurs thirteen times in the scriptures; eleven times applied to beasts and twice to man. Are we then to conclude that animals have immortal souls? We must, if *nephesh chayiah* means immortal spirit. "Let the earth bring forth *nephesh chayiah* after his kind" (Gen. 1:24). Here the brutes are said to be "living souls." Here is Coverdale's rendering, "Let the earth bring forth the living souls every one after his kind, cattle, worms, and what has life upon the earth." Do you desire other "quotations?" Rev. 16:3 says these souls "died," and we must accent it. One meaning of soul is body. Listen: "There were certain men who were defiled by the (*meth nephesh*) dead body" (Num. 9:6; also 2 Chron. 20:24-25; Psa. 79:2; 110:6). If *chayiah nephesh* means living soul, then *meth nephesh* would mean "dead soul." The noun, "*nephesh*," is the same in either case. The difference is in the meaning of the adjective which modifies the noun, soul. In all these texts where "dead body" occurs, read "dead soul," and you have the idea as expressed in the Hebrew. Have the dead two souls; one dead and the other alive? "There is a natural body \* \* \* and so it is written, the first man Adam was made a living soul." Paul here teaches that a "natural body" is a "living soul;" do you accept it? Josh. 11:11 says

these souls are "destroyed," and I ask you to believe the record.

Your statement about "conjunctive word" in Josh 11:11 is mysterious. Explain. That man as far as life and consciousness is concerned is in the same state as he was before creation. Psa. 146:4 plainly teaches. His breath goes to God, and he returns to dust, and all his thoughts perish. No more thinking for him. If the spirit is a person, then did not Adam pre-exist for his spirit came from God (Ecc. 12:7) I might add that the spirit could never "return" to God unless it came from him. Return means to go back again. "Breath did not establish consciousness." Rev. 11:11. Did not the "breath of life from God" restore these prophets to life and consciousness? Is there any thing else spoken of as entering them. Why is the immortal soul left out? "Do not find ruach in Ecc. 3:19; 12:7." yet it is there just the same, and my argument holds good. "The body does not think." Then is it not wrong to say it no longer "envies, hates, loves, nor knows," if it never did exercise those functions? "It has a thinker." If so, it is the "thinker" that exercised these functions, and hence in death has lost them, and not the body. "He farms with a stick." Who is the farmer, the "he" or the stick? "The body knows with the spirit." Who is the thinker, the "body" or the spirit? The sentences are similar in construction. If it is possible to "impair the spirit so it can not think" through some fault of the brain, then when the brain is destroyed, can it think? "David fell on asleep;" was he in heaven? "David is not ascended into heaven" (Acts 2). "If not him, then no one.

The departed spirit is not asleep for the reason it is the breath. "Spirit of God in my nostrils" (Job 27:3). This "spirit of God" returns to him. It is not a person, for it is in the "nostrils." "Heaven is in hades." "Hades was cast into the lake of fire." Is not your paradise destroyed? "Fallen asleep in Christ is perished." This and the other results spoken of are all based upon the proposition, "If Christ be not raised." So the points you raised do not destroy my arguments. If all the saints before Christ were "asleep in heaven" how could they "perish" if Christ's body be not raised? Were they not eternally saved? Paul teaches to have "Christ in you" is to have "the hope of glory." Then to have "the hope" in us is to have Christ. This "hope" to the consecrated Christian is renewed daily. Christ personally dwells in heaven. It is "by faith" he dwells in us (Eph. 3:17). And it is this "faith" or "hope" that is "renewed" (Col. 3:10). If the inward man is the soul immortal, would it need renewing? If the spirit is immortal, then the wicked have him. But where are they said to have him? Its always "inner man," never men; why is it never in the plural? In speaking of Psa. 6:5: do you think that sheol means the grave? Num. 3:10; "me" stands for *nephesh*, hence it is proper to render it "soul" as in the margin. "Let my body die;" would that not prove the mortality of the body? "Let my soul die;" would that not prove the mortality of the soul? All die, hence, Jno. 11:26 has no reference to the natural death. There is a second death beyond the resurrection for unbelievers. But the death James alludes to is the second death. Ezek.

13:19 and Jas. 5:20 are to be taken literally. To the righteous it "has no power," for they then shall "never die." If a sinner repents he will not die this death. The Hebrew word for soul is *Nephesh*, and is rendered "man" (Ex. 12:16); "pleasure" (Deut. 23:24); "fish" (Isa. 19:10); "mind" (Gen. 25:8); "heart" (Ex. 25:9); "creature" (Gen. 1:21); "body" (Lev. 21:11); "person" (Gen. 14:21); and "life" (Gen. 1:20).

Try to read "immortal soul" instead of these renderings, and note the results. Beasts have souls (Num. 31:28; Job. 12:10). Souls are "born" (Ex. 12:10); "die" (Ezek. 18:4); Go to the grave (Psa. 89:48); raised from there (Acts 2:31); have blood (Jer. 2:34); "breath" (Josh 11:11); are slain (Josh. 10:28); "eat" (Lev. 7:20); "expire" (Job 31:29, margin); "burnt" (Isa. 47:14, margin); "fast" (Psa. 35:13). But the soul is never said to be immortal. The soul goes to the grave (Job 33:18—28—30; Psa. 16:10; 30:3; 49:15; 89:48; Isa. 38:17; Acts 2:31). What an imposing array of testimony! In our next we'll pursue the scriptural use of Spirit.

#### Mr. Moore's Fourth Reply

Mr. Fiske says, "Is man a soul?" Answering, I will say, when spoken of as an individual, as the whole man, he is sometimes called a soul, as in Gen. 2:7; Prov. 25:25; Isa. 58:10; Ezek. 22:25; Rom. 13:1. These passages speak of him as an individual, as both soul and body together. We will try a passage or two, and see if the "man," as Mr. Fiske speaks of him, is the "soul." "And what his soul desireth, even that he doeth" (Job 23:13). "He," who? As Mr. Fiske is trying to display some of his scholarship, I want to ask him if this "he" doesn't refer to the one that obeys the first party. If so, the second party, body, obeys the first party's desire, and the first party, the "soul," "desireth," and "he," the body, "doeth."

If I am wrong, please correct me. I could refer you to a great many passages, but will only ask you to explain the following: Psa. 34:22; 62:1; 103:1; 104:1; 116:7, 8; Matt. 10:28; 16:26; Mark 16:34; 1 Thess. 5:23; Heb. 4:12. Please give us an exegesis of these passages. Your question, "Is man a soul?" If you speak of the body, no; but he has a soul, according to the above passages. And that the soul is not the body, nor is it the breath.

You ask "If man was not a lifeless soul?" No, he was not. He had no soul or spirit till he began to live. A man with your ability, if you will stop to consider, will see that the broad sense of the word "death," is separation. The breath gave life to the animal part of man, the body, but did not make the spirit. And you want to know "If the breath did not make Adam a living soul, what did?" Answer, God did.

My worthy opponent is interpreting the Hebrew for you and trying to make you think according to my claims, the animals have "immortal souls!" I am inclined to think we had best leave out Hebrew, Greek and Latin in our debate, and use our own language. Let us use the interpretation of those who are better scholars than I am, and fully as good as my worthy opponent. If we cannot get the evidence from the translation and evidence of scholars known by the world we had best stop our debate. But I can get plenty of evi-

dence on my side, translated before my opponent was born, hence, I have no inclination to stop till we run the propositions to a finish.

He brings in his Hebrew, and applies it wrongfully. I am going to call on Mr. Fiske to try his "nephish chayish" with 1 Thess. 5:23 and Heb. 4:12.

I admit beasts are living souls, or have brute intellect. But their soul, or spirit is not immortal. The brute was created after their various kinds, not immortal. And man after his kind, and is immortal. "Living" and "ever living" doesn't mean the same. Mr. Fiske says, to use "body" instead of "soul," and you have the idea expressed." Let us try it. "Destroy both soul and soul" (Matt. 10:28). "And the multitude of them that believed were of one heart and of one (body) soul." That your (body) soul and body be preserved" (1 Thess. 5:23). If you can give sense in the above passages by using "body" where "soul" is used, let us have your sense.

You say, "his breath goes to God." I deny it, and call for the chapter and verse. The spirit did come from God, but it is not the breath. Therefore the spirit returns to God, but the breath goeth forth, or back to the atmosphere that we breathe (Psa. 146:4).

If the body does not think, and I agree with you that it does not, what is its thinker? When the body's thinker is gone from it, and the body is dead, and the dead know not anything. The man and beast have "all one breath," but man's spirit goes up, and the beasts spirit goes down. (Eccl. 3:19). My opponent has strained his points and twisted them around, claimed the insufficiency of God's word, and therefore, has to deny the difference Solomon makes in spirit and breath. Mr. Fiske in trying to prove that the spirit is the breath, brought a wrong proof text when he referred to Job 17:3. He quotes a part of it to prove his point, and leaves out the part that condemns him. He quotes this part, "Spirit of God in my nostrils." I suppose he aims to prove by this, because it is in his nostrils, that it is his breath. Now let us have the whole verse. "All the while my breath is in me, and the spirit of God is in my nostrils." Will you please answer me whether the spirit or breath is the same here, or not.

Your arguments on, "Fallen asleep in Christ are perished," prove nothing for what ever. The purpose of this language is, that if, the Sadducees claims were correct, the Apostles' arguments were false (1 Cor. 15:18). All kinds of birds, beasts, and fish, including man, have an animal life, that is sometimes called "soul." Because all these have a life, that man could not give.

You say Jno. 11:26 has no reference to the natural death. It doesn't matter what death it refers to, it is a life they had at the time of their existence here on this earth; hence, if it doesn't die it is immortal, which is never dying, lives on and on. I am glad to see you admitting, and trust by the time we get through, you will accept the whole truth.

You are correct, the second death hath no power over the righteous, for as Christ said, "who-soever believeth in me shall never die." We believe while on earth, therefore, there are some here that will never die.

#### EXPOSITION OF 1 PET. 1:4

It has been a question in some minds how to understand the phrase, "reserved in heaven," thought to be applied to the inheritance, etc., in 1 Pet. 1:4. The translation of this passage from the original is very defective. It will be seen in its true light by the following translation of it, which is from the Syriac by Prof. Murdock, which is the "oldest translation of the New Testament extant:" "Blessed be God, the Father of our Lord Jesus the Messiah, who in his great mercy hath begotten us anew, by the resurrection of our Lord Jesus the Messiah, to the hope of life, and to an inheritance incorruptible, undefiled, and unfading, which is prepared for you in heaven; while ye are kept by the power of God and by faith, for the life that is prepared and will be revealed in the last times."

The "hope of life," is the matter under consideration, and we are begotten to it by the resurrection of our Lord Jesus the Messiah; but the apostle, unwilling to be understood that this "hope of life" was all the saints quickened to, by the resurrection of Jesus, adds: "And to an inheritance, incorruptible, undefiled and unfading!" And then, concerning the "hope of life," affirms, "it is prepared for you in heaven." That this is the true idea of the text, is proven by the language of the next verse, which is: "While ye are kept by the power of God and by faith for the life that is prepared, and will be revealed in the last times." This is in perfect harmony with what Paul said to the saints at Colosse: "Your life is hid with Christ in God," hence it is "reserved," and "when Christ, who is our life, shall appear in glory." Therefore, we are "looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ," to consummate all the "promises made of God unto the fathers," and to give us life and the kingdom.

#### FILIAL LOVE

There is not on earth a more lovely sight than the unwearied care and attention of children to their parents. Where filial love is found in the heart we will answer for all the other virtues. No young man or woman will ever turn out basely, we sincerely believe, who has parents respected and beloved. A child affectionate and dutiful will never bring the gray hairs of his parents to the grave. It is seldom the case that a dutiful son is found in the ranks of vice, among the wretched and degraded. Filial love will keep men from sin and crime. There never will come a time, while their parents live, when their children will not be under obligations to them. The older they grow the more need will there be for assiduous care and attention to their wants. The venerable brow and frosty hair speak loudly to the love and compassion of the child. If sickness and infirmity make them at times fretful the younger folk should bear with them patiently, not forgetting that time ere long may bring them to need the same care and attention. Filial love will never go unrewarded.

It is one of the most promising traits of human nature that heroic unselfishness always enkindles the enthusiasm of mankind.

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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 extracts of particular texts in the writings of contributors.

## NOTICE

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## EDITORIAL

Not to go to church on Sunday is to let what one likes to do master what he ought to do, and is as if the office boy should boss the manager.

Don't worry about your slips and falls, indiscretions and mistakes, my brother. Only worms are free from falls, and they have to crawl all their lives.

It is all right to have an aim in life. But many brethren "aim" to subscribe for The Restitution, and to help the truth in many other ways; but they spend so much time in "aiming" that the game always gets away.

We are sorry to report that three of our number are sick and in hospitals: Sisters Lorie Ross, Bessie Boyle and Hattie Sanford. We miss them from our meetings and pray God to soon give them back to us in average health.

Value and valor, as has often been pointed out, are derived from the same root, and therefore it is something more than a flight of the imagina-

tion to say that which is most valuable is that for which men will dare most. Conversely, that which costs nothing is nothing valuable.

In adverting to the doctrine of endless torture, Dr. Dick candidly expresses his conviction in these words: "When I consider the boundless nature of eternity, when I consider the limited duration of man, I can scarcely bring myself to believe that the sins of a few brief years are to be punished throughout a duration that has no end."

Bro. A. Wallace Mason, of 23 Clinton Avenue, Fredonia, N. Y., writes: "I am disengaged until April and I can, if the Lord wills, go anywhere in the United States and preach the gospel. I have had long experience in connection with the truth, and can speak every night when desired. I am also an old hygiene physician."

The brother whose sole claim to Christianity lies in the orthodoxy of his faith, and who expects to be saved on that account alone, substantially pleads his case before the Lord in words like these: "It is true, O Lord, that I have violated all thy commandments; but then, I held no absurd or heretical opinions in regard to them. I have done wrong, but have believed right. Save me for the correctness of my faith."

Jerusalem may yet become the most important city of the whole earth. If a world-peace court should be established there, it would spring into prominence at once. Mohammedans, Jews and Christians all reverence Jerusalem as a holy city. It is the only city in the world that the three great religions of the world reverence alike. A supreme court among the nations established there would command special reverence throughout the world.

Love, amid the other graces in this world, is like a cathedral tower, which begins on the earth, and at first is surrounded by the other parts of the structure. But at length rising above buttressed wall, and arch, and parapet, and pinnacle, it shoots, spire-like, into the air, so high that the huge cross on the summit glows like a sparkle in the morning light, and when the rest of the pile is enveloped in darkness. So love here is surrounded by the other graces, and divides the honors with them; but they have felt the wrap of night and of darkness when it will shine luminous against the sky of eternity.

The Editor and Sister Huggins spent a very happy day in Salem, O., Sunday, November 7th. We always return from Salem feeling built up and encouraged in the way of life; for while the believers there are few in number, they are all lovers of the truth. While there, we had the pleasure of baptising two intelligent believers of the gospel: Namely, Mrs. Martha Coy and her son, Ralph W. Coy, both formerly Disciples. There is still another item of interest in this report which it gratifies us much to give, and that is that Sister Coy's husband is learning the truth rapidly, and consequently our sister indulges the good hope of soon having him with her as an heir of eternal life and the kingdom of God. Sister Coy lives hard



by Bro. and Sister Moore, who have rendered her and her son valuable assistance in arriving at an accurate knowledge of the things concerning the kingdom and name of Jesus Christ. We can see a general improvement among the brethren and sisters in Salem, both in earnestness and diplomacy in publishing the gospel of life among those who know it not; and we pray God to bless them copiously in all their efforts to glorify him, and to assist in the great work of taking out and preparing a people for the coming of the Lord.

#### WHAT LANGUAGE DID ADAM SPEAK?

Prof. Bush, the distinguished Hebraist, in his "Notes" on Gen. 11:1, "And the whole earth was of one language, and of one speech," has the following interesting remark:

"The language there spoken therefore was in all probability the language of Noah, and the language of Noah can scarcely have been any other than that of the antediluvians; and that this was the Hebrew cannot well be doubted if we consider that the names of persons and places mentioned in the early history of the world are as pure Hebrew as the names of Abraham, Isaac and Jacob, or those of Solomon and Malachi. Thus Adam, Eve, Cain, Seth, Abel; Eden, Nod, Enoch, etc., are all words of purely Hebraic form, structure and signification, and there is not the least evidence of their being interpretations, as some have suggested, of primitive terms."

#### NOTHING TO DO

"If Christ has died for me, what have I to do? I have nothing to do. Suppose I owed a man some money, and that I was put in jail until I could pay, and that some kind friend came and paid my debt, and then went to the governor of the jail and said, 'Haven't you a prisoner here called Richard Weaver?' 'Yes.' 'Well, I have paid his debts. I have the receipt here and I want him to come out.' What should I have to do? Why, I should have nothing at all to do, except to thank him \* \* \* And so there is nothing whatever for you to do, for Christ has done it all and God commendeth his love to us, in that while we were yet sinners Christ died for us. Christ has paid all the debt, and now it is finished; \* \* \* and Christ is become the end of the Law for righteousness to every one that believeth \* \* \* Glory be to God, everything has been done by the blood of my dear Savior \* \* \* Justice has been satisfied, and pardon has been purchased for the chief of sinners. The Lord help you to believe it. You must take God at his word" (Editorial in *The Witness*).

Nothing to do! Then why did Peter on the day of Pentecost, command the inquirer to "repent and be baptized in the name of Jesus Christ for remission of sins?" When they inquired, saying, "What shall we do?" why did he not answer, "You have nothing whatever to do, for Christ has done it all. Christ paid all the debt?" Nothing to do! and yet Saul of Tarsus was exhorted by Ananias to arise and be baptized and wash away his sins, calling on the name of the Lord. "Nothing to do!" and yet Paul says to the Romans: "Know ye not that \* \* \* his servants ye are to whom ye yield yourselves servants to obey; whether of sin unto death, or of obedience unto righteousness \* \* \*

Ye were the servants of sin, but ye have obeyed from the heart that form of doctrine delivered unto you. Being then made free from sin, ye became the servants of righteousness" (Rom. 6:16-18). Paul says, in his letter to the Hebrews, that Christ "became the author of eternal salvation to all that obey him" (Heb. 5:6), and yet we have nothing to do! "Nothing to do," says *The Witness*. "Be not deceived," says Paul. Gal. 6:7, 8: "God is not mocked, for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting." Nothing to do! and yet we are exhorted by one Apostle to run with patience the race set before us (Heb. 12:1), and by another, to add to our faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity; to give all diligence to make our "calling and election sure" (2 Pet. 1:5-10). And finally, the Lord Jesus himself, the Redeemer, says to the redeemed: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter through the gates into the city" (Rev. 22:14). And to his disciples and the multitude he said, in reference to do-nothing professors: "Not every one that saith unto me, Lord; Lord, shall enter into Kingdom of heaven, but he that doeth the will of my Father who is in heaven." If we have nothing to do, why was the "slothful servant," in the parable of the "nobleman," condemned for doing nothing, and the other servants rewarded for doing what they could in the service of their Master? (Matt. 25:14-30; Luke 19:12-26).

#### "MORTAL RESURRECTION"

Dear Bro. Huggins:

I have just received and read *The Restitution*, and regret to see you refer to our belief in the mortal resurrection to judgment of those who are responsible to God, as one of some "reiterated Christadelphian fallacies." Being a Christadelphian, and believing your position in this matter to be entirely unscriptural, I am sorry I have contributed to the pages of *The Restitution*, and therefore, if you have not already commenced the publication in your paper of my article on "Preaching the Truth," I would like to ask you to refrain from doing so. If, however, you have already commenced the publication of it, I must request you to be sure to retain the headline, namely: "The experiences of a Christadelphian preaching the truth as it is in Jesus."

I regret to write this, but you can readily appreciate my position and how it would compromise my attitude toward the truth. I would be glad to discuss the question with you, for I am sure there is nothing more clearly taught in the scriptures than the mortal resurrection from the dead of those who are responsible. Assuring you that this is written with regret, and hoping you may see the matter as I see it, I wish to remain,

Your brother in the service of the Master.

WILL BROWN.

## Editor's Reply

The above criticism is on an article in *The Restitution* of September 28, 1915, entitled "Emergence Versus Resurrection." Bro. Brown says he is a Christadelphian, and adds that he is "sorry" he has contributed articles for publication in *The Restitution*. His sorrow grows out of the presumption that contributing to our paper identifies him "with those who hold false doctrine." Perhaps the publication of the above letter will be sufficient intimation that the brother is not "identified" with us. Only two or three words more:

1. The articles by Bro. Brown on "Preaching the Truth" were being printed in *The Restitution* in serial form before the author requested us to "refrain from doing so." Their publication, therefore, with the author's full consent, clears us from all evil meddling in the matter. Soon as we find a natural break in his articles we shall stop printing them, out of deference to his request.

2. He requests us to "be sure to retain the headline, namely: "The experiences of a Christadelphian preaching the truth as it is in Jesus." Here again we have innocently crossed the desire of our brother; for in preparing the copy for the printer, we changed the word "Christadelphian" to "Believer." We hold as a principle of doctrine, that where the Bible speaks, we speak; where the Bible is silent, we are silent. We are not able to find the word "Christadelphian" in the Bible, either in English or the original tongue. The word "believer" is of frequent occurrence in the Holy Book, so we exercised the editorial right of substituting the word "believer," a scriptural term, for "Christadelphian," an unscriptural one. Christadelphian is a name without divine authority; some man must have invented it. We point blank refuse to allow any man, however good he may be, to have dominion over our faith (2 Cor. 1:24).

3. Bro. Brown's declaration espousing "mortal resurrection" is a surprise to us. His words are: "I am sure there is nothing more clearly taught in the scriptures than the mortal resurrection from the dead of those who are responsible." When we read this statement we could hardly believe our own eyes, for in *The Restitution* of September 28th, another Christadelphian wrote: "The coming forth from the grave is one thing, and the resurrection, either of life or damnation, to which they come forth, is quite another." This Christadelphian avers that the dead come forth from the grave mortal; and their resurrection afterwards, "quite another thing," confers upon them immortality. Editorial criticism of this "reiterated fallacy" called forth fire from Bro. Brown, as witness above letter. But in coming to the defense of his brother, he repudiates his brother's theology and denies his distinctions concerning emergence and resurrection; for while he believes in mortal emergence and immortal resurrection, Bro. Brown believes in "mortal resurrection." Christadelphians, from Dr. Thomas and Bro. Roberts down, believe in mortal emergence; there never has been and there is not one today, Bro. Brown excepted, but what believes in immortal resurrection. Bro. Brown is the only Christadelphian in the world who believes in

"mortal resurrection." He is welcome to this unusual distinction.

4. Bro. Brown wants to discuss the question with us. Well, we are always ready to defend the truth, and have no objection to meeting Bro. Brown either in an oral or written discussion. As "mortal resurrection" is not a Christadelphian doctrine, we doubt if Bro. Brown could get a periodical published by his people to give room for the discussion. We, therefore, suggest an oral discussion conducted in part upon the Socratic Method. If a written debate is preferred, and room for its publication can be obtained in a Christadelphian paper, we shall be pleased to give space for it in *The Restitution*, provided the Christadelphians will accept Bro. Brown as a representative brother, and agree that he speaks and defends their faith in affirming "mortal resurrection." Bro. Brown will find, however, when he ascertains the general faith of the Christadelphians, that they will repudiate his theory of "mortal resurrection," and will stand by the Editor of *The Restitution* in maintaining immortal resurrection for the saints.

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BEREAN COLUMN NATIONAL BEREAN  
SOCIETY

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Edited by Leota B. Hanson, 3401 Magnolia Ave.,  
St. Louis, Mo.

Ye cannot serve God and Mammon. Jesus says: "No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon."

The above verse teaches that we cannot serve God and have our hopes set on the uncertainty of riches. The man who trusts in the uncertainty of riches cannot serve God, because he cannot walk in his ways. The way to receive earthly things is not the way to receive heavenly things.

The man who loves and serves God will separate himself from all worldliness and pride; he will be heavenly minded and walk as near as possible in the paths of righteousness. Christ will be seen in his ways and heard in his words. The godly character will be conveyed to others through him. He will watch his thoughts, words and acts, and when he makes a mistake he will be sorry and ask God to forgive him, and try not to make the same mistake again.

Dear Bereans, let us examine ourselves to see which master we are truly serving. May we all serve God that we may be glorified and receive all things when Christ returns to the earth to make all things new.

Your sister,  
JENNIE TOWNSEND.

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Patience

In James 1:4 we read: "Let patience have her perfect work." And why? "That ye may be perfect, wanting nothing." I'm sure we find every day the greatest need of patience. We find it gives us renewed courage and faith to press on in our Christian journey toward the mark for the prize of the high calling of God in Christ Jesus.

Again, in James we are admonished to be patient unto the coming of our Lord; to watch

and pray. How very pleasant to have our thoughts run in so pleasant a channel! Yes, to be watchful, to be prayerful and be patient. In such an hour as ye know not the Lord cometh. When we read of the patience of Job, through his trials and tribulations, and his wonderful faith and trust in God, we are led to believe it to be one of the greatest graces a follower of Jesus can have. In Acts 14:22 we read that we, through much tribulation, enter into the kingdom. Then we have great need of patience. Let us put forth every effort to grow in those graces. We also have the prophets of old, who have spoken in the name of the Lord, who have been in sufferings and afflictions, and through patience become victorious. So we find the apostles and disciples strengthened and helped through good works and patience.

Paul, especially, has given such beautiful letters of admonition to the Corinthian brethren, and to those various places where he was with them. 'Tis so comforting to read them; and all done through Christ and for him, and the good of mankind. May the good work continue.

A SISTER.

#### David and Goliath

The Philistines and Israelites waged war against each other. The Philistines, and also the Israelites, were on mountains and there was a valley between them. A champion walked out of the camp of the Philistines, whose name was Goliath; his height was sixcubits and a span. He had a helmet of brass upon his head, and had on a coat of mail; the coat weighed five thousand shekels of brass. He had brass upon his legs, and a target of brass between his shoulders. The staff of his spear was like a weaver's beam. His spear head weighed six hundred shekels of iron. A man bearing a shield went before him. He cried to the army of the Israelites to send a man to fight with him, saying: "If he be able to fight with me and kill me, then we will be your servants; but if I prevail against him and kill him, then shall ye be our servants and serve us."

When Saul and all Israel heard these words, they were afraid. Jesse, the father of David, told his son to take an ephah of parched corn and ten loaves to the camp of his brethren. He told him to take them to the captain and their thousand; to see how they fare and take their pledge. David rose early in the morning and, leaving the sheep with a keeper, went to the trench of the Israelites and shouted for the battle. As he was talking with his brethren, Goliath came and spoke the same as he had before. All the Israelites were afraid and ran from him, and they told David the king would enrich and give his daughter to the one who should kill him. David said he would go and fight Goliath and the Israelites told him he was but a youth, and not able to fight such a great warrior; and David told how a lion and a bear took a lamb out of his father's flock. He told how he had hit the lion and knocked the sheep out of his mouth; and how, when the lion came after him, he caught him by the beard and killed him. He said if he had killed the lion and the bear, he would kill the Philistine who had defied the armies of the living God. David said as the Lord had delivered him out of the paws of the lion and the bear, he would deliver him from

the hands of the Philistine. Saul told him to go, and the Lord would be with him. Saul armed David with him armor, and David said he would have to put it off because he had not proved it. He took his staff and went to the brook and chose five smooth stones, and took his sling and went to meet the Philistine. Goliath came, and a man went before him bearing his shield. He asked David if he was a dog and cursed him by his gods. He told David to come to him and he would give his flesh to the fowls of the air and the beasts of the field. David told him that he came to him, not with a sword and a spear and a shield; but he came in the name of the God of Hosts. David told Goliath that he would smite him, and the Lord would deliver him into his hands. He took a stone from his bag and slung it and hit the Philistine in the forehead and killed him. He cut off the giant's head, and when the Philistines saw their champion was dead, they fled and the Israelites pursued them. David took the head of the Philistine and brought it to Jerusalem; but he put his armor in his tent.

ALBERT WILLIS, 12 Years Old.

#### THE FIRE OF GEHENNA

The texts which speak of the punishment of the wicked in hell fire, where the worm dieth not and the fire is not quenched, are supposed by some to form an insurmountable objection to the doctrine of the final and utter destruction of the wicked. So far from that being the case, however, we conceive those very texts proven in the most conclusive manner that the wicked are "to be punished with everlasting destruction" so that "they shall be as though they had not been."

The original word in these texts translated hell, is Gehenna; a word, says Dr. George Campbell, that "never occurs in Septuagint Greek, nor in any classic author in the world." It was never employed by our Lord nor any of his apostles in addressing Gentiles—it was confined alone to the Jews—hence we are to look to that source only for the meaning of the phrase.

The word is derived from "Ge," which signifies a "valley," and "Hinnom," a man's name: "The Valley of Hinnom," south of Jerusalem, "once celebrated for the horrid worship of Moloch, and afterwards polluted with every species of filth, as well as the carcasses of animals, and dead bodies of malefactors, to consume which, in order to avert the pestilence which such a mass of corruption would occasion, constant fires were kept burning." (—Greek Lexicon.)

Whatever was cast into this fire was to be destroyed, not preserved: utterly destroyed. If any flesh fell outside the fire the worms devoured it, so that nothing there escaped utter destruction. In the time of our Lord's ministry the Pharisees used these circumstances to denote the punishment of the wicked. Does any one believe their original design in doing so could be any other than to express an entire extermination of the wicked. We doubt not, at first, that was the only idea that could enter their minds, whatever idea might afterwards have been attached to it by perverted imaginations. We conclude our Lord used the word only in its primary signification, which was that of utter destruction, and not preservation: and we do not see how a Jew could understand him in any

other sense. This being the case, it is one of the strongest texts in the Bible to disprove the common theory of the eternal preservation of the wicked in indescribable torments. The impenitent and incorrigible sinner, like the filth about Jerusalem, and the dead bodies of animals and men, if not entirely consumed and destroyed, would keep alive the plague in the universe; hence, they shall be "cast into the fire of Gehenna—hell fire;" or be utterly and totally destroyed; therefore, fear him who is able to destroy both soul and body in Gehenna—hell.—(Matt. 10:28). Just so certain as the filth about Jerusalem, and dead carcasses were utterly consumed in the burning fire of the Valley of Hinnom, so certainly will God destroy the entire being of the incorrigible sinner, so that the universe shall be clear of these plague spots; then shall be fulfilled that which is written. Rev. 5:13: "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, blessing and honor, and glory and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." Not a creature shall be left in conscious existence but what shall join in ascriptions of praise to God and the Lamb. Glorious time—happy hour! May you and I, dear reader, be of that happy number.—Selected.

### BURDENS

Mental burdens will be far more easily borne if they are placed, as much as practicable, out of sight. When we gaze upon them they increase in size. When in our thoughts we emphasise and dwell upon them they sometimes grow almost unbearable. It is well enough to face trouble when it comes to us, to measure it and know its weight, that we may summon up courage and strength sufficient to endure it; but, this done, let us place it where it may no longer be in constant sight; let us carry it manfully and bravely, but not drag it to the light, to dwell upon its weight, and to claim sympathy for being obliged to bear it. When the emphasis of life is laid on the cheerful and attractive side its real burdens will be borne lightly, happiness will abound and be diffused, and the value of life be multiplied tenfold.

### EXPERIENCE

To do the same thing over and over again for years without heart or improvement may indeed be called experience; but it is a profitless one. Some people who are proudest of boasting of their experience have the least reason to be proud of it. To have spent ten or twenty years in the same pursuit does not, of itself, entitle a man to respect and honor; but to have spent as many months in steadfast progress, to have brought to bear upon his employment all his past training, to have put into it fresh thought and renewed vigor, to have made experiments, studied methods, and planned improvements—that is an experience we justly esteem.

Old age is the night of life, as night is the old age of the day. Still, night is full of magnificence and for many it is more brilliant than the day.

No woman can be a lady who would wound or mortify another. No matter how beautiful, how refined, how cultivated she may be, she is in reality coarse, and the inmate vulgarity of her nature manifests itself thus.

When we are studying and pursuing excellence we are ensuring durability; and the more thoroughly the idea of durability enters into our work and guides our lives the more valuable will be the one and the nobler and happier will be the other.

A man or woman in high health, with good spirits and full of energy, is an immediate source of happiness to those with whom he or she associates. They cannot resist the infection; they are cheered, animated, and encouraged, their energies are called forth, and a positive good is conferred upon them without either effort or self-denial upon the part of the giver.

The more deep and thorough our knowledge on any subject the more humble is our estimate of that knowledge. We then see heights to which we have not attained and depths that we have not fathomed. Compared with these, our actual knowledge seems small and shallow. But when we merely skim the surface of a subject we have no such measure to gauge ourselves by, and our small attainments loom up to our view in most exaggerated dimensions.

The things which constitute the true charms of a home cannot be bought or secured by the labor of hirelings. It is only the mistress of the house, the wife and mother, through her love and union of interest with her husband and children, who, guided by her affection, will labor to bring that charm about her household which springs from systematic labor, scrupulous neatness and economy, a finely-appointed table with food daintily prepared and served with exquisite taste.

A failure establishes only this, that our determination to succeed was not strong enough.

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