THE RESTITUTION HERALD

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The Bread of Life

By E. A. Marsh

Bro. G. E. Marsh found the following unpublished article recently among the papers of his father, the late Elder Edgar A. Marsh, who was a pioneer evangelist in Illinois, Missouri, and Iowa, and a frequent contributor to various religious and secular journals. . . .

"IT IS written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4). These words were uttered by the Savior under peculiarly trying circumstances. He had been led into the wilderness to endure a terrible temptation; to suffer the pangs of hunger, which He patiently bore for forty days and forty nights, and then to receive the evil suggestion that He should transform the stones of the desert into bread to appease His hunger. This was a powerful appeal to His appetite and His pride of power. He successfully repelled the tempter by an appropriate quotation from Deuteronomy.

"*Man shall not live by bread alone.*" The lower animals may be said to live by bread alone. They are satisfied when the natural craving for food is supplied. It is so, too, with the mere natural man who has no higher object in view than the gratification of his animal desires; but, as we shall see, he fails to live the life God designed that he should live.

Experience is a good witness. It will testify that when trial comes, when adversity arises, and when all things earthly fail, there is no satisfaction, no relief, no heart support. But to those who are sustained by the assurances of God's Word, who feed on His promises, and are comforted by that Word, there is nourishment and rest.

What the Word of God Accomplishes

First, there is the *word of truth*, which satisfies the mind; second, the *word of promise*, which faith accepts; and, third, the *word of duty*, which love obeys.

Let us notice some of the all-satisfying utterances of that Word.

"Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy, and eat."

Here is an earnest invitation to the soul that is thirsting for the water of life. It is not like the advertising notice of some famous mineral water for which a price must be paid; but this fountain to which sinners are called is so inexhaustible that *all* may quench their thirst. It is free! Oh, that every one could be prevailed upon to slake his thirst at the "fountain opened for sin and uncleanness"! No money is required—it is only *drink* and *live*.

Then the sublime Prophet exclaims: "Yea, come, buy wine and milk without money and without price." A priceless offer, and yet how few accept it! In tones of kindly remonstrance and tender entreaty he inquires, "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear and ye shall live."

The life of the soul depends upon heeding this earnest pleading. May many hear, and freely partake of this spiritual fruit, is my prayer.

Nourishment Provided in the Word

We can only lightly touch in this short article the allusion to the Word as giving nourishment to the soul. Turning to the words of Christ recorded in John 6:27, we hear Him saying: "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life."

The Savior was reproving those whose only motive in following Him was the supply of their natural wants, as we learn from the previous verse. Human nature is ever the same, hence there are many now to whom this reproof applies. If it is the minister who preaches because he can thus supply his carnal desires, or amass property, it applies to him. If it be an individual who follows in the wake of some popular church in order to gain patronage and enrich himself, it is applicable there. Many, I fear, would be severely condemned under this text were it actually brought to bear in the day indicated by our Savior.

(Please turn to page 16)

Abreast of the Times

An In-Between Page

Inasmuch as Bro. Marsh was unable to furnish copy for this page as had been planned, we are publishing the following editorial from *Messiah's Advocate*, feeling that it is "abreast of the times."—P. C. J.

Signs of Soon-Coming Redemption

"None of the wicked shall understand; but the wise shall understand" (Daniel 12:10).

The signs of gospel heraldry . . . force us to the conclusion that we are at the termination of the gospel age. Let us . . . see if we can find any "signs" in the book of Daniel.

The first sign is: "The wise shall understand." This book of Daniel is a book of prophecy, and it was "sealed" "until the time of the end." As the end of time draws near, *in* "the time of the end," wisdom is given God's servants—the *watchers*. Therefore, such uncovering of the prophetic mysteries, such inquiry and demonstration concerning the "what, and what *manner* of time" as our generation has witnessed, is a most *striking* token of the nearness of the ending of the gospel age. The prophetic spirit is in the Word, but that same spirit is in the church. And, as "the testimony of Jesus is the spirit of prophecy," so the witnesses of Jesus *will be* expositors of prophecy. They may here and there make a few mistakes, but the general consensus of their opinion will thunder along the prophetic track of the Old and New Testament. Therefore, the deepening search is a "sign" of soon-coming dawn.

. . . . . .

Never did the church witness such a constellation of signs of the near coming of Christ as now. "The branches of the fig trees are full of sap; and the summer is at hand." Assuredly, we are not ignorant that a portion of the church has become gradually weary of the long-tarrying, and has fallen into doubt. You also shake your head, and are of the opinion that we have long talked of "the last time." Well, use this language, and increase the number of the existing signs by this new one. . . .

Language could not describe more accurately the attitude of a large section of the nominal church respecting the future. "Evolution, not catastrophe," is the cry. By the transforming power of Christian civilization, the world is to be gradually subdued to God, and the present good age, with its beneficent endowment of steam and electricity and printer's type and other inventions, is to terminate in a Christo-scientific "millennium." Darwin, the apostle of evolution, echoes back the words of Peter, the apostle of judgment, saying: "All things continue as they were since the beginning of creation. There is no need for miraculous intervention, no room for supernatural action; as it was in the beginning, so it is now, and so it shall ever be as regards the succession of physical phenomena." In this saying he speaks for multitudes within the Christian church. Man is the microcosm of creation, and as the doctrine of salvation by development has, with many, superceded that of salvation by regeneration, so has the theory of a "millennium" through evolution taken the place of that crisis, cataclysm, just ahead of us.

We should be reminded, at this point, that the signs of the approaching end of the age are both bright and dark. These signs have always been so at the crisis-point of history. The gloomy pessimism which looks only for deepening apostasy is quite as wrong as the placid optimism which expects the world to glide peacefully into the golden age of glory. The brighter the light, the deeper the shadow. The world-wide evangelization which our generation is witnessing; the translation of the Scriptures into innumerable tongues; the unparalleled study of the Bible through Sunday school and lay instruction; the revivalism promoted by such bands of earnest workers of every grade and order—these facts indicate that a light is falling upon our lost humanity such as never was before. But the shadows are "the blackness of darkness" itself—avarice within the church, threatening to throttle the gospel just when the promise is greatest for its triumph; anarchy without, menacing all order and stability with its angry growl; the ruin which Christian nations are sowing in the path of the missionary's blessing by their opium and strong drink; the ingenious vice and elaborate debauchery which our higher civilization is begetting; the restrained anger of the nations, who wait only the slightest provocation to fly at each other's throats . . . —this outlook is so dismal as to be utterly appalling, were we not confident that even the shadows point to the dawn. *"Evil men and seducers shall wax worse and worse, deceiving and being deceived."* While the warmth of the gospel has reached many nations, the warmth has also brought "the snakes" out! . . . But *"the path of the just is as a shining light, that shineth more and more unto the perfect day.* . . . The energy of Satan is evermore a tribute to the zeal of God appearing in the church. If Christians are rising up to extraordinary service for God, because they know that "the time is short," what wonder if Satan should be "transformed into an angel of *light*"?

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An Interesting Experience

By Albert J. Blakesley

ON ONE occasion when Robert G. Ingersol was lecturing on the Bible, he challenged God to strike him dead in five minutes. This instance, to which reference was made in a recent article in THE RESTITUTION HERALD, reminds me that I heard the story at about the time it happened many years ago. How foolish it was for a man of his undoubted ability to issue such a challenge! How easily God might have answered that challenge and struck Mr. Ingersol stone dead!

At about the time this story was reported, I heard another one concerning the same man, but which I do not think has ever been published. Although I haven't the documents to prove the truth of this second story, I received it from a very reliable source, and have every reason to believe it to be true. It was related to me by a minister, and was as follows:

One time Mr. Ingersol was going on a business trip by train. The coach was rather crowded, and he looked for an empty seat but saw none. As he walked down the isle he noticed in the center of the coach a well dressed man occupying a seat by himself.

"Is this seat taken?" he asked.

"I am alone here," answered the man.

"Would you object to me sitting with you?"

"You are perfectly welcome," answered the man as he moved over next to the wall.

When Mr. Ingersol had sat down, he noticed that the man had a book in his hand which he had been reading. It looked quite familiar, but he asked: "What book are you reading, may I enquire?"

"The Holy Bible," was the reply.

Mr. Ingersol said, "You are quite an intelligent looking man, do you believe in that book?"

"Yes, sir," he responded, "I believe every word of it. It is the Word of God, why shouldn't I believe it?"

Mr. Ingersol then asked, "Do you know who I am?"

"No, sir," was the reply, "I don't think I ever saw you before."

"I am Robert Ingersol," said his questioner.

"I am pleased to meet you, Mr. Ingersol. I have heard of you through the papers many times, but have never met you before."

The man with the Bible then introduced himself as a minister of the gospel. I am not sure, but I think it was Elder John Cargile.

"Well," said Mr. Ingersol, "I do not comprehend how anyone can believe in a Bible, or in a God who has claimed to create a class of beings called men, made them indestructible, and placed them here on earth and, because they don't believe on Him and His plans, and don't obey Him, will at the end of their course here cast them into a fire that can never be quenched, and keep them in pain and suffering for all eternity. How unjust that seems to be!"

"Well," said the minister, "you have been misinformed, I see. You have a wrong idea of Bible teaching. The Bible does not teach any such awful thing. That is what ministers are preaching, I know, for I have heard them many times. How far are you going on this train?"

When Mr. Ingersol mentioned his destination, the minister said: "I am going still farther, so if you will permit me to do so, I would be pleased to show you some things that may change your mind."

"All right, that will be agreeable," replied Mr. Ingersol.

So the minister opened to Genesis 2:7, and called attention to the words: "breathed into his nostrils the breath of life, and man became a living soul." He pointed out the fact that man did not become an immortal soul, but just a living being or creature. Then he called attention to Genesis 1:30: "And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth wherein there is life" (margin, "living soul"). "No one teaches that the animals have immortal souls," said the minister, "but the same word is used in both places."

Then he called his attention to Genesis 3:23, and asked why God drove the man out of the garden? Answering his own question, the minister said it was because man became a sinner, and God did not want him to eat of the tree of life and live forever in sin.

Referring to various other places where the word "soul" is used, he showed him that the word "immortal" was never used in connection with the word "soul." But the Bible does say, "The soul that sinneth, it shall die" (Ezek. 18:4).

Then he recalled many places of people who died and were buried.

"And David slept with his fathers, and was buried" (1 Kings 2:10). "And Solomon slept with his fathers, and was buried in the city of David" (1 Kings 11:43).

Not a word about a soul departing is found in any of these records.

Turning to the prophecies, he pointed out those which refer to Jesus' coming, and showed how they were being fulfilled. He told him about the resurrection, which was the hope of Job, David, and Isaiah, and quoted Daniel's words referring to that event: "And many that sleep in the dust of the earth shall come forth, some to everlasting life, and some to shame and everlasting contempt." Jesus spoke of the same thing: "Marvel not at this; for the hour is coming when all that are in their graves shall hear his voice, and come forth, they that have done good to everlasting life, and they that have done evil unto *(Please turn to page 16)*

Christian Duties

No. 2

By A. J. Eychaner (deceased)

"If ye then, being evil, know how to give good gifts to your children, how much more shall your Father which is in heaven give good things to them that ask him" (Matt. 7:11).

JESUS, in that peerless sermon to His disciples on the mount, presents the fatherhood of God as the basis and security of our petitions. God is represented as sustaining the same relation to mankind as the earthly parent does to his children. His confidence in God's providence and goodness does not admit a shadow of doubt. God's ear and heart are ever open to the wants or needs of His children. If the text and its connections teach anything, they teach the boundless benevolence of our wonderful Creator. Jesus teaches this when He says: "Ask and it shall be given unto you; seek and ye shall find; knock and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

Has a human intellect ever conceived a more confidential expression as to the goodness and willingness of God to grant every need which can come to us; provided always that we come in the right manner? We are as helpless and dependent upon the care of God as the child is upon its parent. And this brings us to study:

The Duties of Parents

The duties of the parent toward the child are many and various. These duties begin at birth with the care and protection of its physical being. But there are duties that are prenatal and reach back and involve the physical, mental, and moral condition of the parent to be. The child has the right to be well-born—to be free from tendency to evil, and be started in the direction of life and its blessings. This can be only as the parents are pure in body and morals.

The transmission of complexion, the color of the eyes and hair, the tastes, habits, and even the morals are all alike transmitted to the child from the parents. The temperaments of the mother are generally transmitted to the son, while the temperaments of the father are the inheritance of the daughter; thus blending the gentleness of the mother with the rugged nature of the father in each sex.

Were it not so, the son in a few generations would become too masculine and angular, and the daughter too feminine and tender. Marriage, therefore, should seek an intelligent blending of desirable temperaments, and especially those good qualities of heart and mind which would be most desirable in the child.

The Apostle Paul has left us a hint of prenatal influences upon the child, in his letter to Timothy: "I thank God whom I serve from my forefathers with pure conscience." Paul considered his reverence to God was due to that trait of character in the line of his ancestors. And he expresses the same truth, that of prenatal influence in the molding of the character of the child, where he speaks of Timothy. He says, "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice, and I am persuaded that is in thee also." By this we learn that even faith is transmissible from parent to child.

Can we wonder, then, when we understand the laws of life, why so few men have faith? The godless life, the faithless mind, the leprous vice, and moral darkness of the parents must and will tell its own tale in the life of the child; for the iniquity of the parents is visited upon the children to the third and fourth generation. It is, therefore, a primary duty which parents owe to their children, to see to it that no evil tendency is allowed to occupy the place of righteousness in the prenatal state. But use every element that can make for happiness and usefulness in the generations to come.

Parents should also consider the duty of being free from habits that are bad in themselves, such as the use of alcohol, opium, and tobacco, or any other habit that is not desirable to be in the life of the child. Drunkenness and its associates of evil are often transmitted and become the grief of the parents in after life.

Training of the Child

Training is something, but not all. There must be a foundation upon which to build character and usefulness. There must first of all be the physical, mental, and moral conditions in the make-up of the child; otherwise the training will end in partial or total disappointment. The duty of careful training and instruction is not underestimated, but the proper elements of a good and useful citizen must be present in embryo if the training is successful. How can a child that is a weakling, caused by prenatal drunkenness in the parent, ever be trained to be a giant?

Education is training. The child has a right to instruction in all that makes for physical, moral, and spiritual excellence in character. It is the duty of the parents not only to supply food and clothing, but also the food that builds the moral and esthetical, as well. "Give us this day our daily bread," means more than the bread that is baked in a physical oven.

Independence and Helpfulness

Many parents fail in the duty of teaching children to be independent and helpful. To illustrate: If a child falls down, many parents pick him up and say pitiful things,

and make a great thing out of the fall. If the child falls again it looks for help to get up—it cries for pity, and soon it will depend upon the mother to come at every little mishap. It is fast becoming indigent and depends upon the mother for her care in every trivial accident, and is a regular cry-baby in everything. It has learned the lesson of dependence and helplessness.

Just the opposite lesson should have been taught the child. If Johnny falls down, let him get up himself. If he whines and cries to obtain what he has been denied, tell him to stop it—that is is not manly to do so—and be sure not to give him what he is crying for. Teach him when Mother or Father says, "No," that the matter is ended; and he will soon learn that teasing and crying are not keys to the storeroom. He will soon learn that when he falls, he can get up alone, and that kicking and squalling do not bring him help. He will learn to depend upon himself. This is true independence. A parasite does not deserve recognition.

Play is the life of children. It is the duty of the parents to help the children in their play. The more simple, the better. The play is the education of the muscle, the hand, the eye, the memory; and must teach fairness—treating others as they would be treated in turn.

Every child should be taught to be helpful in the home—to contribute to make home beautiful, supply something for its needs, bear some of its burdens, do some of the work to lighten the load upon the parents' shoulders, make himself or herself useful and helpful in the battle for bread. The child will do this if taught that it is a duty. And it is the duty of the parent to instruct the child for his future good. There is dignity and respect, and a noble future for the girl who is the queen of the kitchen, as well as the musician of the parlor.

The Psychology of the Gospel

By James M. Watkins

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come" (Matt. 24:14).

ON THIS precept the roots of the modern church organization were founded immediately after the time of Christ. If the slowly passing of churches from existence, the combining of churches in the smaller towns in order to preserve one, where once there were four, yes, the empty pews of those that still exist, are an indication of the success or failure of this aim, we can only assume that modern churchdom is daily losing ground.

Why? That is the question that dominates the background, if not the foreground, of the greatest minds of Christian thought. The intriguing answer to that little three-letter word caused us to do rash things. To a variety of people of three states we put this question, "Do you go to church?" If the answer was "No," we asked this question, "Why?" If the answer was "Yes," we asked the same question, "Why?" Among those of all denominations the almost universal answer of those who went to church was, "I think it is good for me to go," or "It is essential to my salvation."

Among those who did not go, we found a larger variety of answers. The amount they were expected to contribute and unsuitable clothes were the deterring factors for one group. To others it was the lack of friendly, personal interest, which they described as a tendency to tear down rather than build up the morality of others. To them the church lacked life and personal feeling, and in it they found only four walls. To another group, it was the failure to remain interested; they found nothing to claim their talents and their interest. The objections of the majority, however, centered around the tendency to preach on scenery or political subjects and prospects rather than on the things they had found so interesting in Grandmother's Bible. We admit a very few probably offered excuses because they didn't want to go to church anyway, but for the most part we do not question the sincerity of the responses received.

The most astonishing result of our survey was observed in the fact that not one gave as a reason for not attending church a lack of interest in the Bible, or a failure to believe God! On the other hand, when asked some such question, as, "What do you think happens to us when we die?" or that thought-provoking question, "Do you think the affairs of the world indicate that we are in the last days?" a discussion was elicited that in most cases could have well lasted for hours. *Four out of five of these non-attenders are Bible hungry!*

Can organized churchdom meet these conditions? Could Christianity be made to succeed? I would answer most emphatically in the affirmative. Not by an ostrich-like attitude, or sticking our heads in the sand and saying that such feelings do not exist, but rather by recognizing their existence and treating them in the same analytical manner that we treat other problems. I would not offer a modern panacea of brass bands and gay advertisements, but rather the wisdom of the ages.

First, let us understand that sincere Christianity is rarely attained save under the stress of some severe emotional upset. At such a time the individual is in need of one thing, personal interest and friendship.

While it is not given to us to control these emotional upsets to which we are liable, it is essential that personal

interest and personal contact be maintained by any group that desires to influence others at that time. Although throughout the Scriptures interest in others is most ardently stressed, churchdom finds itself succumbing to the force that is gradually disintegrating the world—self-centered interest. Witness the personal pronoun in the answer of those who attended church, "It is good for *me*."

I venture to apply a thought to individuals that I have applied to nations. We blame *churches* for success or failure, but there is no such thing as churches, there are only *individuals* of a church. A primary law of nature asserts that nothing is animated save by the tiny component parts of cellular structure. The life and the characteristics of anything cannot be different from the tiny cells that animate it.

History tells of the beginning of the gospel's spread before the day of organized churchdom. There was no waiting for an individual to interest himself in Christianity and come to hear what a minister had to say, risking the stares of strange faces to do so. But rather, the teachers met individuals, the persons they taught, in their homes, where they also assembled for worship. As they came to an understanding of the gospel they were given a place as an elder, whose duty was to instruct new converts, to visit them and extend a hand of true fellowship, and to maintain their interest until such time as they took their place among the elders. Or they took their place as deacons to visit the sick, to offer friendship and help to the poor, to minister to the material needs of others. In any case, interest was maintained among the newly converted by the sincere concern the leaders showed in them. Compare this thought on the spread of the gospel by the apostles themselves, as recorded in Acts 2:46, 47: "And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved."

Under such a practice of personal interest and contact, could any one of the reasons given for not going to church stand? Compare them closely, and we dare say you will agree that they cannot.

If selfish interests were abolished, would anyone say a thing that would hurt another? If the understanding of friendship was established, would clothes be important? If a desire to save others was paramount, would an excessive contribution be asked? Would a member lose interest as he daily strove to offer the gospel to others? Would churches find it necessary to preach on scenery and politics if they really had the "feel" of the gospel? I leave the answer for you to make.

I venture to say, that if the church of the future would succeed it must interest its members and non-members in a system of personal contact that includes sincere interest and friendship. An elder, with a special interest in four or five families, an interest in their everyday welfare, a thought to their place in the future, can do much to build up a spiritual atmosphere in those homes. Human nature craves companionship, burdens are only heavy when borne alone. That is the earliest law of social history. Christianity must go back to its individual aspects that these thousands of Bible-hungry people may yet be brought in, for, as we quoted above, only then will the end come.

God has said that this must be. If modern churchdom fails to understand, or fails to meet the challenge, it will be necessary for God to take drastic steps to accomplish this end. In foreign lands, Christianity has returned to its individual responsibility only by the absolute destruction of church organization and under that system Christianity is on the increase rather than on the decrease. Eyewitnesses testify to that. A word-of-mouth campaign is carrying it along. Perhaps God found it necessary to accomplish His purpose there in that way—through the overthrow of organized religion. We can only pray that He won't find it necessary here.

SCRIPTURE SERMONETTE

Our Tongue Rightly Used—

"The tongue of the wise is health."

"The wholesome tongue is a tree of life."

"The lips of the righteous feed many."

"He that keepeth his tongue keepeth his life."

"The words of the pure are pleasant."

Our Tongue Wrongly Used—

"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."

"The tongue is a small member of the body, but it can boast great exploits. What a forest is set ablaze by a little spark of fire!"

"And the tongue is a fire, the tongue proves a very world of mischief among our members, staining the whole of the body and setting fire to the round circle of existence with a flame fed by hell" (Moffatt).

"With the tongue we bless the Lord and Father, and with the tongue we curse men made in God's likeness: blessing and cursing stream from the same lips! My brothers, this ought not to be" (Moffatt).

Counsel—

"Keep thy tongue from evil, and thy lips from speaking guile."

"For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile."

"Do all things without murmuring and disputings."

"A soft answer turneth away wrath; but grievous words stir up anger."

Our Prayer—

"My little children, let us not love in word, neither in tongue; but in deed and in truth."

"Let the words of my mouth, and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my redeemer."—*Selected by Lottie E. Young.*

Christian Education

THERE is a reason for everything. Science is constantly busy finding out why forms and processes are as they are. Science is all based on the rational assumption that cause and effect are linked. In the moral and spiritual world no less than in the world of physical nature the same principle prevails. John Gunther, in his book, "Inside Europe," takes pains to comment on the personal background of the leading figures on the world's stage, and possibly the most interesting facts in his book are those which concern the early life of the men whose names we see daily, and whose activities so greatly affect the present and future happiness of mankind. It is not by chance that dictators appear.

The Bible, which is the only infallible rule of faith and practice, abundantly bears out this common assumption. "The curse causeless shall not come." That is one of the many statements of the Great Book which indicate the connection between past and present. Professor Drummond, long ago, coined a phrase: "Natural Law in the Spiritual World." He might as well have stated it the other way and called it: "Spiritual Law in the Natural World." The important fact disclosed in the saying is that for every effect there is a cause. The world of spirit, however, is vastly more complicated and the seemingly futile efforts of much modern psychology is due to the limited field of observation. The subject studied is too often like the "economist island," a place that does not really exist.

For example, no hope can be held out for any scheme of human betterment which fails to include God and His divinely appointed laws of human well-being. The changed man is the only material that will build a changed world. And the changed man must be a new man, new in righteousness and reborn by the power of God in response to acceptance of the revelation of God in Jesus Christ His divine Son and the Savior of the world. The present rapid dissolution of civilization under the pressure of gigantic extra-mundane forces is only a pointed reminder of the age-old challenge to man to "be reconciled to God."

Among mankind, children are by God's appointment, and by every kind of natural characteristic the most fruitful field for the ministry of all those who are truly concerned for human welfare. It is of supreme importance for the church to recognize this responsibility as its greatest opportunity. A few years suffice to see the transition of a babe into a young man or young woman whose life trends and influence are already largely determined.

"Train up a child in the way he should go, and when he is old he will not depart from it." But the present record of the church is disconcerting. In almost all quarters we find a falling off in the Sabbath schools. This is surprising, because never was there so much attention to religious education and never so much emphasis upon progressive Sabbath school helps and methods. One is constrained to believe that some of these devices are misapplied, and that some of them are radically wrong, untrue to the truth of God, and out of step with God's own revealed will and work.

Teachers in the church school may be better pedagogues than their forebears, but are they more pious? They prepare their lessons, but do they prepare their hearts? Is there that soul-searching zeal in their weekly ministry to the Bible class of boys and girls? We sometimes doubt it. We doubt it because of the indifference many evince for the practice of Christianity in the simple matters of worship and private Bible study. We miss in too many that constant pursuit of the child's personality that it may be captured for Christ. We find the sum total effect of many a teacher's influence is zero, half good and half bad.

Some teachers are not converted men and women themselves. Some are not willing to sacrifice enough to make their work effective. Some lead double lives, and the bright minds of children note the discrepancies and discount the precepts which are not confirmed by practice. We find parents at serious fault. The father and mother who send their children to church, but are unwilling to come with them into the sanctuary and enter themselves into the program of Christian teaching, are self-confessed hypocrites, and are laying the foundation for disillusionment and failure.

The Christian day school is a necessary factor. Parochial education must soon be the concern for Protestants as well as for Catholics. The Roman Church is wise in its recognition that one day's influence in the Sabbath school cannot be successfully pitted against five days of secular (and often irreligious, if not anti-religious) instruction in another quarter. Municipal education is hampered in this regard. Believing teachers in the day schools can do much, and we thank God, they often accomplish wonders, but their hands are tied, so far as direct religious teaching is concerned.

The private schools are freer, but even there, too often half-hearted trustees, anxious for secondary values, and a teaching staff not imbued with the principles of pure religion fail to exert the influence that conscientious parents often desire to see manifest in school life. Parents who are believers need to be more outspoken and more demanding in what they require of schools. People who are violently excited over unsanitary conditions, and even by the bad teaching methods of teachers, too often take complacently the inculcation of pernicious moral and spiritual teaching. Education being chiefly the child of Christian faith, can be geared to sound doctrine and not lose, but rather gain, its educational quality.

. . . . . .

The essential thing, and the thing which is for all who

will use it, is dependence on the power of God to mold and direct young life in this age by exalting the Lord Jesus Christ in word and deed. It is easy to criticize existing institutions, including the church. It is hard to live courageously the Christian faith. It is hard to live it out in life. It is hard in the home. It is hard in the school. It is hard in the community. But it is worth while, and the trying, when undertaken sincerely, with prayer, will invoke the divine blessing and bring results which will never be regretted, and which will make all the labor seem pure joy. Let children be first dedicated to God, then directed toward God, and then disciplined in the ways of God. "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

—Condensed from an editorial in *The Presbyterian.*

"Against the Lord"

BECAUSE GOD in His Word has predicted the "battle of the great day of God Almighty," it does not follow that He wills it so. The nations which today are so feverishly preparing for war are not doing God's will, even though He has said through His prophets that war should come. In reality, the nations are fighting "against the Lord and against his Anointed, saying, Let us break their bands asunder, and cast away their cords from us."

They are saying this in their attitude toward one another. Instead of making God their strength, they are trusting in their armaments and material defenses. France has her Maginot Line, England her battleships, Italy her millions of trained soldiers, and Germany her immense mechanized army.

What a spectacle this world must present to God as He looks down upon the nations today. Men who were made to live as brothers in helpful comradeship, are standing ready to jump at each others' throats at the beck of arrogant dictators, who have reached their positions of power through force and kept them through fear. A civilization that boasts of scientific achievements unequaled in the history of the world, inventions intended to make life easier and increase human happiness, is yet a civilization that lacks the wisdom that comes from above, which is "pure, peaceable, gentle, easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy" (James 3:17). Surely, the Apostle spoke truly when he said, "The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (2 Cor. 4:4). If they were not blinded they would see that the course they are taking is leading to universal chaos and destruction; they would understand that "they who take the sword shall perish by the sword."

There is one ray of hope in the present situation. It is the fact that the people of the nations are not all as blind as some of their rulers. Last Sunday prayers were offered for peace throughout the world by thousands of men and women, in response to an appeal sent out by the Archbishop of Canterbury. Another appeal, signed by seventeen prominent men, including former Prime Minister Stanley Baldwin, was published in *The London Times* last week. It recognized the fact that world affairs have gotten beyond human control and only God can solve the problems confronting the nations today. Among other things, this appeal said:

"God's living Spirit calls each nation, like each individual, to its highest destiny and beats down barriers of fear and greed, of suspicion and hatred. This same Spirit can transcend competing political systems, can reconcile order and freedom, can rekindle true patriotism, can unite all citizens in the service of the nation, and all nations in the service of mankind. 'Thy will be done on earth' is not only a prayer for guidance, but a call to action. For His will is our peace."

All Christians can say "Amen" to the truth here expressed. In fact, we would not wonder if some of the very rulers who today are causing the present world unrest by their belligerent attitude would admit that submission to the rule of God's Spirit would accomplish what is here declared. The trouble is, they do not want God's Spirit to rule, it would interfere with their plans. The spirit of exaggerated nationalism demands, not that all nations shall serve mankind, but that all mankind shall serve the particular nation one may belong to. And so long as that spirit dominates there can be little hope for peace.

Yes, "Thy will be done on earth" is more than a prayer for guidance, it is a call for the Lord Jesus to come and take His great power and reign: for God's will will never be done on earth as it is in heaven, until He comes. The Prophet declared, "The government shall be upon his shoulder." He will reign in righteousness, and "of the increase of his government and peace there shall be no end." That is the best part of it—eternal peace. This is what this old world needs.

The growing sentiment for peace is to be regarded as a cry for release from the burdens which war lords have imposed on the great nations of Europe, and which fall indirectly upon all nations. Those who took part in the World War are, almost without exception, opposed to war now. Recently, surviving members of the "Lost Battalion" were questioned as to their present attitude toward war. One said: "War is the most foolish tragedy the civilized world could let happen." Another, who is a farmer in the Middle West, replied: "If every civilian could be given a true picture of what happened (in the World War), there would never be another war."

No doubt that is true; but only those who took part in

the World War can have a true picture of what happened. It is upon the younger generation who have grown up since that time that the dictators now depend to do their bidding. And that is the tragedy of it, for when war comes (as it must come sooner or later), the flower of the manhood of the world will be destroyed.

Yes, and with destruction raining from the skies upon defenseless citizens in cities and towns, the older people will be destroyed with them. The prospect is a gloomy one for this old world, but it is in accordance with divine prediction.

Yet again we say, God does not will it so because He has foretold it. Jesus foretold the destruction of Jerusalem, yet He wept over it, saying, "How oft would I have gathered you . . . but ye would not." So now God is seeking out a people for His name and preparing them for the coming of His Son from heaven. "He is not willing that any should perish, but that all should come to repentance."

May we be found fighting *with* God, not *against* him, in this day of His preparation. "Fight the good fight of faith, lay hold on eternal life."—Editorial in *The Herald of Life.*

Planned Atrocities Aimed at Jews

IT IS not a good time to swell the chorus of hymns of hate against Germany; but it is always a good time to present any important facts from an authentic source. If they hurt Germany, that is Germany's hard luck. For instance, we read in *The Nation*, an article by William E. Dodd, formerly United States Ambassador to Germany, who tells a plain, unvarnished tale of the plight of Jews in the Reich. Mr. Dodd is not a Jew, and it is reasonable to suppose that he would not have been appointed Ambassador if he had any noticeable anti-Nazi prejudices. So it was what he saw and heard rather than any preconceived idea that turned him into the bitter critic of naziism he is now.

"Germany," he says, "shocked me." And he says that since the absorption of Austria, anti-Semitism is as bad in Vienna as it is in Berlin, and Austria was always tolerant of the Jews. Indeed, Austria had good reason to be proud of them, and anti-Semitism cannot be any more natural or congenial to the Austrians than to the English. According to Vincent Sheean, 20,000 Jews have been arrested and placed in concentration camps in Austria in the past five months.

Incredible Atrocities

Says Mr. Dodd: "Unless one has been an eyewitness of the atrocities inflicted upon the Jewish population of Germany and Austria, it is almost impossible to imagine the extent and violence of Nazi persecution. An entire race is being broken by methodical torture, perpetrated not by isolated individuals, but by the state itself. Never in modern times has a sovereign power bent itself so savagely upon the extinction of its own inhabitants, or so deliberately transgressed every tradition of culture and humanity."

It is important to remember that these Jews are not foreigners, for distrust of foreigners and perhaps hostility to them is common enough in most countries. Their families have been German for hundreds of years and have been identified with the national life as long and as intimately as, for instance, the Welsh have with Great Britain. There were about 500,000 Jews in Germany when Hitler came into power, less than 1 per cent of the population. Now it is supposed there are about 400,000. 100,000 of them fought for Germany in the Great War; 12,000 were killed; 35,000 were decorated for bravery; and in the face of Junker military traditions 2,000 won their way to commissions. One of the most distinguished of German fighting men, Baron Mannfred von Richthofen, the Red Knight leader of the Flying Circus, had Jewish blood in his veins.

The Jew-Baiter

The spearhead of the anti-Jewish warfare is Julius Streicher, whose newspaper, *The Sturmer,* carries across the front page a standing headline, "The Jews Are Our Destruction," and at the bottom of the page, in red ink, "The Jews Are Our Misfortune." The paper is made up almost exclusively of stories of the atrocities of the Jews, their treachery, and the steps the Nazis are taking to liquidate them. One story mentioned by Mr. Dodd was of the castration of a Jew who had attempted to defile the Aryan race by marrying a Christian girl. Incidentally, an Aryan is described as a person who has had no Jewish ancestors since January 1, 1800. If such an ancestor is discovered, the Jew loses his citizenship and may not marry an Aryan or employ Aryan help. *The Sturmer* goes to comic lengths in the fury of its crusade. It says the Dawes Plan was a Jewish plot, and that Dawes' real name is Davidsohn. J. P. Morgan, who helped finance the Allies, is really Morgenstern, while the pope is a Jew named Finkelstein. Western democracy is denounced as Jewish decadence, and if somebody the paper does not like cannot be proved a Jew, it is safe enough to describe him as a tool of international Jewry.

No Help From Courts

In cafe and shop windows throughout Germany are such signs as "Only traitors talk or deal with Jews" and "Israel, there is no room for you here." District leaders of the Nazi Party now have authority to rule over the Jews in their area, and in the exercise of this authority they frequently summon Jews before them for questioning and search. The questionings are usually accompanied by a beating and the searchings give an opportunity to strip the unfortunate Jews of whatever valuables they possess. Courts offer no protection. Storm troopers, who in one

case looted a Jew's store of 1,600 marks, were fined 12 pennies. In Magdeburg, a Jewish youth was sentenced to four weeks' imprisonment because he had invited an Aryan girl to accompany him to a picture show. The judge said that he had "too closely approached the honor of this young maiden." A Jewish lawyer, who sought in vain for protection in a police station, was forced to walk barefooted and pantless through the streets of Breslau bearing a placard, "I will never ask for police protection again." It was in protest of this kind of treatment that Stefan Lux, an exiled Jewish writer, shot himself before the League of Nations Assembly in 1936.

War on Children

The only Jewish children permitted to attend public schools are those of war veterans, and they must sit on ghetto benches and are shamefully addressed as "You Jew." No Jew can send his child to a university; and all the learned professions are closed to Jews. German music teachers are forbidden to instruct Jewish pupils, to discourage Jewish competition in the musical profession. Mendelssohn's time-honored musical setting of "Midsummer Night's Dream" is barred because the composer was a Jew, and a German musician has been commissioned to write substitute music. The plain intention of the German Reich is to drive the Jews out. Probably they would leave in a body if they could take their property with them, but this they are forbidden to do. What is called the "cold program" will get them in the end. Hitler is on record as promising that no Jews will survive in Germany by 1950. —J. V. McAree in *The Globe and Mail;* selected by R. H. Judd.

Take These Things Hence!

IN 1934, some eighty-five thousand churches, according to the report of the Institute of Social and Religious Research, found themselves poverty-stricken. Having in many cases wandered so far from the Bible plan for the church, both moral and financial, they discovered, like Esau, that they were "faint" and "at the point to die." And, like Esau, it appears from current newspaper and magazine reports, they have consented to sell their birthright for a mess of pottage.

They saw other churches successfully financing their programs by various commercial means, and they decided to do likewise.

As a result, they are repeating what Christ discovered the religious authorities doing some two thousand years ago, when He "found in the temple those that sold oxen and sheep and doves, and the changers of money sitting" (John 2:14). Surely the words of Christ were prophetic as well as admonitory, for His warning, "Take these things hence; make not my Father's house an house of merchandise" (v. 16), is as much needed by the church today as it was in His day.

In Milwaukee, a bill was introduced, supported by church recreational groups, to permit the selling of beer in their basement bowling alleys and pool rooms. It is not important that the bill was defeated (largely through the influence of tavern keepers, who objected to the dividing of their profits with the church). The serious phase of the matter is that the church basements contain bowling alleys and pool rooms, and that the church members who frequent these places want beer sold there.

In an attempt to interest the world in the church, the church, it seems, has succeeded in interesting its own members in the world. With dances, moving pictures, box suppers, raffles, card parties, bowling alleys, and pool rooms sponsored by religious organizations in order to raise money, the world has little left to call its own.

Concerning the dangers of thus merchandising the church, N. Clifford Bangham, writing in the *Christian Century* of November 25, 1936, declares:

"Just so long as the church is better known in any community—as I fear it is in many—for the quality of its dinners or minstrel shows than for the depth of its spiritual life, for genuine fellowship, and for prophetic vision, it is not difficult to understand the present plight of religion. The responsibility is chiefly upon the ministry, for what money-making affairs the laity cannot think up for themselves the ministers are too ready to supply. . . .

"The church has become so set in this direction that nearly every mail brings letters promising full treasuries from concerns that see in the exploitation of religion opportunities for their own rich reward. Everything from candy bars (unfit for children to consume) to dishrags offers a quick way to financial security for the church interested in 'cheap religion.' . . . The quicker the church gets out of the money-making business the sooner it will command the respect and attention of the community."

Ecclesiasticism has likewise destroyed much of the respect that the world once had for Christianity by using modern methods of cheap, high-pressure advertising. In order to gain publicity and draw crowds into his church, one minister refused to return babies brought to him for baptism until after he had been arrested for kidnaping. Many other stunts have been tried, from burning Bibles to handling rattlesnakes.

Such conduct not only gives adverse publicity to the churches taking part, but the standing of more conservative and Christlike churches is also seriously impaired.

Howard R. Kunkle, writing in the *Christian Century* of

October 28, 1936, points out further evidence of popular religious apostasy:

"Protestant preachers add to the dignity of religion by conducting marriages (they don't call it holy matrimony any more) in a swimming pool clad in a bathing suit, or on a huge platform before curious and snickering thousands at a street fair, or in a store window on Main Street. The latest clerical stunt, I notice, is a wedding in a brewery, the beer foaming about the feet of the principals, beer kegs for an 'altar.'

"Perhaps you noticed the newspaper clipping from Los Angeles, telling with great gusto about the congregation (and it was of the most conservative denomination in Protestantism) which was celebrating its fifth anniversary. At the morning service a huge birthday cake would be at the head of the center aisle. At the proper time in the service several ladies would cut the cake, deftly wrap it in paper, and pass pieces among the people. Come one, come all: let them eat cake!

"Religion! Is it? Some might call it that, but whatever it is, it is cheap."

Small wonder that John the Revelator (Rev. 17:5) describes churches who thus commercialize religion as "harlots"! No matter how good the intentions of those who promote the commercializing of the church's religion or who indulge in cheap publicity, the fruit is sure to be bitter in the end.

It is not necessary for any church to sell her purity and integrity in order to stand on a sound financial basis. The Scriptures present a plan, fair to poor and rich alike, which will provide adequate money not only for the upkeep but also the expansion of the church. Wherever this plan is faithfully followed, there is no shortage in funds. No better or more just means of church support has ever been devised than the tithing system—the returning to God of one tenth of one's income.

Since God as Creator is the owner of the world and all it contains (Psa. 24:1), failure to return to God the portion which He declares He has never relinquished to man is a direct violation of the command, "Thou shalt not steal." The Bible declares this in no uncertain terms. Hear what Malachi has to say on the subject:

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts" (Mal. 3:8-11).

In commenting upon those who were particular about the paying of the tithe, Christ declared, "These ought ye to have done" (Matt. 23:23).

Paul admonishes the church: "Let all things be done decently and in order" (1 Cor.14:40), plainly indicating that box suppers and birthday cakes are not becoming to the house of God: "What, have ye not houses to eat and to drink in? or despise ye the church of God?" (1 Cor. 11:22).

Thus we see how some have wandered from the teachings of the Scriptures, embracing cheap publicity and commercialism in place of God's plan for the support of the church. And we cannot help remembering the words of Christ, "Take these things hence; make not my Father's house an house of merchandise."—Murl Vance in *Signs of the Times.*

THE LAND OF ISRAEL

Hushed is the harp whose music sweet
Awoke on Zion's hill;
The voice, prophetic and inspired,
For ages has been still.

No more may prophet, priest, and king,
In Salem's temple stand;
Its goodly stones are scattered wide
Through Israel's fallen land.

But brighter glory from the past
Is mantling Judah's hills;
Is breathing forth from Sharon's flowers,
And sparkling in the rills.

For Jesus' sandalled feet once pressed
The heights and vales below;
His eye beheld her waving palms,
Her Lebanon's pure snow.

Oft to those groves of solemn shade
The praying Savior came;
The murmuring waves of Galilee
Still whisper His dear name.

O sacred soil; near David's gate,
In thee His cross stood high;
Dead in thy bosom once He lay,
Then rose, no more to die.

O'er Olivet that cloud of light
A double message brings;
He left you crags, but will return
To reign as King of kings.

Thrice holy land; though alien feet
Have trampled waste thy sod,
In Christ's sweet day thou wilt revive,
Fair as the Rose of God.

The wonder of Immanuel's life
Is Israel's fadeless crown;
The glory of His deathless love,
The wider world's renown.

—George Douglas; selected from *The Jewish Missionary Magazine* by R. A. Curtis.

Berean Department

Gerald L. Cooper, Editor, Ripley, Illinois

"Judge Not . . ."

There is an old Indian story that tells how, when a brave left his father's wigwam, he sat around the campfire until the last ember was fading away. Then he arose and uttered the following prayer to the Great Spirit: "Help me not to judge another man until I have walked two weeks in his moccasins." This seems to me to be very good philosophy. We are prone to look upon the Indian as ignorant and savage but he, in his prayer, realized something that we oftentimes miss, that is, to "Judge not."

In Matthew 7:1-7, Jesus admonishes us to be very careful in our judging of others. It is in these verses that we find the reference to the motes and beams in ours and our neighbor's eyes. Let us turn to the Diaglott version of the New Testament for a clearer understanding of this passage. It reads, beginning with the 3rd verse, thus: "And why observest thou that splinter in thy brother's eye, and perceivest not the thorn in thine own eye? or, how wilt thou say to thy brother, Let me take the splinter from thine eye; and, behold, a thorn in thine own eye? Hypocrite! first extract the thorn from thine own eye, and then thou wilt see clearly to take the splinter from thy brother's eye."

In plain words, we should not be so willing to judge our brother in a supposed wrong until we can remove the wrongdoing in our own lives. Also, before we judge, we should find out, if we possibly can, what has prompted our brother or neighbor to act in the manner that he has. Perhaps if we were in his place we would do the same things. The Lord warns us not to judge lest we be judged, and also says we are hypocrites if we judge. That is, if we accuse our brother or neighbor of an unjust act, we are hypocrites. We should look mainly to removing the sin from our own lives, "for all have sinned, and come short of the glory of God" (Rom. 3:23).

No better example can I show you of what I mean than one taken from God's Holy Word. Let us turn to John 8. There (vv. 3-10) we have a beautiful story told. A woman had been taken in adultery, and the scribes and Pharisees brought her to Jesus to see what should be done with her. This was not because they respected His authority, but rather to try to catch Him. You see, adultery, under the Mosaic law, was punishable by death, and if Jesus permitted her death He would be a disappointment to His followers, to whom He had taught the gospel of love. On the other hand, if He said she should not be killed, they would accuse Him of going against the yet prevailing law and they could have taken Him prisoner. Jesus did not commit Himself in any way. Instead, He stooped down and wrote in the sand. What He wrote we do not know, but it had its effect.

As they kept on questioning Him, He finally looked up and said, "He that is without sin among you, let him first cast a stone at her." Then He stooped and commenced writing in the sand again. The next time He looked up no one but the woman was there, for all of her accusers, like the snakes they were, had sneaked away one by one. When Jesus found out that no one was left to accuse the woman, He sent her away, admonishing her to "go, and sin no more."

In every community, in every church, scenes like the one just described have been enacted. Cruel, ugly rumor, gone rampant within itself, has accused a brother or a neighbor of a wrong, either real or imaginary. We can almost hear the conversations of littls groups of people gathered in the market place, at the sewing club, or the lodge, whispering, spreading the bad news along its gossiping way. If Jesus should suddenly appear and tell them the same things He told those ancient Pharisees, something like this, "Let those who have no sin themselves accuse this brother; let all others cease and go about their business," I wonder how long it would be until everyone was in his place, ashamed beyond measure of his conduct? All would be guilty, for their very judging and gossiping would be sin in a low form. They would probably sneak away, even as did the Pharisees.

Friends, Jesus does say those things to us, not in so many words, but in His admonition to "Judge not, that ye be not judged." Remember the previously quoted words of the savage Indian, who, in his primitive way, was nearer to the correct attitude toward his fellow man than we are. Let's walk in our neighbor's "moccasins" and find out why his actions are as they are, before we condemn and judge. We might be surprised to find that those actions didn't concern us. After all, the judgment of all peoples is to be taken care of by the one just Judge, Jesus! It's really none of our business.

Let us so live that the judgment will give us immortality rather than death!

Possibilities

"We cannot all be heroes
And thrill a hemisphere
With some great daring venture,
Some deed that mocks at fear;
But we can fill a lifetime
With kindly acts and true,
There's always noble service
For noble souls to do."

What was a peculiarity of Ehud, second judge of Israel? The answer will appear in an early issue on this page. If you have a question you think would be interesting send it to your Berean editor.

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

"God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:24).

Our New Teacher for Children

Hello, boys and girls. I want you to meet our new teacher. She is Sister Madge Savage from Waite Park, Minnesota. Do you know where Minnesota is? Sister Savage is not savage, but there were real savages in Minnesota many years ago. Many people like Sister Savage, and she likes all boys and girls. She has three children of her own. Why don't you all write to her to find out their names and ages. You must tell who you are, too, and how old you are, and what you like to read about.

Sister Savage taught boys and girls for several years in public schools, and she was paid money for that. Now she is going to write for you in THE RESTITUTION HERALD just because she loves you. Don't you want to know what she will say? Maybe your mother will read it to you if you are too little to read for yourself.

Sister Savage likes to sing and play the piano. I wish you could all hear her sing. If you will look on this page each week you will get to see her picture, so watch for it. Write to her and find out about her boys and girls. Do you think they go to Sunday school?

S. E. Magaw, Editor.

Putting God First

Hello, boys and girls! By this time you are getting accustomed to your new school teachers. You miss the ones you had last year, I know. Just so are you going to miss reading the stories and helps written by your own Mary Gesin. Have you written her yet, telling her you have enjoyed her page? I know all those cards and letters will make her happy.

Last Sunday you studied how God is to be our only true Lord. I especially liked last Friday's lesson, didn't you? What's that? You didn't have any? There is a lesson for every day from your Bibles. You can find them in your quarterlies. That is right, the Daily Readings are the lessons I had in mind.

How much you would miss in your arithmetic or geography if you studied only every Friday's lesson—or one lesson a week. Just so are you missing a great deal of pleasure if you study only your Sunday's lesson from your quarterlies.

Would you like to be a Daniel? He was very brave and dared to stand up for what he knew to be right, even when he had to stand all alone. Here is my suggestion:

The Daily Readings are fine for your home devotions. There's a lesson to read every day. You might get your family together to sing some choruses or hymns and then offer prayer, too. Choose any time of day that you can have all present. Early morning is a good time. Some use their time just before dinner to study and worship. If you are able to spend even a short time every day with God in worship, you'll find it a help in putting God first.

When a Mountain Smoked

The people of God, the Israelites, were camped in front of Mount Sinai. God spoke to Moses and told him not to let any of the people go up on the mountain, or come near, even so much as touch it. The cattle and sheep could not touch it either. Whoever touched it had to be killed. It was a holy place.

A few days after this the people heard the voice as of many trumpets sounding from the mountain top. Smoke and clouds covered the summit, while thunder rolled and lightning flashed. The mountain shook and trembled. The people stood far off; they were afraid.

Moses, when God called him, went up on the mountain to meet God. He stayed there for some time, talking with God and listening to Him. Two tables of stone, on which the Ten Commandments were written by the finger of God, were given to Moses (Ex. 31:18).

While Moses talked with God, the Israelites grew impatient and restless. Finally they asked Aaron to make them a god. Aaron collected their golden earrings, melted them together and made a golden calf.

Now God knew what the Israelites were doing, and told Moses to go down to them. God was so angry with them that He wanted to kill them. However, God listened to Moses beg Him not to destroy them, and He didn't kill them. Then Moses went down the mountain side to his people.

Moses saw the children of Israel, who had seen the glory of God and miracles performed to save them, kneeling around the idol. He became angry and cast the tables of stone out of his hands and they were broken. I expect he thought those laws would do no good for such a sinful people. He took the calf and destroyed it. Begin reading at Exodus 32:19 to find out just what Moses did with the calf. Did the people drink the golden calf?

(Please turn to page 16)

AMONG THE CHURCHES

AN INTRODUCTION

With this issue of The Restitution Herald the head of the editorial staff changes from G. Eldred Marsh to Sydney E. Magaw.

Bro. Marsh having closed his services as pastor of the Oregon Church to become pastor of the Southlawn Church in Grand Rapids, Mich., and Bro. Magaw being chosen as pastor of the Church of God in Oregon, and both the Oregon Church and the National Bible Institution board feeling that the time had not arrived when we could with safety break the union by which the pastor of the church has also served as editor of The Restitution Herald, the church and National Bible Institution sharing equally in paying the salary of the pastor-editor, which arrangement has been followed since the National Bible Institution was organized, the transfer of editorial responsibility follows the transfer of the responsibility as pastor of the Oregon Church from Bro. Marsh to Bro. Magaw. We sincerely trust that the sincere confidence and loyal support that our people imposed in and gave the preceding editors, who have discharged their editorial responsibilities so faithfully and well, may be given to the new editor, to encourage and assist him in discharging his new duties.

The policy of the paper, which has met with such universal satisfaction with its patrons, will continue without change, unless we shall come to see that changes may be helpful to the cause we are promoting. We therefore continue to invite constructive criticisms for our consideration.

L. E. Conner, Manager.

CHILDREN'S PAGE

With this issue the Children's Page changes editors. Be sure to read Bro. Magaw's introduction of the new page editor which you will find on that page.

EDITORIAL CHANGE

This issue of The Restitution Herald is an in-between one. Bro. Marsh left Oregon for Grand Rapids, Mich., Tuesday evening, Sept. 27. He had intended to furnish copy for "Abreast of the Times," but in the last-minute rush was unable to do so. However, Bro. Marsh had most of the rest of the material in shape for this issue before he left.

Bro. Magaw and family arrived in Oregon from Tipp City, Ohio, Friday afternoon, Sept. 30. Bro. Magaw entered upon his duties as pastor of the Oregon Church on Sunday.

In order that he may get his work organized, the issue for next week, October 11, will be omitted. We had intended to miss an issue in September, but decided to make it a later one for this purpose.

NORTHWEST QUARTERLY CONFERENCE

The Northwest Conference of the Church of God of Oregon and Washington will be held in Felida, Wash., October 14 to 16.

Flora E. Hogue.

LEAVING AND ARRIVING

Brush Creek, Ohio

The last week at Brush Creek was filled with events long to be remembered. On Friday evening, Sept. 23, both the Brush Creek and Lawrenceville congregations met at our home for a Berean social and a farewell. Nearly one hundred fifty were present, filling the house and lawn. There were warmth and meaning in the songs of the evening. While in sorrow to part with the Ohio brethren, we are glad to know that the work will go on. Lawrenceville reported at this social that a new pastor has been secured. Brush Creek is also looking for a new leader, and in the meantime is making use of the elders.

Sunday, Sept. 25, was our last day to conduct services at the Brush Creek Church of God. Large audiences were present at all services. Two mothers, Mrs. Cromis of West Milton, Ohio, RFD., and Mrs. Earl Smith of Dayton, Ohio, RFD. 1, were baptized. A basket dinner was served in the church basement. Many pictures were taken. For a final farewell a number of the Lawrenceville brethren attended the evening service, when we gave our farewell sermon.

Oregon, Illinois

Friday, Sept. 30, we arrived in Oregon, where our household goods had preceded us. En route we visited with Mrs. Magaw's mother and brother, Sr. Hatch and Paul, at Harvey, Ill. The local brethren have already shown a willing hand in helping us to get established in our new home. So far we have really had our breakfasts at home!

Sunday, Oct. 2, we gave our first pastoral sermons for the Oregon congregation. Knowing the importance of our new pastorate, we lean well on the arm of the Lord for strength. May many pray for us.

This morning, Monday, Oct. 3, we are at our desk in the office of the National Bible Institution—receiving our initiation to a work we know we shall greatly enjoy, but one that will challenge us. We shall give our best and, as in our pastoral work, we pray for help, and ask your prayers.

S. E. Magaw.

FAREWELL TO BRO. AND SR. MARSH

Oregon church members and friends to the number of more than 125 gathered in the Sunday school rooms on September 22 for a farewell party for Bro. and Sr. Marsh. A program consisting of music and readings was given by the young people of the church. Especially appreciated was a group of poems written by Edith Andrew Burchell of Oregon, Ill., in honor of Bro. Marsh and family. After refreshments and a social hour, Bro. B. H. Carpenter gave a farewell talk and presented a purse to Bro. and Sr. Marsh on behalf of the church. Thus came to a close seven years of faithful service in the Master's vineyard, with the regret of scores of brothers and sisters and friends in Oregon and the surrounding community for their departure and the Lord's blessing on their new work with the Grand Rapids Church.

DOLLAR DAY IN ILLINOIS

The Annual Fall Dollar Day in Illinois has been set for Wednesday, October 26. Watch for the notice and return envelope you will receive, and then send the envelope back with your dollar.

Bro. and Sr. Benjamin Johnson, who were members of the Summer Training School held at headquarters in Oregon, Ill., the past summer, have moved from their farm home near Becker, Minn., to 916 7th Avenue North, St. Cloud, Minn.

FREDERICKTOWN, MISSOURI

The 31st Annual Conference of the Church of God of the Faith of Abraham was held at the Fredericktown Church, beginning August 13, 1938, and closing August 21. Bro. S. J. Lindsay of Tempe, Ariz., was in charge of the services until Wednesday, when Bro. L. E. Conner of Dixon, Ill., came to be with us over the week-end, as Bro. Lindsay left early Thursday morning for Holbrook, Neb.

Bible class each day at 10:30 and preaching at night. On Wednesday, the 17th, our business meeting was held, with Bro. Lloyd Cooper, vice president, in charge, since the president was absent. In the election of officers, the following were elected: Bro. Ed. Williams of Hillsboro, president; Bro. Roy Graham of St. Louis, vice president; Bro. Clyde Graham of St. Louis, treasurer; Sr. Ethel Manken of Fredericktown, secretary; and Bro. Floyd Bailey of St. Louis, fifth member. It was voted that the board call a meeting to decide who would be our speaker and where we would hold the conference next year. It was decided to hold the conference next year at Fredericktown with Bro. S. J. Lindsay and Bro. L. E. Conner as the speakers. The date will be announced later.

We were glad to have the brethren from Morse Mill Church and the brethren from the St. Louis Church, also the visiting brethren from Hammond, La., with us.

There were no baptisms, but we feel that our meeting was a success, and we are looking forward, if the Lord tarries, to a better meeting next year.

(Mrs.) Ethel Manken, Sec.

A CORRECTION

In the report of my last letter "Among the Churches," I wish to call attention to an error I made, or a typographical error, where, in the 13th line from the bottom of the article, it reads that "the loving Father gave us the church." It should have read, "the loving Father gave us the Holy Spirit."

F. B. McCullough.

CONTRIBUTIONS TO N. B. I.

The Croftons	$ 3.50
Mrs. B. F. Cook	3.00
Mrs. Alma B. Steffa	15.00
Amy L. Young	5.00

A CALL FOR ASSISTANCE

It has been necessary to make some drastic repairs in our plant, and it is also time to stock paper for the winter.

In order to take care of these immediate needs we must have some additional money to meet the expense.

We are making this appeal to the brotherhood at large, and ask your assistance.

National Bible Institution,
Leota B. Hanson, Treas.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Maybelle Hanson; Mrs. Floyd Nedrow; Mrs. Lydia Railsback.

SUMMER TRAINING SCHOOL FUND

Pennellwood Church, Gr. Rapids, Mich $15.00

HERALD RECEIPTS

J. W. Currens; George J. Welsh; James Watkins; Bernard Crofton; Marie Brown Schreiber; Mrs. Effie Hess; Ella C. Boyer (self and another); California Conference.

Remember, there will be no paper next week.

INDEBTEDNESS FUND

Notes Payable		$4,309.00
Amount received	$1,887.94	
Golden Rule Church Cleveland, Ohio	5.90	
Maurertown, Va., S. S.	3.50	
Oregon, Ill., Church	8.70	
C. E. Prior, cancelled note	300.00	2,206.04
		$2,102.96

THE RESTITUTION HERALD

Published by
National Bible Institution
Oregon, Illinois

THE RESTITUTION HERALD advocates: the near return of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church to be joint-heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began," Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

Remember, there will be no paper next week.

A TENTH FOR GOD

By Mrs. Clinton Appleby

I started tithing more than ten years ago because I believed it was the Scriptural method of financing church work. I came to realize that God owned all things, and it was He who gave me the ability to earn. He furnished everything and all I did was the work. We became partners; and what a wonderful partner He has been. He only asks one tenth of my earnings and leave nine tenths for me. And He blesses the nine tenths so greatly that I can buy as much with it as I ever did with the ten tenths. And what a satisfaction there is in always having money to give to help carry on His work in the church. Before I started to tithe I never had any to spare for the church. It seemed like I needed it all myself. Now I can see that I was selfish about it.

I know many people who tithe. I have yet to hear anyone say he hasn't been benefitted and greatly blessed since he started giving the Lord His portion. And one tenth is such a small amount in proportion to what He does for the tither in return!

A BETTER WAY

A pilot who had navigated a certain river for twenty-five years was interviewed one day by a man who was interested in his work.

"I suppose you know where all the rocks in this channel are," remarked the visitor.

"No, I don't," replied the pilot. "But I know where they are not."

There are some young folks who think that in navigating through life it is essential to know where all the rocks are. They seem to feel that unless they experience all the doubtful pleasures and sample all that life has to offer, they are not developing their characters properly and fully. They think that to sow a few wild oats will make them stronger in the years ahead.

But that wise pilot did not find it necessary to know where the shoals and rocks and other obstacles that would wreck the ship were, in order to be a good pilot. It was enough to know where the clear water was.

"I would have you wise unto that which is good, and simple concerning evil," advises Paul in Romans 16:19.

If you would be a good navigator through the seas of life, remember that all you are required to know is where the deep, safe waters are, and keep your course there.

—Albert A. Rand in *The Challenge*.

BACKSLIDING

We notice that Israel, while being the selected child of God in a special manner, was given to backsliding. "The more the prophets called them, the more they went from them." We have here a picture of the tendency of all nations whom God blesses. When Israel was in slavery, or later in hardship trying to get settled in the Promised Land, it was humble and faithfully attended to the duties it owed God. But when Israel grew rich and strong it forgot its God and turned repeatedly to worldly and idolatrous ways. Is not this our experience? When we were small, when dangers and hardships attended the life of the early pilgrims who settled in this land, the people turned to God. They faithfully remembered the great Giver and on Thanksgiving Day as well as other special days flocked to God's house, humble though it was. Today we are rich and strong, there being no comparison between our experience and the life and dangers of the early settlers, yet have we not been backsliding?—*Selected.*

THE BREAD OF LIFE

(Continued from front page)

LIFE DEPENDENT ON THE BREAD FROM HEAVEN

Repeatedly does Jesus reiterate the fact that life is conditional and dependent on Him who is the "bread of life." He also impresses the minds of His hearers with the fact that the bread of Moses did not, and could not, perpetuate life endlessly.

The disciples were for some reason reluctant about receiving such instruction and many forsook Him. There are those now that are averse to believing this fundamental truth of life only in Christ, and it would seem they would prefer to forsake Christ rather than receive it. We forsake Him when we refuse to believe His teaching, and do not follow Him unless we admit Him into our hearts as the One who has "abolished death, and brought life and immortality to light."

"Lord, ever more give us this bread."

—o—

AN INTERESTING EXPERIENCE

(Continued from page 3)

the resurrection of condemnation" (John 5:28, 29, R. V.). He also mentioned statements concerning the resurrection and the reward of the saints that would follow.

He then directed attention to the Old Testament record of the punishment of the wicked, which consisted of their destruction.

"If that is the teaching of Scripture," Mr. Ingersol asked, "why do so many preachers preach an eternal hell of fire for the wicked, and declare that 'the wicked are cast into hell, where their worm dieth not, and where the fire is not quenched'?"

The minister took out of his pocket a small Greek and English lexicon, and showed him the different words that are translated "hell," and what they really meant. *Sheol* and *hades* were seen to be corresponding words, and meant the grave, or a place of burial. *Gehenna* only signifies a place of burning, but what is cast into *gehenna* burns up utterly. Compare Psalm 37:20 with Matthew 13:24-30, 36-40; also Malachi 4 with 2 Peter 3:10.

When Mr. Ingersol left the train, as they shook hands he said, "Thank you for your information. I would like to talk to you more about these things." Giving the minister his card, he said, "If you come into my city, please call on me."

The minister gave him some tracts, and when he got home he sent him more on the sleep of the dead, conditionalism, the nature of man, the resurrection, and other subjects.

Some time later Mr. Ingersol put a notice in a Chicago paper, challenging any preacher to debate on the Bible, but to state his denomination. Miles Grant saw the challenge and answered it, but Mr. Ingersol wrote a card right back, saying, "I have no quarrel with you Adventists at all."

—o—

THE CHILDREN'S PAGE

(Continued from page 13)

After the event of which you just read, Moses called for volunteers. He said, "Who is on the Lord's side? let him come unto me."

The tribe of Levi came to him. Moses' face shone so brightly that he wore a veil, for the people were afraid of him. This was after he had again gone to meet God and had received the Commandments for the people the second time. This time God put His hand on a rock, and when He had passed by Moses saw His back. God told Moses that no man could look on His face and live.

Other Idols

There are many other idols besides golden images. Colossians 3:5 tells us of one. It says that covetousness is idolatry. Is that a big word for you? It means desire for something you have no right to have.

Did you ever read of Achan, who coveted a garment? It wasn't supposed to be his, but he took it (Josh. 7:21. What happened?

In Hebrews 13:5 we are told to let our conversation be without covetousness; and be content with such things as we have. Today, with so many luxuries and lovely things around us, let us pray that we will be satisfied with the things we can afford. For we don't want covetousness to be an idol in our hearts, do we?

Something to Draw

Draw a picture of the tablets of stone to represent the Ten Commandments. Draw a heart around them. That is where a Christian keeps the Commandments—in his heart. "Thy word have I hid in my heart, that I might not sin against thee" (Psa. 119:11).

I'd be glad to hear from you if you succeed in starting a daily devotional service in your home. Or, if you already have one, let me know. Include your age if you write to me.

I Would Be True

I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare.

I would be friend of all—the foe, the friendless,
I would be giving, and forget the gift;
I would be humble, for I know my weakness;
I would look up, and laugh and love and life.

—*Howard Arnold Walter.*

THE RESTITUTION HERALD

VOLUME 28 | OREGON, ILLINOIS, OCTOBER 18, 1938 | NUMBER 2

Ohio's General Conference Delegation

The ones in the picture, left to right, are—Back row: June Macy, Helen Smith, Roger Pearson, Ezra Pearson, George Hoke, Kenneth Brewer, Charles Netts, John Howell, Eunice Pearson, Lorna Macy, Alberta Puterbaugh, Gladys Pearson, Fred Pensyl, Charles Pearson. Second row: Ruth Tomlinson, Mrs. Railton, Walter Tomlinson, Louise Lapp, Ruth Pearson, Margaret Magaw, Mrs. Brewer, Mrs. Netts, Mrs. Howell, Mrs. Elshaw, Bernadine Macy, Mildred Macy, Emory Macy. Third row: Paul Overholser, Mrs. Overholser, Don Swartz, Mrs. Swartz, Mrs. Lindstrom, Mrs. Kelly, Mrs. Pearson, Sydney Magaw, James Patrick. Front row: Joy Pearson, Malcolm Magaw, Richard Lindstrom, Ivan Magaw, Edwin Smith, Milo Magaw, and (corner inset) Melville Lyon.

Of the state groups to attend the General Conference of the Church of God which convened at Oregon, Illinois, in August, 1938, the Ohio delegation was largest. May the above picture serve as a tribute to the loyal Ohio brethren, and as a challenge to all states for whole-hearted and true-hearted cooperation in the General Conference program.

Ohio, "my brethren, be strong in the Lord, and in the power of his might." "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts."

Ohio, "let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel."

"Here Am I; Send Me"

Our First Editorial

"Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me" (Isaiah 6:8).

God sits "upon a throne, high and lifted up." "His train filled the temple" in Isaiah's vision, and there has been no change in God. He is the Eternal, the Supreme, still He is "upon a throne, high and lifted up."

Let the chief angels hide their faces, wrap wings around their feet, but with other wings rise in speedy flight to cry, "Holy, holy, holy, is the Lord of hosts: his glory is the fulness of the whole earth" (Isa. 6:3, margin). When angels with covered faces give glory to God, by what unholy standard dare mortal men lose sight of God to glory in themselves? Should all this world's idolatry be turned to worship and praise, there would spring up fountains of joy, and rain down torrents of blessing from God "upon a throne."

SYDNEY E. MAGAW, Editor

With Isaiah's vision of God, truth strikes home. "Woe is me! . . . I am undone; . . . of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." Likewise, Christ's rock character humbles the very elite of men.

Rapt with the scene of God's glorious throne, rapt with the song of angels, rapt with the glory that filled the house—that was Isaiah. Then came a shift of vision, a contrast of glory with shame. *He* was "undone," *he* was "unclean." God was the All of beauty and plan. As never before, Isaiah saw himself as flesh—flesh that was born naked, flesh nourished by milk from a woman, flesh that was "undone" and "unclean," flesh that at last would die and decay.

With such a confession in heart, the vision again changed scenes. Isaiah saw the altar and tongs. An angel mediator was there. Both purging and life-giving powers were sent in the coal. Isaiah understood. The God of Glory was *his* God of Love.

Then came "the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." There was no pride in Isaiah's heart—he had seen "the Lord . . . upon a throne" (Isa. 1:1). To be sent of God, to go, was no hard duty for him. Somewhat like Isaiah, Paul cried out, "Though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" (1 Cor. 9:16).

In presenting self it would be a sacrilege to draw too close a comparison to the Messianic Prophet. Isaiah was so outstanding as to be seen in Christ, some in Christ's day even thinking that Jesus was Isaiah raised from the dead. However, there is a vibrating chord reaching from Isaiah to me, and emotions of joy, thanksgiving, and praise are stirred to music there. Long puzzled with his chapter 6, the mystery unravels a little now. Ever leaning well on Jehovah of hosts, seeing Him "upon a throne, high and lifted up," hearing His call of "Whom shall I send, and who will go for us?" we gladly respond, "Here am I; send me."

. . . . . .

We are ready to work, expecting both criticism and cooperation. You, readers throughout the land and beyond the seas, may be disappointed for a season. This is our first editorial work of any great importance. We hardly expect to immediately present to you a paper equaling the high standards of our predecessors, S. J. Lindsay, F. L. Austin, and the retiring editor, G. E. Marsh.

However, *we shall really work.* We need, want, and ask the hearty cooperation of all subscribers and contributors. God is still on His throne. God lives on. Faith lives on. Truth, like time, marches on. There are green pastures ahead. The kingdom of God is coming. We press toward it. "We are journeying unto the place of which the Lord said, I will give it you: come thou with us, and we will do thee good" (Num. 10:29).

. . . . . .

The style of the paper will be very largely the same as in the past. Minor changes will occur only because no two people are exactly alike, and you will wish us to have some freedom. We plan to present a paper written as far as possible by our own Church of God contributors, and to use current pictures of Church of God interest.

THE RESTITUTION HERALD

Official organ of the General Conference of the Church of God.
Published by National Bible Institution, Oregon, Illinois.

Sydney E. Magaw . . . . . Editor
Paul C. Johnson . . . . . Associate Editor
L. E. Conner . . . . . Business Manager

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Sunday

What Should Be Our Attitude Toward It?

By James A. Fatrick

POSSIBLY I am letting myself in for a good deal of friendly criticism and raillery, but since I rather enjoy such things, here goes.

I would keep Sunday, the first day of the week, as a day of rest and worship, if for no other reason than that it is the custom of the religious world, and in many ways is covered by the law of the land.

Most of the religious world looks upon Sunday as the Sabbath and makes a pretense of keeping it as such. When they see anyone desecrating it, as they think, they look upon him as a heathen and have no faith in his Christianity.

I know of places among our people where they tie their fish poles on the side of their cars and go fishing on Sunday, and others point at them in scorn and say, "There go some of your soul sleepers."

"But, are we to be bound by all the foibles and beliefs of the so-called Christian world?" some will ask. Perhaps not; but Paul said, "I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved" (1 Cor. 10:33). And I am sure you will agree, that, when you have given people cause to say what I have quoted in the foregoing, you have lost much of your influence over them, and have removed them farther than ever from the truth.

Sometimes people go to Sunday school and church on Sunday morning, and then go to a baseball game in the afternoon and yell themselves hoarse, and then to a movie in the evening. I'm wondering how much spirituality they get out of such a day supposed to be devoted to the service of the Lord. Were they nearer to God, and did they feel more like praying when they retired, than if they had not engaged in the worldly things?

Besides, our farmers never think of taking their teams and going into their fields and doing work, nor do our business men think of opening their shops and doing business on the first day of the week.

"What do the Scriptures say?" some one will ask.

There isn't much said in the Bible about the first day of the week, but what is said is significant.

Immediately after the resurrection the disciples began to meet on the first day of the week. "Then the same day at evening" (day of the Lord's resurrection), "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" (John 20:19). It might well be said, that it was only natural that they should meet together *that* day to talk over the wonderful thing that had happened. But, we read in verse 26 of this same chapter, "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." Instead of "after eight days," as the Authorized Version has it in the foregoing verse, Weymouth puts it, "a week later." "The first day of the week," say Jamieson, Fausset, and Brown in their commentary, commenting on 1 Corinthians 16:2, "was already kept sacred by Christians as the day of the Lord's resurrection, the beginning day both of the physical and of the new spiritual creations." On this same verse the Abingdon Bible Commentary says, "The first day of the week was evidently already honored in Christian worship."

Why did the disciples begin to meet on the first day of the week immediately after Christ's resurrection? There is no New Testament command to this effect. I am wondering if they did it for the same reason that Paul and Barnabas turned to the Gentiles when the Jews rejected their testimony. We are told in Acts 13:46, 47, "Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth." How and when did the Lord give them this command? Back in the times when Isaiah was prophesying to Israel. This is quoted from Isaiah 49:6. They took the prophecy as a command.

We are agreed that the typical Passover lamb pointed forward to the antitypical Lamb, Christ Jesus. We are also pretty well agreed that we are baptized "that we die not," not only because of the command, but because of the type in the washing at the laver in the tabernacle service. "When they go into the tabernacle of the congregation they shall wash with water, that they die not" (Ex. 30:20).

The first day of the week is very clearly typified in the offering of the wave sheaf as described in the 23rd chapter of Leviticus. The wave offering, "a sheaf of the firstfruits of your harvest," was to be offered "on the morrow after the sabbath." The morrow after the Sabbath was the first day of the week. Christ rose from the dead on the first day of the week. Also, He is the first fruits. "And ye shall count unto you from the morrow after the sabbath . . . seven sabbaths shall be complete: even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord. . . . And the priest shall wave them with the bread of the firstfruits for a wave offering before the Lord. . . . And ye shall proclaim on the selfsame day, that it *(Please turn to page 10)*

Neglected Youth

By Otto E. Dick

Brother Dick, superintendent of the Scircleville, Indiana, High School, writes on a vital question. His article delves into a subject that all who teach the Bible know to be important. "Lo, children are an heritage of the Lord."

SINCE today's youth must assume the burden of tomorrow's church, we, the leaders of the Church of God, should do much more than we have been doing to make our church program more attractive and interesting and attractive to youth. As we train youth in our public schools for a richer social and civic existence, so should we be training them in the church for future active service in the religious life of our respective communities. Our obligation in this respect has become greater during the last few years, because our churches must assume today that burden of religious education that was formerly a part of one's school and home training.

Our problem becomes even more important as we realize that competitive interests are keeping more and more of our young people away from church. We are not being able to interest many of them in the good news or purpose of the church at a time when we have never needed them more.

On several occasions I have noticed that many young people leave the church during the interval between Sunday school and church services. The sermons were good, but not good enough apparently to hold them. Some churches have attempted to solve the problem by holding church services first, but found that their young people waited until after church services to come. The reason for this must be that they like Sunday school better than they do church services. There is still a greater number who attend neither Sunday school nor church whom we are sadly neglecting. This leads us to an examination of the particular likes and dislikes of our subjects, namely, youth.

The story is told that during a faculty meeting in one of our largest universities the subject of salaries was being discussed. One of the Latin professors expressed the belief that the difference between his meager salary and that of the head football coach was too great, and elaborated upon the obvious injustice. The answer from the very successful and highly paid coach was, "But whoever heard of fifty thousand people willing to pay from fifty cents to two dollars for the privilege of yelling their heads off about a Latin recitation?"

The foregoing story illustrates a fact in life that cannot be ignored. Youth as well as adults enjoy action and adventure. They love liberty and like to be seen and heard. They are happier if allowed to participate actively in civic and social activities. Their gregarious and sexual instincts are strong forces, pulling them together in groups where these particular instinctive tendencies may have an opportunity for expression.

Another characteristic of youth that teachers of the gospel should take into consideration is their practicalness and sincerity. This makes them good subjects for a study such as this. They are more free than adults in expressing their true reactions to the procedures used in our churches, and in expressing themselves about what they do or do not like. We may be shocked by their honest doubts relative to the generally accepted truths. We may wonder at their refusal to attend church when they are not convinced that they are being well compensated for attending or unless they have been trained to do so.

I hear such remarks as "We are too busy enjoying the present to worry about the past or future." "There will be plenty of time to go to church when we get old." Young people frequently contend that they do not have a background of Biblical information that will enable them to understand most sermons. They inquire into the meaning of such frequently used terms as "heaven," "hell," "spirit," "soul," and "God." Others point out that their parents have never made it a practice to attend church regularly.

The Sunday school program seems in general to appeal to youth more than does the church service, because it takes into consideration more of the characteristics of youth. Under a competent teacher, pupils are led to participate in group discussions and ask questions about what they do not understand. Formality gives way to variety and freedom of procedure. The lesson is presented in a different manner to each age group.

The writer does not contend that he has an answer to the problem herein discussed, but believes much progress can be made through research and experimentation. Only by making a diligent effort to understand young people and to determine the nature of those forces which keep them away from church can we hope to make much progress. Why not consult youth about the kind of church services they like? Why not let them help plan the program of the church?

Leading industries consider it necessary to spend thousands for the sake of growth and efficiency, while our church engaged in the business of saving souls is contented to operate much as it did before the automobile, radio, and moving picture came into existence. We are stockholders in a great business with a great purpose, but do we have enough faith to invest our time, energies, and money in that purpose?

"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" (2 Tim. 3:15).

Shoulder and Breast

By S. J. Lindsay

Brother Magaw has asked us to write something for the first issue sent out under his direction as editor. We will comply with a thought that is not altogether new to those who have been reading after us for some time.

The sacrifices and offerings of the ceremonial code of Israel are full of meat for thoughts on the part of the student of God's Word. In Leviticus we read of the heave shoulder and the wave breast. There is mixed with these offerings the burning of a part of the sacrifice. The burning in the type stands for the death of our Lord for us, but the shoulder and breast represent that upon which the priests are to feed. Why the right shoulder and the breast? It is surprising to one who has given little thought to the value of the types in the study of the Bible to find how often the shoulder and breast are referred to. The shoulder represents the strength of the sacrifice while the breast represents the heart; or, in other words, they represent just what Christianity as revealed in the Bible means to the true Christian. Not only is there strength in Christianity, but there is also that deep love that must predominate every Christian heart. God is strong to execute righteousness, but He is also full of pity and mercy and loving-kindness.

The high priest bore upon his shoulders on stones of onyx the names of the twelve tribes of Israel. He was strength for them. He also bore upon his person a breastplate in which there were twelve stones upon which were engraved the names of the same tribes. God was their strength and He kept them near His heart.

It is said of our great Priest that "Surely he hath borne our griefs, and carried our sorrows" (Isa. 53). It is said again of Him (1 Peter 2), "Who his own self bare our sins in his own body on the tree." Accepting Him as our sacrifice, we need to feed upon His strength. We rest our case in His death (burning), but we must feed upon His strength and love. We see in Him a strength of character seen in no other, yet we find in Him a love such as no other has ever exercised. In Job 36:5 we read, "Behold, God is mighty, and despiseth not any; he is mighty in strength and wisdom," but in the margin we find the word "heart" for wisdom. We find the two characteristics beautifully blended in Isaiah 40:11: "He shall feed his flock like a shepherd: he shall gather the lambs in his arm, and carry them in his bosom, and shall gently lead those that are with young." Paul's prayer for the Ephesians (1:9) is that they might know the *power* of God, and in chapter 3:19 that they might know the *love* of Christ.

In Leviticus 22:4 we read that if any son of Aaron (the priestly class) is a leper or has any "running issue," he may not eat of the holy things until he be clean. The unclean must not eat of the holy things now offered. In this we need to examine ourselves closely before partaking of the emblems of Christ's broken body and shed blood. In this connection read Hebrews 2:2, 3.

The Righteous Shall Inherit the Earth

By Emory Macy

The Psalmist has said: "The meek shall inherit the earth; and shall delight themselves in the abundance of peace" (Psalm 37:11).

The critic has said: "By the time the meek receive the earth, it will be in such condition there will be no delight nor peace upon it."

"In the beginning God created the heaven and the earth" (Gen. 1:1). God also created the grass, herbs, fruit trees, every living creature, the fowl of the air, and the fish of the sea. "And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth" (Gen. 1:22). "God saw every thing that he had made, and, behold, it was very good" (Gen. 1:31).

It has been stated by some that this earth, which God created, will come to nought and the righteous will have no need of it. But Isaiah has written, "God, himself, formed the earth and made it; he hath established it; he created it not in vain; he formed it to be inhabited" (Isa. 45:18).

God called Abram, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee" (Gen. 12:1). "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession: and I will be their God" (Gen. 17:8).

These same promises were made to Abram's son, Isaac, and then to Jacob, and yet it is said of them: "These all died . . . not having received the promises, but having seen them afar off" (Heb. 11:13). *(Please turn to page 10)*

"Thou Shalt Have No Other Gods Before Me"

By R. H. Judd

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself" (Luke 10:27).

THE more one comes into contact with the multitudinous theories put forward as a panacea for the terrible conditions of the present day, when men are baffled, and schemes of various kinds fail one after another, the more one is convinced that none of them have, as yet, reached what is the basic reason for all the trouble.

That the present trouble goes deeper than the laws that from a material standpoint affect human nature is evidenced by the fact that no plan of human origin has succeeded for long, no matter by whom, or where, it has been put into action. Here, then, is good reason for believing that something underlying them all, and common to all, still remains to be discovered before there can be *lasting* prosperity and success.

Moral law, and the Golden Rule in one form or another, have been propounded by civilized peoples from the very dawn of history. While there is no denying the fact that these are the best that unaided human nature has to offer, there is still the consciousness that something is lacking to give stability to even these. Excellent as the Golden Rule is, it unquestionably sets a standard of conduct subject to all the varying ideals of differing mankind. It lacks the concentrated power of a focal point—a firm and solid basis on which all may realize that their foundation is unified and secure.

It is, to the writer, somewhat significant that a scribe, *representing the law,* should have approached Jesus the Christ with a question that gave evidence of his own dissatisfaction with the existing voluminous codes of human legislation. He unquestionably seemed to feel that none of these had touched the pith of human need, and he appealed to the Master for help in solving a problem that had hitherto baffled his bewildered mind. Typical of his class, when faced with uncompromising difficulty, he went straight to the point, and asked, "Which is the first commandment of all?" The Master quoted from Deuteronomy 6:4, twice emphasizing the fact that in his opinion love of God is the first.

The Golden Rule of the Ten Commandments our Lord placed second, not merely because it comes second in numerical order, but because it is in reality second in importance. If anyone will honestly study the attitude of Scripture on this question he will inevitably come to the conclusion that until the first commandment is given first place, there cannot be, and never will be, permanent blessing for mankind.

Again and again have some of our honored brethren expressed the opinion that I give too much prominence to this question, one indeed stating that in his opinion it is of less importance than a true and Scriptural belief in the nature of man. One stands amazed at the apathy of Christian people with reference to this vital truth, for Scripture statements as to the unity of God are equally as emphatic as any other Bible statement, and certainly far more numerous.

Clearly, definitely, and repeatedly the statement is made that departure from the worship of Jehovah as the "one" and "only" living God will mean the anger of the Lord and sure destruction. In almost every book of the Bible these facts are strongly emphasized, and every reader of Bible history knows well their literal fulfillment. Out of many passages, attention is called to the following: Ex. 20:3, 5; Deut. 4:35, 39, 40; 5:7; 6:4, 14, 15; 11:16, 17; Josh. 24:20; Judg. 10:6; 1 Sam. 2:2; 7:3; 2 Sam. 22:32; 1 Kings 9:9; 2 Chron. 7:22; Ezra 8:22; Isa. 48:17; Jer. 2:13, 19; Joel 2:27; Mal. 3:7; Matt. 4:10; Mark 12:29.

It is impossible for a conscientious reader to get away from the plain teaching of these passages. The frequent repetition of the pronouns, "I," "me," "he," and "him," leave no option for any other interpretation than that of confirming the fact that "God is one," and that "there is none else beside him."

When the world comes to truly realize this stupendous fact, that "God is one," and that there is not, and there cannot be in the nature of the case another, (for then would authority and dominion be divided, and allegiance also divided, as it unquestionably is by so-called orthodox Trinitarian leaders), then and then only can men "love the Lord thy God with all thine heart, with all thy soul, and all thy might," and then only can the second commandment find its fulfillment.

I think I am not far wrong, if indeed at all, when I state that present-day teaching gives very much more pre-eminence to *Christ* than to God. You hear much of Christ, but little of God. So true is this that there is now no shame in declaring that "Jesus is God," and God Himself is robbed of the honor due to Him in creation and all that follows.

It is impossible that God can be pleased with an attitude that so completely reverses Scripture statement, which says: "All things are of *God,* who hath reconciled us unto himself by Jesus Christ" (2 Cor. 5:18), and we were reconciled to God by the death of His Son (Rom. 5:10). That is God's side of the matter. Christ's purpose on this question is no less clearly stated, viz., "Christ also hath once died, the just for the unjust, that he might bring us to God" (1 Peter 3:18).

Lively Stones

By J. R. LeCrone

"Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Peter 2:5).

THE idea here expressed by Peter that each individual member of the church of God may be compared to a stone in the temple of God is startling in its simplicity and far-reaching significance. Even though we can lay claim to no special knowledge of architecture or of the building trade, the thought here suggested is immediately followed by a train of related truths. To the mind trained to think in terms of building and building materials, it must suggest a great many more.

When God's temple at Jerusalem was built during the reign of Solomon, the stones to be used were so perfectly cut and smoothed at the quarries that when they were brought together at the site of the temple, they fitted together without the sound of a hammer. There was a place for every stone, and every stone fitted perfectly into its place. The world still marvels at the accuracy and perfection of planning and execution displayed in the building of that house of God.

But think of the years of back-breaking labor, and months of patient, skillful cutting and polishing that must have been necessary at the quarries before these stones were ready to be assembled to form the beautiful and sturdy temple that crowned Mount Moriah. How the hammers must have rung and how the sparks must have flown as those great stones were prepared for their places in the temple of God.

In Ephesians 2:19-22 the Apostle Paul tells us that the foundations of the spiritual house have been laid by God, and that we are the stones that are to be built upon that foundation. "Now therefore ye are no more strangers and foreigners, but fellowcitizens 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."

The local churches are the quarries where Christians as living stones are being formed and shaped for their places in the eternal and spiritual temple of God. It is too much to expect that stones but recently roughhewn from the rock of the world will fit into their places in the temple without any further attention. Always there is smoothing and polishing yet to be done, and often there are rough edges that must be worn off. Sometimes the process is responsible for a great deal of noise and many sparks fly. We wonder if the stones can ever be made to fit into their places. Yet, except for an occasional cross-grained stone which is brittle and flies to pieces during the cutting process, they are all good material and need but patience, skill, and perseverance to find their places in the temple. Builders tell us that the hardest stones, once cut and shaped, make the most enduring building material.

Occasionally we come into contact with an individual who tells us that there simply is no place for him in the church. Jesus said, "Whosoever will may come." It may be true that he will not fit into the church perfectly at the beginning. It is seldom that anyone does. Though he may not realize it, his trouble is that he shrinks from the annoying and often painful cutting and fitting process. He is not willing to make the sacrifice necessary to fit himself for a place in God's temple. He thinks that it is asking too much of him.

Yet, when we consider the sufferings of our Master when He was preparing for His place as Chief Corner Stone of the temple, we realize that by comparison what He asks of us is indeed insignificant. 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. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted against blood, striving against sin" (Heb. 12:2-4).

So let us not be discouraged when the sparks fly in the quarries. It is a part of the fitting process. When we have difficulty in adjusting ourselves to other members of the church, let us take a good square look at ourselves as compared with the ideal, the Chief Corner Stone. Possibly we shall find that the other stones do not need all the cutting. We may be a little bit out of line ourselves!

If Christians were immediately perfect upon their conversion and able at once to work in perfect harmony with every other Christian, the work of a pastor would be easy indeed. But Peter, recognizing the present imperfection of all, admonishes us to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:18).

Of course there will occasionally be differences of opinion and resultant friction in the churches. The vital question is not whether there will be differences, there is no doubt of that. The vital question is whether or not we can settle those differences in Christian love.

Christian Duties

Concluded

By A. J. Eychaner (deceased)

I wrote these things, "that thou mayest know how thou oughtest to behave thyself in the house of God which is the church of the living God, the pillar and stay of the truth" (1 Tim. 3:15).

WHAT is the church? And what are my relations to it? These are questions we should understand before we can properly adjust our conduct toward it. The text implies my duty toward this thing which is called the "church of the living God" It implies that my behavior toward it is governed by a law of duty. How came this power over my actions? Some way the truth rests upon it. In the storms of adversity, somehow, it becomes the stay or ground of truth. A knowledge of the church, therefore, is of first importance.

The Church

The church is God's building. He is the architect. The plan of the building is purely His conception. He selects his material—the choicest, most faultless, and most valuable material. The stones are living stones, because He is the living God. It must be a living thing, otherwise He cannot dwell in it. The object of its construction or organization is life—eternal life.

God is building for all time to come. If the world is to be governed by the church in the future ages, its foundations must be deep and broad, and its superstructure firm and faultless, to be the pillar of truth. No faulty material can be put into any part of that building. God, who knows the hearts and lives of all men, will not be deceived by outward appearance, but the X-ray of the all-seeing eye will perceive the secrets of the heart.

The materials of the church are men and women. They must have the qualities that God builds into the structure, otherwise they will not be selected. Men may think that they of themselves can become a part of God's church upon their own terms. But it is not that kind of building.

The first condition is a turning from sin. It is commonly called repentance. Many are in human organizations called churches who have never forsaken sin, and are deceiving themselves that they are in the church of the living God. They are just as they were before "joining"; live the same, and do not forsake themselves nor bear in their bodies the marks of the Lord Jesus. But repentance is one of the requisites of conversion. Conversion is a condition of change from a sinful life to one of purity.

A second condition is faith—believing, trusting, loving God, and obeying Him. Salvation depends as much on faith as it does upon repentance, while baptism is only one step in obedience. Many, too many, think baptism is the great qualification as a living stone in the temple of God. It is true that this cannot be ignored; yet many, it is to be feared, who were immersed in water, are still outside of God's church; because they were never baptized by the one spirit into the body of Christ (1 Cor. 12:13). "God hath set the members every one of them in the body, as it hath pleased him" (1 Cor. 12:18). He gathers the material. "Not every one that says Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven" (Matt. 7:21).

An organization of any locality may take the name "Church of God," or "The Church of God of the Abrahamic Faith," and not one of them may belong to the church of the living God. Yet, every one of them *may* belong to the church of the living God—it will depend entirely upon what kind of material they are. The fact that we are members of a local organization which we call the Church of God, does not prove that we are the real material that God has selected, and to which my deportment is so essential, as mentioned in the text.

The local organization may be necessary to do the work which a single individual could not do; and so for convenience and assistance it is necessary to become a member. But let no one suppose that by doing so it entitles him to a position in the temple of the living God.

Members

Members make up the church. Paul uses the human body as a type of the church. Our different members united constitute our physical body. The members of the church of God are all of every clime and nation during past and future time, that God selects for His purpose. This will be the general assembly, the church of first-born ones, whose names are written in heaven. Jesus will be the Head, and the church as a mighty force will rule this world in righteousness. O what a joy it will be to be found worthy of a place in that living temple! What possibilities under such a government—such a kingdom!

Duties of the Church to Members

The duties of members to the church and of the church to its members may all be stated in the one short word "*love.*" It is the fulfilling of all law, both of God and man. Using our body and its various members as a figure of the church and its members, it is plain to see that our body should do nothing to hurt any of its members; and that no member should act in any way to injure the whole body.

There is no schism in the body of Christ. A house divided against itself cannot stand. The rule given by the Head of the church covers all duties. As ye would that

others should do unto you, do ye also to them; for this is the teaching of the law and the prophets.

The duties of its members may be briefly stated as follows:

1. Attend the meetings of the church regularly.
2. Perform every duty assigned by the elders.
3. Contribute as God has prospered, for the sick or the poor, and toward all necessary expenses. Do not give what you have to a lodge; the church cannot care for its members if your tithe goes into some other treasury.
4. Treat with becoming reverence the place of worship.

The duties of the church to every member include the following:

1. Appoint officers through whom it can act.
2. To look after the moral and spiritual.
3. To take care of its poor, or sick, or discouraged, lest they faint by the way.
4. Not to forsake the assembling together.
5. In the best possible way to provide some part for each member to take in the upbuilding of a godly life.

The Sunday School Superintendent

By A. G. Townsend

THE measure of the Sunday school superintendent's responsibility is determined largely by the position he holds in the life and activities of the church, and in many cases that position is next to the pastor.

Every Sunday school superintendent should acquaint himself with the great Sunday school movement, its origin, history, and progress.

The superintendent is responsible for knowing the present-day trends in Christian education. He needs to know that the Sunday school is not separate from the church. He should study books on these subjects.

The superintendent is largely responsible for his own personality, which is one qualification for leadership. His Christian integrity, habits, daily life, and appearance count in his work as a leader. He may be pious and good, and yet be unable to awaken in others the spirit, zeal, and joy of service.

The superintendent must be an organizer, and be able with his staff of officers and teachers to build a workable organization whether the school be large or small.

He should be able to visualize the kind of school he desires and to work zealously toward that end. In order to do this he must be able to work with others. He must be able to give and take. He must have certain objectives and goals toward which he leads the whole school. He should have goals such as enrollment and attendance. He should have teacher training goals. He should have spiritual goals, such as church attendance, worship, decisions for Christ, and personal Christian living. Without these his school will be a failure.

The superintendent should have a time and program schedule for all his work as far as possible. By this we mean:

1. Time for beginning the Sunday school sessions. An on-time schedule is vital. A superintendent who is careless about this one thing has a very uninteresting school. He should make ready everything for his session, and be present at least a half hour before starting time. There is a reason. The rooms must be checked as to ventilation, temperature conditions adjusted, the clock set at exact time, blackboards made ready, teaching material distributed, etc.

2. Every superintendent should see that the school is given a detailed report of its work at regular intervals.

3. The superintendent should provide a regular time to counsel with teachers and officers of the school, with a view to aiding one another in the solution of various problems that will arise.

The Sunday school superintendent should be progressive. People get tired of the same thing over and over. He must give his staff of workers the best that he can afford in lesson material and equipment. He should make the best of special days, such as: Christmas, Easter, Children's Day, Mother's Day, Father's Day, Thanksgiving Day, and Rally Day. These are just a few of the things that will help his school to progress.

Mr. Superintendent, are you a partner to every teacher and officer in your school? You should be. You should be an inspirer to every one of your coworkers, ready to share in the tasks of all who carry any responsibility. All have a silent partner in Jesus, but what a comfort there is sometimes in having a flesh and blood partner with whom a disheartened worker can counsel!

There are many times when you superintendents as leaders can help your coworkers by telling them that you really appreciate their work. You know that much depends upon them, and if you do not, you will not long remain a leader.

Thank you! Two words, eight letters, simple! Every child knows their meaning. They are said frequently by everybody, but not nearly often enough. Your teachers and officers get discouraged. They get no pay. Their faithfulness is unnoticed and unrewarded by you. Sometimes they are criticized. Seldom are they thanked. How would it be if you started at once expressing your appreciation to them?

Instruct your teachers to urge their pupils to attend the preaching services.

(OVER)

Counsel often with your pastor in regard to your school. Work harmoniously at all times with him. No one but the pastor knows how much of a good right arm the earnest and devoted Sunday school superintendent is.

Always be on the lookout for new assistants.

Master your job. When anybody accepts the responsibilities of the Sunday school work he desires to give his very best to this very important task.

Be constantly on the lookout for results. It is a great and glorious privilege to be a Sunday school superintendent. At the same time it is a great responsibility.

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Recent and continued trouble in Palestine is focusing the attention of many critics, writers, and students of prophecy to that land that cannot have lasting rest until her King comes. Without any Bible knowledge, one should easily see the strategic position of Palestine, and surmise for her an important role in the checker game of nations.

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THE RIGHTEOUS SHALL INHERIT THE EARTH

(Continued from page 5)

We know the kingdom is promised to Jesus Christ and is to be upon the earth. The angel said to Mary: "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" (Luke 1:32). "Of the increase of his government and peace there shall be no end, and upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever" (Isa. 9:7).

To the righteous God has promised the land, to dwell therein forever. Christ promised: "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).

The earth was made for man, and man for the earth. From the very beginning God planned that the earth, which He created, should be possessed by man. God had no intent that man should be desirous of the heavens. David said: "The heaven, even the heavens, are the Lord's, but the earth hath he given to the children of men" (Psalm 115:16).

The Bible's last scene is laid in the new earth, and is pictured as it will be in the kingdom reign of Christ. All things that offend will have been taken out. All will be joy and peace and love.

"The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: . . . They shall not hurt nor destroy in all my holy mountain, saith the Lord" (Isa. 65:25). "The earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:9).

WHAT OF PHARAOH?

By a friend, this question was asked of me:
Did Pharaoh perish in the sea?
I said, "Kind sir, I think he did.
In time I'll prove what I have said."

Examine God's Word, it will answer all, I ween.
In Exodus fifteen nineteen 'tis plainly seen
That the *horse* of Pharaoh was in the swim.
Now what do you suppose became of him?

"The horse and *his rider,*" says the song;
So surely Pharaoh was along.
If that is not enough, further proof is seen
In Psalm one hundred thirty-six, fifteen.

The Bible says, and I believe it's true,
That *Pharaoh* and all his host God overthrew.
It may be his body was washed up on the sand,
But not so much as *one* was left on land.

This is found in Exodus 14:28, 30, and 29.
You must believe it—'tis God's Word, not mine.
Surely this proves without a doubt
That even Pharaoh was not left out.

Please read Exodus 15:19-21; Psalm 136:10:15; Exodus 14:22-30.

—Grover Gordon.

(Editor's Note: Can some of our historians furnish us with copy treating the Exodus from the Egyptian viewpoint?)

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SUNDAY

(Continued from page 3)

may be a holy convocation unto you: ye shall do no servile work therein."

"But now is Christ risen from the dead, and become the firstfruits of them that slept." Christ, the first fruits, rose from the dead on the first day of the week, the antitype of the first fruit wave offering. Fifty days afterward was Pentecost, when the Holy Spirit was given as evidence that the sacrifice, or the wave offering, had been accepted.

Several times in the Old Testament record we are told of sacrifices that were laid on the altar, and God sent the fire to consume the sacrifices as evidence that they were accepted by Him. On the Day of Pentecost "there appeared unto them cloven tongues like as of fire, and it sat on each of them."

Remember that in the type, the morrow after the Sabbath was to be a holy convocation in which they were to do no servile work.

In Acts 20:7 we read not only about Paul's preaching on the first day of the week, but that it was "the first day of the week, when the disciples came together to break bread . . ."

That the Church of God at Corinth worshiped "the first day of the week" is evident from 1 Corinthians 16:2.

When the Faith Was Pure

By Mrs. Inez Titus

JESUS was resurrected from the dead. He was seen of His followers forty days, and was heard speaking the things pertaining to the kingdom of God. The apostles were looking for the restoration of the kingdom of Israel, and they asked Jesus if He would at that time restore the kingdom to Israel. He told them it was not for them to know the times and seasons which the Father had put in His own hands. As He was taken up into heaven two men in white apparel assured those disciples that this same Jesus should so come in like manner as He went away.

Ten days after His ascension, fifty days after the Passover, on Pentecost, they were filled with the Holy Ghost, and were endued with power to speak in different languages and to do miracles. Peter preached one of the most remarkable sermons ever recorded. In his sermon he told everything important for man to believe in order to become a child of God. He taught the birth, death, resurrection, and ascension of our Lord Jesus Christ. He told of the nature of man in the death state. He gave assurance that Christ will return to take the throne of His father David, to execute judgment and justice in the earth.

When the Jews heard this many were pricked in their hearts, and asked, "What shall we do?"

Then Peter said to them, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins."

There are two contending forces in the battle of life, the flesh and the spirit. They are continually striving against each other. The flesh refers to those things that pamper our natural desires. The spirit refers to those things which elevate and fit us for a nobler life. If we are true sons of God, we must believe His teachings, repent of our sins, and be adopted by baptism into Christ's name. We must mortify the deeds of the body, purify ourselves by believing the truth, and faith will make us an heir of God and a joint-heir with Jesus.

Peter and John, oldest and youngest of the disciples, partners in the fishing business, had been followers of Jesus from the first. As they went up to preach at the gate called Beautiful, a lame man asked alms of them. Peter said, "Silver and gold have I none; but such as I have give I thee: in the name of Jesus Christ of Nazareth rise up and walk." The lame man was healed and praised God.

Peter told the people some very important truths on this occasion, how through ignorance they had killed the Prince of life, how the prophets had foretold that they would laugh Him to scorn and cast lots for his vesture. He called upon the people to repent and be converted, that their sins would "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 by the mouth of all his holy prophets since the world began."

Next we find Peter and John arrested. This gave them an opportunity to talk to the elders and scribes, and to show how Jesus is the only name whereby any can be saved.

Ananias and Sapphira practiced deception and were stricken dead. The disciples had given their finance into one fund to be used where needed. Some were neglected, so seven men were chosen to look after their needs.

In the apostolic days, many were added to the church. However, a charge of blasphemy was brought against Stephen. In his defense he called them stiffnecked, uncircumcised in heart and ears. They took him outside the city and stoned him. Faith, the substance of things hoped for, the evidence of things not seen, enabled Stephen, Noah, Samson, David, and all the heroes and martyrs to endure unto the end.

These faithful ones have all died, not having received the promises. They are sleeping in the cold embrace of death, waiting for the better resurrection, a time when they will stand again, crowned with honor, glory, and eternal life to be given at the coming of the Master.

The persecution of the church at Jerusalem caused the disciples to scatter, and they preached the word everywhere. Philip went down to Samaria, and when they believed him preaching the things concerning the kingdom of God and the name of Jesus Christ they were baptized, both men and women. On the way to Gaza he met a eunuch, a treasurer of great possessions. He was reading from the prophets, but did not understand. Philip preached Christ to him. As he was a Jew, he understood all about the kingdom but did not believe in Christ. As they went they came to a certain water and the eunuch was baptized. Nothing else could symbolize the death, burial, and resurrection of our Lord. There is no way we can get into the family of God except by adoption by baptism. It is the seal of our faith. Faith in the promises and repentance must precede it.

We find that Paul gave a lesson on humility. He put Christ before men as an example. Christ was made of no reputation because He pleased not Himself. He was made a servant by ministering unto others. He was made in the likeness of men because He was the seed of David according to the flesh. He was obedient unto death, even the death of the cross. He earned the right to live, but gave His life a ransom for man that the Captain of salvation might be made perfect through suffering. However, God highly exalted Him and gave him a name above every name. We have the assurance that if we humble ourselves in the sight of God He will lift us up.

Berean Department

Gerald L. Cooper, Editor, Ripley, Illinois

How About It?

In a recent letter from Brother Harry Goekler of Hammond, Louisiana, he remarked about the numerous articles appearing on the Berean Page from that place, and then added: "Some of the other young folks are preparing articles to send in, and it looks as if Louisiana will be first next year again in the matter of articles sent in to the Berean Page."

How about it? Minnesota, Illinois, Indiana, Michigan, Iowa, California, and all other states, are you going to sit idly by and let Louisiana get ahead of you without even trying?

We do not want to turn this page into a contest of some sort, but spirited competition between states for the honor of having the most articles on the Berean Page for 1938-39 will help us to use the talents of the writers we already have and perhaps assist us in discovering some hidden talent. So send us your articles, reports, selections, or what have you! We will keep you informed from time to time as to what state is ahead.

Am I My Brother's Keeper?

* * *

Mary Richardson, Hammond, La.

Yes, we are our brother's keeper to a certain extent. All of us do not possess the same strength of character, and therefore the strong must bear with the weak and help them in every way possible. If a person with a strong character smokes or drinks in the presence of a weaker person, no doubt that person will be influenced by it. The stronger person may be able to control his appetite for those things, but the weaker person is more likely to sink deep in sin.

When the written law was in force each person could judge his fellow man by comparing his action to that which was in the law. But under Christ we can only judge ourselves, for we do not know what is in the heart of our brother. For this reason our chief concern must be our own actions, not his.

Romans 14:18-21. When we become a member of the body of Christ, the responsibility for the salvation of others is placed upon us, the same as Christ experienced. When we are baptized, we rise to walk in newness of life, and from that day forward our main purpose in life should be the conversion of sinners and the spiritual upbuilding of our fellow Christians.

The Christian is governed by love. Love considers the feelings of others, their needs, abilities, and inner thoughts. One who disregards these feelings toward others sins against Christ. A person who acquires the fruits of the Spirit has many advantages. Our duty to our neighbor decrees that we have equal concern for his welfare. Read Romans 14:13-23; 15:1, 2.

"It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth" (Rom. 14:21). We should never do anything in our daily life that would cause some one else to sin. We should abstain from all appearance of evil, for other's sakes if not for our own.

If a man loves his neighbor as himself, he will not do anything or place before him anything that will cause the neighbor's undoing.

Therefore, let us lift up our weaker brother rather than do something that will lead him into sin. This, however, cannot be accomplished in one's own strength, but only by the power of God, given to us through Christ.

One Minute to Pray

* * *

By Lorraine Brossard

In a news flash, the commentator told of a munitions factory that ceased operations for one minute and the workers prayed for world peace. In our last war these manufacturers were the only ones benefited, because of the great demand for their products, and now on the eve of more war—one minute to pray for peace!

Throughout the Bible, prayer is emphasized as the greatest blessing of God's people. In answer to their prayers, He showed them the right way and they were richly blessed. We are given that same privilege, for "whatsoever we ask we receive of him, because we keep his commandments and do the things that are pleasing in his sight" (1 John 3:22). If we are true Christians we must abide by His commandments, for our services to Him are insignificant in the light of His sacrifice, "for he gave his only begotten Son" (John 3:16). Are our prayers unanswered if we ask for temporal things and receive them not? "Seek ye first the kingdom of God . . . and . . . these things shall be added unto you."

Not only must we keep His commandments, but we must have implicit faith, as pointed out in James 1:6, 7: "But let him ask in faith, nothing doubting: for he that doubteth is like the surge of the sea, driven by the wind and tossed." In Matthew 21:22 Jesus told the disciples that "whatsoever ye shall ask in prayer, believing, ye shall receive."

Many hearts today are filled with that prayer for world peace, for it means safety of homes and loved ones, but we also know that events will take place according to prophecy; for as prophecy has been fulfilled in the past, so shall it be in the future. We who have faith in God's Word and live according to His commandments, have that great and precious promise of eternal salvation.

It is not Christ's desire that we take one minute to pray, for we have the promise of His second coming, so let us "pray without ceasing. In every thing give thanks, for this is the will of God in Christ Jesus concerning you" (1 Thess. 5:17, 18).

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

"And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read" (Luke 4:16).

As His Custom Was

You boys and girls are now forming habits. That is, it is your custom to do certain things at certain times each day or week. While you should not go to church merely from habit, it is a good habit.

Jesus was used to going into His church to worship every Sabbath day. I expect His mother and Joseph took Him with them when He was small, just as your parents take you with them now. Is that not a good custom? In Hebrews 10:25 we are told to not forsake, or quit coming together, but to meet "so much the more" as we see the day of Christ's coming drawing near.

The day Jesus went to church, on the Sabbath, is not the day that we keep for worship now.

One reason we rest and worship on Sunday, the first day of the week, is because Christ was raised from the dead on that day. Is this one more way we can honor God and Jesus? We can keep Sunday set apart for rest from our daily work and for worship of God.

Christ is our example. Are you not glad Luke wrote that is was Jesus' "custom" to go to church? He also took an active part in the services.

A Sabbath Kept

The Lord, our God, told His people to keep the Sabbath day "holy." They were to do no work, neither were their oxen to work.

When Jesus taught the people, He told them to do good on the Sabbath. A woman had been sick for eighteen years. Christ felt sorry for her, so He laid His hands on her and she became well. How happy she was!

The ruler of the church or synagogue began to find fault. He scolded the people. He told them they had six days when they ought to work and that they could come to be healed on one of those six days. Could it be that he was jealous of Jesus? Why didn't he scold Jesus?

Our Savior answered the ruler. He knew He had done right. Does not our Bible say we should always do good? It tells us that if we know how to do good, but do it not, it is sin (James 4:17). He told the ruler that surely this woman was better than an animal, and the animals were watered and cared for on the Sabbath.

Day by day as you walk along life's way, remember that our Savior was never afraid to do what He knew to be right.

Isaiah tells us some things to do on our day of worship. He says we should not do things for our own pleasure. Today many people use Sunday as a day of pleasure. That man of God continues his thought by telling us to turn away from what we would like to do and to honor God. We should neither do our own way nor speak our own words. We are to do God's will and speak words for Him (Isa. 58:13, 14).

Have you told some of your classmates or friends about Christ Jesus today? Did you take some one to Sunday school with you who otherwise would not have been there?

Lights That Shine

Perhaps you are not very big. You may not be very old. Yet there are ways you can tell others about God and His Son, our Savior. You are a light that shines for Christ.

First of all, those around you see how you act. Even those whom you do not know see your actions. That is why we sometimes say that "actions speak louder than words." You can show your playmates that you honor God by going to church every Sunday. Your light will shine brighter if you go to both Sunday school and preaching services. By having your golden text learned and daily lessons studied, you are again a shining light showing others that you love the Word of God and want to know more about it.

Do you know that many—too many—boys and girls who can read, never read in their Bibles? They watch you instead! How necessary it is then that they will see your good actions. They may see you bow in prayer before you eat your lunch.

A second way in which you may shine for Christ is by the words you say. The tongue is the hardest member to control! A Christian puts away lying and tells the truth. He also says good things and keeps anger, bitterness, and evil speaking far from him.

Another way to shine for Christ is to "be . . . kind one to another, tenderhearted, forgiving one another."

How many opportunities did you have to do kind deeds today? Count them tomorrow. If there aren't enough to prove to yourself that you are being kind to all you may, why not look for more to do? You may begin with those around you. Perhaps you forgot to be kind to your little brother or sister.

How are your daily Bible lessons? You want to keep your light shining all the time, I'm sure.

AMONG THE CHURCHES

MICHIGAN FALL CONFERENCE

You are invited to spend the week with us, Oct. 24-30, when the Michigan Fall Conference will be held at Blanchard, Mich.

There will be services every evening at 8:00. Bro. Gerald Lee Cooper of Ripley, Ill., is to be the guest speaker. Some of his most interesting sermon subjects follow: "Our Inheritance," "The Service of Jesus," "Life Insurance," "Are Your Lamps Filled and Trimmed," "The Return of Israel," "The Holy Spirit Today," "Repentance and Immersion," "Restitution," "The Sower," "People and the Signs of the Times."

Come, expecting a spiritual feast. All-day meeting on the 30th. Church school begins at 10:30, dinner at 1:00, afternoon service at 2:30, evening service at 8:00. Come.

C. A. Smead, Pastor.

EVANGELIST McLAIN IN NEW FIELD OF LABOR

Bro. J. W. McLain has entered his new work in Indiana, whereby he is to serve as pastor of the Burr Oak Church and do evangelistic work in the State at the direction of the conference board, one half time for each work. Special pledges have been made to finance the State's portion of this work, and we are anxious to have opportunity to open up some new field of work in the State of a really evangelistic nature. If you know of any such place, communicate with Bro. McLain, Burr Oak, or with some member of the conference board, that we may make investigation.

Bro. McLain assisted in a two-weeks' special meeting at the Hillisburg Church, of which Sunday, Sept. 18, was featured as "home-coming" day.

As a result of these meetings four conversions were reported. They were baptized by Bro. J. H. Anderson on September 23.

This was Bro. McLain's first call in the State. Who will be next to request his service?

The conference treasurer is W. A. Roose, Nappanee, Ind. If you wish to make a pledge or contribution to this work, or pay a pledge you have already made, he will be glad to receive it.

F. A. Stilson, Conf. Pres.,
411 E. South St., South Bend, Ind.

IOWA FALL CONFERENCE

The Fall Conference of the Church of God in Iowa met at the home of Bro. and Sr. A. M. Jones in Eagle Grove on October 2. The meeting was very interesting and enjoyable, with visiting brethren from several places. Twenty-seven were present for Sunday school. Bro. Arthur Johnson taught the adult class, Bro. Jones the juniors, and Sr. Jones the primary class.

Short but interesting discourses were given in the forenoon by Bros. Jones and Hunt. A bountiful dinner was enjoyed. The State officers held a short business meeting. The afternoon session was well attended. Bro. J. W. Williams gave a very timely prophetical sermon, speaking of the European conditions.

"Behold, how good and how pleasant it is for brethren to dwell together in unity" (Psalm 133:1).

Esther Jenkins, Cor. Sec.

BAPTISMS BY BROTHER ANDERSON

The following report comes from Sr. Ralph Smith, secretary, of Hedrick, Ind.:

"Our meeting began Wednesday, Sept. 28. We had a very large attendance, and Bro. J. H. Anderson delivered a wonderful sermon every evening.

"His efforts were rewarded by the following taking their stand for Christ: Mr. and Mrs. Clarence Reynolds, Anna Mae Reynolds, Lydia Lucas, and Gordon Hess. They were baptized on Wednesday afternoon, Oct. 5, and were extended the right hand of fellowship in the evening service. May God bless these who have just been baptized into Christ, and keep them in the straight and narrow path.

"The meeting closed by having the largest attendance of any evening during the special services."

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Ella M. Siple; Georgia and Wayne Thompson; Mrs. Ray Maysilles; Mrs. Eva H. M. Fletcher; Helen M. Chisholm; Mrs. Lillian A. Greiner; Silas M. Claypool; Golden Rule S. S., Cleveland, Ohio; Golden Rule Adult Class, Cleveland, Ohio; W. A. Reid; Mrs. Ida Orem; Leota B. Hanson.

Gleanings From the Field

The Los Angeles Church of God is located at 230 West 103rd St.

Twin boys, Donald Hugh and Dale Byron, were born on September 23, to brighten the home of Bro. and Sr. Byron Brewer of the Brush Creek Church near Tipp City, Ohio. The mother and sons are doing well, and the father is extra happy.

The Church of God near Hillisburg, Ind., now has electricity, a new carpet, and other improvements.

A recent Rally day Sunday school attendance broke a two-year record at St. Cloud, Minn., where Bro. C. E. Lapp is the pastor.

Bro. Glen Mills, a student at Aurora College, visited with the editor on October 5. He has applied for a ministerial certificate from the Minnesota State Conference, and wishes to enter the ministry of the Church of God. It was the editor's pleasure to baptize him eight years ago while he was still at home near Andover, S. D.

The Brush Creek Church of God, now without a pastor, is making good use of its elders, Bros. James Kessler, Vivian Magaw, and A. J. Hoke.

The Lawrenceville, Ohio, Church of God is now remodeling their building. When completed it will be furnished with basement Sunday school rooms, and a furnace, and will somewhat resemble the Oregon, Ill., church. Estimated expenditures will exceed $1,200.

Our president, Bro. L. E. Conner, has recently been preaching at Fredericktown, Mo.

Bro. and Sr. Frank Moran of Clinton, Iowa, were in attendance at the Oregon, Ill., morning services on Sunday, Oct. 9.

Srs. Chaffee and Eva Breaw of Golden Rule Home, recently ill, are both improved.

Bro. Ben Carpenter of the Oregon, Ill., church is now visiting with his parents, both well above the allotted span of years. They live in Perryville, Ky., where six brothers and one sister of Bro. Carpenter's also reside.

Bro. Harold Hardesty and Srs. Leota Hanson and Jeanette Romine, all of Oregon, Ill., attended the Minnesota Fall Conference, Oct. 6 to 9. They report a well attended meeting. Sr. Hanson, treasurer of the National Bible Institution was given an opportunity to speak before the Conference about the General Conference work.

Students of prophecy, and all thinkers, will find in next week's paper a well prepared and timely article by Bro. F. L. Austin, entitled "Today's Jewish Heartache."

Sr. Edna Brewer and son Kenneth, who have been visiting with Bro. and Sr. C. E. Lapp of St. Cloud, Minn., were suddenly called home to Tipp City, Ohio, when on Saturday, Oct. 15, they received word that Sr. Demmitt was to undergo an operation. Sr. Demmitt is a daughter of Sr. Brewer's, as is also Sr. Lapp. Sr. Demmitt is in the Stouder Memorial Hospital, Troy, Ohio. At 3:15 a. m., Sunday, Sr. Brewer and Kenneth stopped at the editor's home for a two-hour rest and visit, then hastened on their way, to complete an eight hundred fifty mile trip in one drive. A true mother's love sometimes causes one to question if Christian's love for truth is the half of what it should be.

Bro. Grover Gordon, many years the pastor of our church at Holbrook, Neb., has been invited to pastor our church at Lawrenceville, Ohio. This is encouraging news.

Since returning home to Dixon, Ill., from Fredericktown, Mo., Bro. L. E. Conner has been called again to Missouri for meetings at Bosworth. Bro. Conner is a hard and faithful worker, "his eye is not dim, nor his natural force abated."

A son, John Paul, was born to Bro. and Sr. C. A. Smead of Blanchard, Mich., on October 8. Congratulations.

Bro. Danon Romine and family visited Sunday evening, Oct. 16, with his parents, Bro. and Sr. Lewis Romine of Golden Rule Home.

Is your subscription paid to The Restitution Herald?

PENNELLWOOD CHURCH OF GOD
Grand Rapids, Michigan

October 2 was the date set for Rally Day at Pennellwood, although the rallying started several days earlier. The new seats were delivered and placed in classrooms awaiting the time when they can take their place with the others in an auditorium. Two new classrooms were squeezed in, making it possible to divide one of the largest classes. The Wayland Dahlia Gardens, the largest of the kind in the world, donated ten bushels of giant blooms, which gave the auditorium and classrooms a very lovely appearance for this special day.

A request was made some weeks ago for a Pennellwood Sunday School song. From the several submitted, two, one by Miss Velora Hanson and one by Mrs. Ada Simpson, were chosen as our official songs. These, with the flowers and several musical numbers rendered by outside talent, were greatly enjoyed by the 241 attending Sunday school on Rally Day. Each one present received a dahlia, and those above the age of nine received a blue moire ribbon bookmark with the stamp of the day in black. Those under nine received a button. Many bouquets of dahlias were sent to brighten the lives of the sick and shut-ins.

In the following service Bro. Abbott continued the theme of the day with a sermon urging all to render their just service to God.

Out-of-town guests were Mr. and Mrs. Jesse Chase and Mrs. Ethel Hall of Coats Grove and Mr. Allen Richardson and son Kenneth of Hudsonville.

George Wayne is the name of the little son born September 20 to Mr. and Mrs. Glenn Clark.

In this time of strife and unrest, what a comfort it is to know that God is still our refuge and strength.

Mrs. L. F. Slocum, Sec.

BE PATIENT

After a week's vacation there is more church news than we have room for. Watch for your items, if missing, in next week's paper.

CLEVELAND'S TENTH ANNIVERSARY

It has been ten years since the church building on Diana Avenue was built and dedicated. The occasion was appropriately celebrated on Sunday, Sept. 18, with a program occupying all day.

A few minutes before Sunday school a messenger boy delivered a telegram bearing greetings from the National Bible Institution, which we were happy to read at the morning services. Greetings were also received from the Hicks-Bullas family of Orlando, Fla.

After the morning service, everyone assembled in the basement, where dinner was eaten. A 3 p. m., a special anniversary service was held at which the anniversary sermon was preached by Bro. F. L. Austin. He left us some exceptionally thought-provoking ideas which we should long remember. A splendid musical program was provided by a male quartette from Medina. Following, a series of short talks by different leaders on "Ten Years of Progress in Our Church and Its Organizations" brought out many revealing facts and suggested the way to future advancement.

Those who were present stayed for lunch in the basement. The day was concluded with the first evening service of the season, at which Bro. Austin delivered the message.

Although the attendance was not as large as we might have hoped, the occasion was one of the most inspiring we have ever held.

M. W. Lyon, Pastor.

HILLISBURG, INDIANA, CHURCH OF GOD

Evangelistic services began here Tuesday evening, Sept. 13, with Bro. J. W. McLain speaking each evening. Good crowds were in attendance at every meeting. On Sunday, Sept. 19, our annual Home-Coming was held, with basket dinner at the noon hour. Bro. Anderson was the speaker for the afternoon service. On this day several visitors were present from neighboring churches of our own "precious faith," namely, South Bend, Plymouth, Burr Oak, and Rensselaer; also Bro. Paul Hatch of Harvey, Ill.

On Friday evening, Sept. 23, at 4:30, baptismal services were held by Bro. Anderson. The following, having answered the gospel call, came forth in newness of life: Mrs. William Kirkpatrick, Mrs. Edith Huffer, Billie and Betty Dick. We pray that God's blessing will rest upon them.

Bro. and Sr. Carroll E. Hatch, for the past fifty years residents of California, greeted us with a splendid letter of faith and good cheer. They were once members of this church, but have been gone for half a century. They now reside at Santa Ana, Calif.

Services closed on Sunday evening, Sept. 25. We feel that the churches in the State are very fortunate to have Bro. McLain to assist them.

We were very happy to make the acquaintance of Bro. and Sr. McLain, and enjoyed having them in our homes, and will be glad to welcome them back.

Mrs. Bess Plummer.

HERALD RECEIPTS

Rufus A. Curtis; Ora Worley; Dale S. Shellhaus; Mrs. H. D. Pearson; Mrs. Lillias Sweeney; Mrs. Ira F. Wilson; S. M. Mitchell; W. W. Booth; Ernest S. Logan; Mrs. Lillian A. Greiner; Mrs. Lucy Haan; Mrs. H. A. Updike; Mrs. C. H. Simpson; H. S. Lasher; J. W. Helms; Mrs. E. R. Appleby (for another); John William Burget; E. C. Wheelock; Walter Wiggins; M. C. Brake; Mrs. Bessie Lawrence; Emil Fredlund; J. M. Watkins (for others); Leona Marsh (self and another); Harold Starbuck; Floyd Nedrow; Lottie E. Young (self and another); Mrs. Mattie Scott; Mrs. Charles Moore; Levi Coffin; Harry Goekler (for another); Mrs. Ida Orem.

CONTRIBUTIONS TO N. B. I.

Georgia and Wayne Thompson	$25.00
Ernest S. Logan	4.00
Mrs. Eva H. M. Fletcher	5.00
H. S. Lasher	2.00
Mrs. Oscar Jenkins	.85
Mr. and Mrs. F. Carpenter	1.00
Lottie E. Young	10.00
Mabel Netts	5.00
Mrs. R. A. Robinson	1.50
J. W. McLain	7.50
Emil Fredlund	3.00
J. W. Sweet	2.50
Leila E. Whitehead	5.00
Mr. and Mrs. George M. Siple	5.00

INDEBTEDNESS FUND

Notes Payable		$4,309.00
Amount received	$2,206.04	
W. A. Reid	2.00	
Ripley, Ill., S. S.	4.75	
Burr Oak, Ind., S. S.	2.00	
Mrs. Ida Orem	5.00	2,219.79
		$2,089.21

SOUTHLAWN CHURCH, GRAND RAPIDS
A Pastor Retires
Farewell Sermon Given September 25

On Tuesday night, Sept. 27, the annex was crowded with members and friends who came to express their love and good wishes to the retiring pastor and family.

After the regular devotional service of the week, the committee had a well arranged program of real interest, including a prophecy by each person present concerning the future of the pastor's family, and ending with some well-chosen and touching remarks by Bro. Niles in presenting a token of love from the group.

Had the occasion been the ending of our life and labors with the brethren here, it would have been much more sad for the writer, but since we all look forward to continued labor together under a new pastor, much of the pain was removed.

It was an evening never to be forgotten, and we pray God's richest blessing to abide with these dear ones in the labors of the future.

F. E. Siple.

A New Pastor Serves

Southlawn members and friends were present in goodly number on October 5 to extend a warm welcome to Bro. and Sr. Marsh as he undertakes the work as pastor here. In addition to our own group we were happy to have Bro. and Sr. Abbott of the Pennellwood Church, and to listen to his words of cordiality. Others to speak on the occasion were L. Bridegam, first elder of Southlawn; L. Stevens, superintendent of Sunday school; Ed. Dykstra, superintendent of Berean; Srs. Dolph and Baker, of the Dorcas; Sr. Van Fleet, of the Christian Endeavor; Sr. Evelyn Barr, of the music department; and the writer as retiring pastor.

All expressed a cordial welcome to the new pastor and his wife, and pledged their cooperation and loyal support.

Slips were passed to all present, and each one was asked to write one suggestion to the pastor for the improvement of the work. Some splendid thoughts were given. Bro. Marsh read these aloud, commenting appropriately on each one.

Both Bro. and Sr. Marsh gave touching responses to the welcome extended to them.

The consensus of opinion was very evident that the church is in excellent condition, and everything favorable for entering into the work with a new pastor. We give God the praise for this blessing.

All are praying that God will guide Bro. Marsh to lead to greater service and greater victory.

F. E. Siple.

THE RESTITUTION HERALD

Published by

National Bible Institution

Oregon, Illinois

THE RESTITUTION HERALD advocates: the near return of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church to be joint-heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began," Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

The Illinois Evangelist

"When the Church Builds Evangelism, Evangelism Will Build the Church."

HARVEY KROGH, JR., EDITOR

A New Beginning

We have begun a new church year. It is a new beginning in national, state, and local work. When we say, "We have begun," that means that you and I have begun. The National Bible Institution is *your* institution and mine, and the Illinois State Conference work is *your* work and mine. We are responsible for the preaching of the gospel of the kingdom. We have banded ourselves together into one organization, the National Bible Institution, and into suborganizations, such as state and local groups, that we might more effectively do the work which Christ gave us to do. United we work for Christ; divided we work for self. United we succeed; divided we fail.

A New Responsibility

During the past year thousands of children have been born, thousands of children have come to the age when they can conveniently attend Sunday school, thousands have come to the age of accountability. What does all this mean? It means that some one is responsible to Christ for preaching the gospel to every one who is accountable, for teaching the way of life to every one who is old enough to learn, and for contacting every parent, that these newborn children might be reared in Christian homes.

This responsibility is *yours* and *mine* or we are not of Christ. If we do not perform this duty some one else will, and they will receive the reward. Jesus said to preach the gospel to every creature. Every creature may not believe, but "this gospel of the kingdom shall be preached in all the world."

Let us fulfill our responsibility as faithful servants of Christ.

A New Inspiration

Strange as it may seem, the very thing that is causing men's hearts to fail them for fear is a thing that is giving us a new inspiration and a new drive in our service. It is the present unrest and nearness to war that give us that new courage. As much as we desire peace and have prayed for the same, it is strange indeed that war should cause us to lift up our heads; but there is ample reason.

We know that there shall be wars and rumors of wars. We know that the greatest of all conflicts among nations is to come and that conflict will mark the end of Gentile rule on earth. Then shall Christ set up His kingdom of righteousness and peace that shall have no end. We are to faithfully labor until that day.

As the runner is spurred on by the sight of the last marker before the goal, so are we given new inspiration and new strength by the sight of what may be the beginning of that last great conflict for supremacy among the Gentile nations. Let us take courage, for our redemption is near.

The Month's Question

We often speak of the coming of Jesus and the nearness of His advent. Sometimes we pray that He will come very soon. Have you been doing everything you know to do to prepare yourself and others to meet your Lord? Are you satisfied with your Christian experience thus far?

Hundredfold Reward

There is a story of a certain godly and charitable bishop of Milan, who, journeying with his servant, was met by some poor people, who begged an alms of him. The bishop commanded his man to give them all the little money that he had, which was three crowns; but his servant, thinking to be a better husband for his master, gave them but two crowns, reserving the third for their expenses at night. Soon after, certain noblemen meeting the bishop, and knowing him to be a good man and one that was liberal to the poor, commanded two hundred crowns to be delivered to the bishop's servant for his master's use. The man, having received the money, ran with great joy and told his master of it. "Ah," said the bishop, "what wrong hast thou done to me and thyself! For if thou hadst given those three crowns as I appointed thee, thou shouldest have received three hundred."—*Selected.*

The State Program

The work at Macomb and Camden has started with good interest and attendance. The Macomb Church has Sunday school every Sunday at 10:00. There is to be preaching service every Sunday morning and evening, Bro. John Mercer taking charge on the two Sundays when the pastor will probably be at other places. Bible study and prayer service every Wednesday evening at 7:30. The place of meeting is 409 South Dudley Street.

At Camden there is Bible study and prayer service at the different homes every Friday night.

Plans are being made to go to Christian Neck one Sunday each month provided other of our churches do not take up the time for which we feel they should have the preference.

Our purpose is to preach the gospel first to those who have not heard, to strengthen and encourage the brethren to like service, and to do the most good where there is the greatest need.

Dollar Day—September 26

Illinois members will soon have the Dollar Day announcements. About $40 of the amount received will be used to finish paying the debt on our dormitory. The balance will be applied to the current evangelistic fund. Use the envelope and form furnished and mail your dollar to the treasurer on or before the day set, if possible.

THE RESTITUTION HERALD

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Today's Jewish Heartache

By F. L. Austin

THE intensive Jewish "purge" from European and Asiatic states tends to challenge the faith of some in God, in the Bible, and in Christianity, as well as in humanity itself. The frequent pogroms at the recent changing of the centuries were unspeakably inhuman, bestial, and blood-curdling. When the popularity of those organized massacres of innocent humanity—babes, mothers, fathers—began to wane it was hoped that Judah's punishment of "seven times" was nearing an end—that better days awaited them. But, No! It seems as though those nations crushed in the Great War of 1914-18 may have felt impelled to vent the spleen of their mortification on some one, and that with oneness of mind all chose to inflict their vengeance upon the Jew.

Russia took the lead. Through "liquidation" by the police; through state inflicted pauperization and starvation she rid her state of many. Germany followed. Forced to discontinue their business houses, their professional occupations and lucrative employment; their properties confiscated: the Jew had to migrate or starve. But pauper migrants were not welcomed by Germany's neighbors, so many were compelled to remain in Germany and submit to added indignities. Austria being swallowed by Germany, the Austrian Jew was spued out. Italy follows along in the wake, while in Palestine the Arab stands on guard resisting Jewish entrance there.

How true the lines of an unknown poet:

> "Amazing race! deprived of land and laws,
> A general language, and a public cause;
> With a religion none can now obey;
> With a reproach that none can take away;
> A people still, whose common ties are gone,
> Who, mixed with every race, are lost in none."

But the Bible reveals the secret of all this.

Speaking generally, the Bible uses the word "Jews" as referring to the people of the nation of Judah. This nation was composed of the tribes of Judah and Benjamin. The other ten tribes continued under the name "Israel," or "Ephraim," or "Samaria"—their chosen capital.

In Deuteronomy 28 God foretells all Israel, the twelve tribes, the curses that will befall them who turn from God. Leviticus 26 speaks in like strain. This advance information, repeated often in after years, concerned all Israel or, it is thought, either nation thereof.

For specific references concerning Judah, or the Jews, the reader will be rewarded by reading Jeremiah 15:4, 7, 14; 1:3; 9:11, 15, 16; 24:9; 29:18, 19, and numerous passages where God asserts they will be "removed," "bereaved of children"; will "serve enemies"; will be without God's favor, "crushed," "desolate," fed "wormwood," "reproached."

In spite of all this foretold waywardness from and rebellion against God, yet He covenanted to regather and rebuild Judah. (Read Jer. 32:36-44; 23:5-8.)

God also warns in Zechariah 12:3-8 that all nations "that burden themselves with" this people (Judah) "shall be cut in pieces."

How Long?

Tucked neatly away in His sacred Word is God's revelation of the measure of Judah's punishment. Necessity of brevity forbids detailing explanation of this, so, suffice it to say that a "time" in Scripture seems often to refer to a sacred year of 360 days. Accordingly, the "seven times" referred to in Leviticus 26:18 may well indicate 7x360, or 2520 days.

Again, these "time" measures sometimes seem to be used symbolically in that a day symbolizes a year. In such usage 2520 days might refer to 2520 years.

A few months ago one J. Bernard Nicklin writing in *The National Message* magazine called attention that, prophetically, September 26, 27, 1938, seemed to be important dates for Israel and Judah, as also for the "desolator" of Israel and Judah. From his figures the writer quotes the following:

(Please turn to page 11)

EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

Thank You, Minnesota

At the recent Minnesota Conference, reported fully in the "Among the Churches" section, Sr. Leota Hanson, treasurer of the General Conference and its National Bible Institution, was invited to speak relative to the opportunities and problems of the national work.

A wheel with no hub is useless, except to play with. The Church of God has no time to play. Present conditions demand a hub in our church work, and *every spoke* in its place.

Thus far the National Bible Institution has been unable to engage a field man. There is no question about the good a field man could do, but until there *is* one it is gratifying when information is invited from any qualified person.

In addition to the present members of the executive board, there are in many states former members of the board and ministers who have worked closely with the National Bible Institution who would gladly speak a word, if invited.

At every conference where some qualified person is present he should be invited to speak of the general work.

And Minnesota invited Sr. Hanson to speak before its Conference at one of the *largest* gatherings. Thank you, Minnesota.

Yes, California, We Saw

In sequence to the foregoing editorial we appreciate that the recent California Conference, also reported fully in the "Among the Churches" section, invited Bro. Reid to address one of its gatherings about the general work.

What Minnesota and California have done we recommend to others. It costs little; its value is beyond figures.

To the Work

All that I remember how to say in Greek is the proverb, "Well begun is half done." But there is a mountain of truth in that small remembrance.

In last week's issue of THE RESTITUTION HERALD you read articles by several of our experienced and talented writers, Bros. Patrick, Lindsay, and Judd. In this issue you have a message from Bro. Austin—*study* it before you criticize. Next week you will read from the able pen of your late editor, Bro. Marsh. Very soon you shall hear from Bro. Curtis.

Also, you are hearing from many of our younger writers, just as zealous for truth as the older ones, and because of their youthful vitality, education, and early experience we anticipate that their work will soon equal that of their seniors.

Brethren, with such strength we can lean a little to the proverb, "Well begun is half done."

One Hundred Writers

Hold your smile! We cannot say a hundred writers will help us. We know that goal is idealistic, but we believe in ideals. We have already contacted many of those writers who can be depended upon. We need more than we have enlisted now. Should some read this who wish to write but who have not heard from us, please do not wait. Write. Write! Write!!

The volunteer is a better soldier than the drafted one. Volunteer for Jesus. There are blank pages in the next few issues of THE RESTITUTION HERALD waiting for volunteer writers to use.

In one more month we hope to have the cooperation of one hundred writers. Enlist now!

Desirable Articles

The Church of God has always been a Bible people. THE RESTITUTION HERALD has always been a Bible paper. The sermons and articles that please our people best are those that have a depth and beauty of Scriptural meaning.

In preparing copy for THE RESTITUTION HERALD we ask that these landmarks be respected.

However, articles that deal with the art of teaching, current events, social problems of the church and Sunday school, etc., are welcomed though by their very nature they would not be as rich in Bible thought as articles on the kingdom of Christ, and kindred topics.

Keep Your Folder Filled

Each writer who has thus far sent copy has a folder in which his articles are filed until published. We hope to soon have in use a hundred such folders. With them alphabetically arranged it takes but a minute to check on copy from the various writers to be used for a given issue of THE RESTITUTION HERALD. To aid us prepare a balanced paper *keep your folder filled.*

The Rapture Includes This:

By Arlen Marsh

"RAPTURE," according to the dictionaries, means "the condition or state of being mentally exalted; transport of mind; ecstasy; enthusiasm; the act of carrying a person from one place to another, especially to heaven."

After reading that, I was far more mentally exhausted than mentally exalted. I didn't believe—and don't believe—in the theory that men ever will see heaven. And for me, "ecstasy" always has conveyed the idea of exceptionally happy, but somewhat unreasoning, emotion. Somehow, it has always seemed to me that those who would experience the "rapture" would be able to give reasons for their joy, would be able to express themselves better than they had ever expressed themselves before.

As a matter of fact, "rapture," as it is commonly used among Adventist churches, carries the thought of ecstasy only indirectly. Mainly, "rapture" seems to point to the actual act of resurrection and to the actual act of conversion of mortal beings into immortal beings. True enough, this resurrection and this conversion result in much joy for the participants; but the rapture itself is the act, not the result. There will be those who will disagree.

The Bible mentions the second coming of Christ 228 times. All 228 times point definitely to the rapture. The second coming would be worthless without the resurrection and conversion that automatically go with it. There would, for example, be no point in the Christ's returning to the earth in the role of invisible inspector; nor would there be any point in His return if the "saved" already were rejoicing in a far happier and nobler state than they could ever enjoy on earth. Wholly aside from any Biblical references on the subject, it would be illogical in the *n*th degree for Jesus to come back to earth, with or without an army of immortal souls, unless He had some purpose in His coming; and God and His Son are not illogical.

The Elizabethan style of the King James Version is a bit difficult to grasp today. The American Translation (a University of Chicago Press product) puts 1 Thessalonians 4:13-17 this way: "We do not want you to be under any misapprehension, brothers, about those who are falling asleep. You must not grieve for them, as others do who have no hope. For if we believe that Jesus died and rose again, then by means of Jesus God will bring back with him those who have fallen asleep. For we can assure you, on the Lord's own authority, that those of us who will still be living when the Lord comes will have no advantage over those who have fallen asleep. For the Lord himself, at the summons, when the archangel calls and God's trumpet sounds, will come down from heaven, and first those who died in union with Christ will rise; then those of us who are still living will be caught up with them on clouds into the air to meet the Lord, and so we shall be with the Lord forever."

It is notable that the American Translation changes the surface meaning of the King James. God "by means of Jesus" is going to bring the dead "back with him"—evidently in the same sense in which families, by means of letters which ultimately pull all members of the families into the same towns for Thanksgiving dinners, are reunited. In short, those who have been separated from God by death are going to be reunited with Him when Jesus returns to earth to carry out the promised resurrection. This interpretation is no unhealthy strain on the imagination, for the Diaglott's translation of the verses in question seems to support it. "God, through Jesus," says the Diaglott, "will lead forth with him those who fell asleep"—this, immediately after mention of Jesus' burial and resurrection.

The balance of the verses could hardly be clearer. "Those of us who will still be living when the Lord comes will have no advantage over those who have fallen asleep." First the dead will be resurrected; then those still living who have been faithful to God and to His Son will be "changed," as 1 Corinthians 15:52 has it, "in a moment, in the twinkling of an eye."

The Apostle Paul himself was not altogether informative on the subject of the rapture. "Behold," said he, "I shew you a mystery; We shall not all sleep, but we shall all be changed." And mystery it is to this day; for Paul never once made his remarks more plain, other than to add that the "change" involved a shift from mortality to immortality. Paul meant that he was telling the Corinthians a secret, but the open sesame to the *method* involved in changing mortal men to immortal men has never been set down.

This change is not clarified by the Apostle's allusion in Philippians 3:20 and 21 to the fact that "the Lord Jesus Christ . . . shall change our vile body, that it may be fashioned like unto his glorious body." The American Translation calls "our vile body" "poor." Several billions of dollars are spent each year in an effort to beautify the human body; but this hardly seems to be the purpose of changing "our vile body." The purpose goes much deeper than that—to the roots of human physique and thought. "Poor" our bodies may be in health; "vile" our minds may be. The change to be effected by the coming of the Christ is to erase forever all poverty of health and mentality among those who have adhered to the principles of God. Death itself is to be destroyed, except among the ones who are not fortunate enough to be concerned in the rapture.

It is quite obvious that all the major doctrines of the church are bound inseparably to the doctrine of the rapture. Were man already immortal, there would be no need for a "rapture" to "change" his "vile body." Were Jesus, God,

and the Holy Ghost an inseparable Trinity—one person with a triune personality—Jesus could not have died upon the cross, for God cannot die—and (in accordance with Paul's reasoning in 1 Corinthians 15) any resurrection for Christians would be unthinkable if Jesus did not die and rise a few days later. Were there no "rapture," there would be no need for Jesus' second coming, for the establishment of a kingdom on earth to be ruled over by the Christ first, and God Himself thereafter. Were there no "rapture," baptism—which represents death, burial, and resurrection—would be an empty rite. The Lord's Supper would be a viciously deceptive form if there were no resurrection, no transformation from mortality to immortality, for it to prophesy.

Hard on the heels of the "rapture" follows the ecstasy suggested by the lexicographical definition proposed at the beginning of this article. But this ecstasy will be more than unreasoning, inexpressible happiness—it will be the solid contentment, reasoned faith, made vocal by infinite wisdom and undying, ever-increasing knowledge. For the "rapture" is to make this "perishing nature" (again the American Translation) imperishable and all-wise!

In the Sands of Time

By James M. Watkins

WHAT is the greatest proof of the Bible outside of the Bible? An impertinent question? We think not, for if we were to philosophize on the future of the Christian religion it would be to prepare the answer to that question. Churchdom's reason for existence is the influence it may have on the outside world, and this, to my mind, is tomorrow's question from the world.

The future success of religion rests largely on the answer to that question. Yet, as we analyze the trend of human thought, we are appalled by the depth of mental depression abroad in the world today.

Our advance upward has led us to the bottom of the world's greatest decline in faith. I refer not only to faith in God, or faith in religion, but to our faith in fellow men. The inability of the world to cope with the forces of certain destruction that are upon it is traceable to that one fact—man no longer has faith in anything. Because of this ebbing faith we already begin to hear the challenge, not alone from radicals and disbelievers, but from sincere, earnest people who in their apathy would give a great deal for the truths of the Bible to tie to. Lurking in the shadows of these people's mind is the thought that man has made such a mess of everything that it is impossible that the book of God could be printed and reprinted without him making a mess of that too. So I say that tomorrow's question from the outside world, because of this declining faith, will center on the external proof of the Book that is the foundation of our faith.

We could, of course, merely shrug our shoulders and say that if men doubt the Bible there's nothing we can do, but if we do that Christianity will most certainly suffer.

Psychology teaches that the little imps that lurk back in the shadows of the human mind poison a person's thoughts. Dark words and dark deeds can exist only so long as they are in the shadows; when they are brought into the light they soon wilt. Here is the fundamental cure of the most persistent phobia.

Doubt is nothing more or less than a phobia, a fear of the disillusionment that may come from a faith built on unsound ground. Would it be wrong then to treat this for what it is, and consider it in the open? We cannot condemn worldly people for failing to accept the Bible in the same spirit that we accept it. We must treat this fear as we do other phobias, by removing the cause.

We believe in a God of wisdom and foresight. As such, I believe He foresaw the very circumstances with which we are confronted. Surely He realized that the different versions of the Bible that have been printed, the confusion of opinions and counter opinions, would produce the very effects they have, *and that He prepared for it.* Where? *In the Sands of Time!*

For this reason it is especially significant to note the advance that has been made in archeology in the past few years. Like all other branches of science, it has reached its ultimate, its zenith, in our present period, namely, since the World War.

Archeology was once nothing more or less than plundering for antiques, and such it remained until in 1870 Heinrich Schliemann set about to find proof of Homer's Iliad. This was the upward trend of excavations with a purpose.

For most people archeology ends with the excavations. It is far more than that. It is the unwritten history of all phases of human existence, including the social, religious, and economic. In the tombs of the past we note the positions of bodies, their care, and the articles entombed with them. Thus we read as in an open book the fundamentals of their belief, and the philosophy that inspired their religion. By their implements, trinkets, vases, etc., we place them in a certain age or culture, and by articles of another culture that we may find interchanged we determine their commerce.

Grade levels are established, maps made, photographs taken, every article numbered and its position accounted for. The years of different strata are established for as many as eight or nine cities which may be unearthed on one site, and from all of this model cities may be constructed

to the last detail. Thus, we come to know many nations beyond the period of written history. The truth or fallacy of many written documents becomes very apparent.

Most striking is the fact that, until it came to be the science that it is, no excavations were permitted in the land of Palestine! Deepest secrets were hid longest in the sands of time. It is only since Palestine passed out of the hands of Turkey at the close of the World War that excavations have been permitted. If God proposed to preserve from the petty plunderers of the past the truths He now proposes to reveal at the time when they can be the best understood, it has certainly been well done. The *facts* are *reason* for *faith!*

It is useless to attempt to point out the full progress that has been made in Palestine excavations since the World War, for things are being uncovered so fast that what is news today may no longer be important tomorrow. Only by constant observation of the smaller details are we able to realize the full import of all that has been found.

So far the establishment of the sites of Old Testament cities has played an important part. Locations, once questioned, have been proved, establishing the truth of the Bible, and making us realize that from the earliest days to this the topography has changed, possibly with a divine purpose to at last establish truth. Ruins of cities described as seaports could not be found, but after turning our attention inland a few miles they were readily found, indicating

(Please turn to page 11)

"God Is Not the Author of Confusion"

By M. W. Lyon

NOT long ago, when talking with an officer of one of our oldest churches, I asked him how many members he had on his roll. His reply was representative, I suppose, of what I would have received from many of our other churches around the country.

In short, he didn't know. He would have to go back over the books for several years to see how many had died or dropped out. The best he could report was an estimate. There seemed to be no exact figure obtainable.

I cannot believe that the God we serve is pleased with conditions such as this. Does not nature itself teach us that order is heaven's first law? Not the smallest created thing but bespeaks the law of its Creator in every cell of its being. Even inanimate nature is governed by infallible law. If it were not so, we could plan nothing and life would be a chaos.

We do not need to return to the methods of primitive times to be religious. God can be in the typewriter and the card index file just as surely as He was in the pen and voice of the ancients. Jesus kept no written records that we know of, but He did inspire His Apostle Paul to do so, and to write that "God is not the author of confusion" and "Let all things be done decently and in order."

One of the reasons why it is so difficult to gather the statistics for the recent census of our churches was that so few churches keep records. To be sure, I suppose most of them keep minutes of their business meetings (although I could be wrong here). But how many keep records of their membership, and if they do, how many keep them up-to-date. How many keep records of their attendance? A business man records and charts the progress of his business. If a church keeps no records of its attendance, how is it going to know whether it is going forward or backward? Our Sunday schools can show us the way here.

Likely one of the main reasons why people take more interest in the Sunday school than in the church is the lax and behind-the-times methods of the latter. If the church would awake out of its lethargy and adopt a progressive attitude in its working methods, perhaps people would not think it so dull and lifeless and uninteresting as they often profess. It is little to our credit, or God's either, that we still cling to customs discredited by the children of the world decades ago.

What right have we to call ourselves the Church of God when we represent God to be as unsystematic as most of our churches are? What reason have we for expecting that God will give us larger responsibilities and greater blessings when we have scorned to use the talents He has already intrusted to us?

Shall we still be satisfied with the *status quo?* Shall we still continue smugly content to let well enough alone, and continue in the old, inefficient, interest-destroying way?

Why not turn over a new leaf? Why not all our churches set their houses in order? What matter if others are not doing it? Should we be cursed with the millstone of lethargy just because others are? Set the lead for others! Show by your example what can be done. Go over your books. Remove all the names of dead members. Check up the disinterested ones. Contact the distant ones. You'll be surprised how they'll appreciate it. "Encourage the faint-hearted, support the weak." When a member removes to another locality, recommend him to the Church of God in that place so that he may not lose contact with the church. Be alive to opportunities for constantly improving the quality of the service you are rendering and the quality of Christianity in your members.

It will mean for your church a resurrection from the dead! Who'll do it?

Conversion of a Pagan

By J. E. Adamson

IN THE late spring of the fifteenth year of the reign of Emperor Tiberias of Rome, there came down the slopes near Nazareth toward the Sea of Galilee a party composed mostly of men, one of whom had all the marks of a leader. Evidently a Jew, he had the features of one of the tribe of Judah, though his friends were from some of the other tribes. Grain was ripening in the fields by the wayside, and the little group plucked ears of wheat and after rubbing them in the palms of their hands proceeded to eat grain. It happened that the day was the Jewish Sabbath, and some saw them pluck and eat the grain, and soon a great outcry went up that He allowed His followers to break the Sabbath. Then came the answer that revealed the great new leader, Jesus of Nazareth. After He had taught them both in the synagogues and in the streets, He entered into Capernaum where His newly won fame as a teacher and healer had preceded Him. This is where our story has its real beginning. Luke 7:1-10.

In Capernaum was stationed a company of soldiers of the Roman army, under the command of a centurion. Palestine at that time was a hotbed of rebellion, and the two legions of Roman soldiers quartered in various towns were all from Italy. In that force were many centurions, but it is doubtful if more than one had the character and qualities of this man at Capernaum. It so chanced that just at the time Jesus approached the town, one of the soldiers became seriously ill and all efforts of the crude medical knowledge of the time failed to cure him. He had evidently been given up to die.

The coming of the great Healer gave the centurion new hope, and he sent a party of Jews to meet Jesus and present a request that the power of God be used to heal his servant. The good character and devout life of the centurion were set forth, ending with, "For he loveth our nation, and he hath built us a synagogue" (Luke 7:2-5). Jesus went with them toward the house of the centurion, but was met on the way by other friends of the officer with the plea that he had faith that the power which was in Jesus could reach beyond space and heal the servant, if only Jesus would "say in a word." What faith! No wonder Jesus turned about and said to the company following Him, "I have not found so great faith, no, not in Israel."

About two years later a great calamity fell on the land. The great Teacher, after a career of wonderful works and a rise in popularity that proclaimed him the "son of David that cometh in the name of Jehovah," was arrested, and after a mock trial was condemned to be crucified. All his followers who had hoped for so much were scattered in fear. What, then, were the feelings of the Roman centurion who had such sublime confidence in Him? The routine of army life had swept him out of sight, but this very routine shifted his company to Jerusalem, and to him fell the sad duty to be on guard on Calvary on that dreadful afternoon. Had he lost the faith that was greater than any found in Israel? Let us see.

We are told in Matthew 27:54 that "the centurion, and they that were with him, watching Jesus, saw the earthquake." They heard Jesus cry, "Eli, Eli, lama sabachthani?" and saw Him give up the spirit. Then they said, "Truly this was the Son of God." It was the supreme test of the faith of Jesus, and also of the centurion. Matt. 27:64-66. There is little doubt that the same centurion was the one to place the seal of Rome on the tomb, who also knew that no mortal hand rolled away the stone to steal the body of Jesus. Only a risen Christ could be the answer.

This remarkable Roman officer was evidently shifted from one post to another. Then after seven years he came to the center of the stage as the one chosen of God to be the first Gentile to be given the grace of God (Acts 10). This time he is given the same fine character, "a devout man . . . who gave much alms to the people, and prayed to God alway." Suddenly his prayers were answered. An angel came to him in bright clothing and called him by name, "Cornelius," saying, "Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter: he lodgeth with one Simon a tanner, whose house is by the sea side: he will tell thee what thou oughtest to do." Did he lose any time in wondering what to do? No! His faith was still greater than any in Israel, and he immediately prepared a party of soldiers to go from Cæsarea to Joppa.

In the meantime, God in His wisdom was making preparations at Joppa. Peter had been called to Joppa by the death of Dorcas, and was visiting with Simon the tanner. Now Peter was a good Jew, and could not be expected to take readily to the request of a Roman army officer to visit him at his home. So the angel of the Lord prepared for Peter a lesson in tolerance and charity that made the request seem different. Sleeping after a fast, he saw in a vision a great sheet knit at the four corners and full of all manner of beasts and creeping things, many of them contrary to the law. Peter was told to slay and eat. But, in his most self-righteous and self-assured way, he answered, "I have never eaten any thing that is common or unclean." Then came the startling reply, "What God hath cleansed, that call not thou common."

While he pondered the vision and the command, the soldiers' party arrived at the door, and asked for Peter. This whole story is aflame with the unusual and dramatic, but this part of the chapter is the most thrilling: Peter going to Cæsarea against his own will, urged on by the vision on the housetop; then on the morrow the arrival in

Cæsarea; the room filled with the family and friends of Cornelius, several of them Roman soldiers; Peter and his party entering to be greeted as supermen by the Romans Peter's exclamation, "Stand up; I myself also am a man."

The rest of this story is the crowning drama of a wonderful event in Christian history. Cornelius told of his experience with the angel, of the instructions he received and the immediate response to the command to send men to Joppa and inquire for one Simon Peter. Then came a remarkable confession from Peter: "I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness is accepted with Him."

Then, after recounting the story of the death and resurrection of Jesus, and while they still wondered at all the things that had happened, the Holy Spirit was poured out on all the Gentiles that believed, and they spoke with tongues and glorified God. Could anyone forbid water that the called ones might not be baptized?

The story closes here, ending a period of about nine years, covering the teaching and conversion of not only one but a number of pagan Romans, most of them soldiers of the army of Imperial Rome.

Is God Particular?

By D. G. Harvey

"There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Proverbs 14:12).

IN THIS age of many beliefs or creeds the question often arises, "Does it matter what I believe? Is God particular?"

At one time I heard a minister declare, "The way to the kingdom of God is much like the roads to any large city. There are many roads, but all reach the same goal."

But, is God particular?

Perhaps I sacrifice many so-called pleasures of this world; perhaps I sacrifice much for the church, both time and wealth. Is that the all-important? "Behold, to obey is better than sacrifice."

Consider Adam, our first parent. Did he sacrifice? Yes, even life itself; but he did not obey. Was God particular?

Cain—did he not sacrifice? Ah, yes, of the "fruit of the ground"; but it meant nothing. Was God particular?

Saul was commanded to destroy all the Amalekites and all their cattle, but he reserved the best of the sheep and cattle for sacrifice. Then it was that the Prophet Samuel spoke those words of truth, "Behold, to obey is better than sacrifice." And Saul was rejected as king of Israel. Was God particular?

Jehovah has given us certain requirements. They must be met. Does it make any difference? Do they matter so much? Did it matter to Adam? Cain? Saul? Does it matter to you?

God has promised you the highest reward, a work of honor, and a King and Priest. He has promised to teach you all things.

But you must meet the requirements.

Before one can have faith in God, he must first have knowledge of the existence of the Deity. "He that cometh to God must believe that he is" (Heb. 11:6). As we understand Paul's reasoning in Romans 10:14, one must hear first before he calls on God. One may see in the work of nature the hand of a supreme power, but one must *know* that it is God before he feel the need of repentance.

Faith in God increases faith in God's Word. With that faith (confidence) the Bible becomes the guide in the Christian's life.

Our next requirement is repentance (Acts 3:19). To repent is to regret the past sinful acts and reform. "Surely that is all that is required," reasons man. But is God particular?

You must now show your faith and repentance by the third requirement, baptism (Acts 2:38). But why be baptized? "For the remission (forgiveness) of sins." "Surely that must be all," reasons man. "My sins are forgiven; there is nothing against me." No, nothing against him and nothing to his credit. He stands a blank. Is God particular?

The next requirement is the hardest step of all. Our duty henceforth is to be worthy of our Lord, our Example. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love" (Eph. 4:1, 2).

Baptism is only the starting point in the life of the Christian, never a goal. You and I, after baptism, are under a new law. "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ" (Eph. 4:14, 15). "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen" (2 Peter 3:18).

"Behold, to obey is better than sacrifice." Is God particular? Which will you choose, the way of God or the way of man?—Reprinted from THE RESTITUTION HERALD of November 14, 1933.

Little Children

By B. L. Hunt

IN Matthew 19:13, 14 we read, "Then were brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven."

Writers of the New Testament frequently speak of adults in such terms as "little children," "children of God," "children of disobedience," "children of the devil," and sometimes as "babes." In the verses quoted above there is no question as to whom Jesus was speaking. But in 1 John we find John frequently referring to his disciples, or followers, as little children, as in 2:1, where he says, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." Notice, however, that he also says in this verse, "if any man sin," whereas he begins the verse by saying, "Little children, these things write I unto you, that ye sin not." He could as well have said, "My brethren."

Just why he invariably used the expression, "little children," seems to be a mystery, until we search farther.

In Hebrews 5:12-14 we read, "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe."

In 1 Corinthians 3:1 Paul says, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ." He clearly indicates that those who are newly baptized are to be considered as babes, i. e., young in the faith.

Christ also speaks of babes. When praying to His Father, He said, in part, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

In relation to God all Christians stand as children, as we find by reading Luke 20:36, "Neither can they die any more: for they are equal unto angels; and are the children of God, being the children of the resurrection." We also read, "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Rom. 8:16, 17). Still another quotation is, "For ye are all the children of God by faith in Christ Jesus" (Gal. 3:26).

Thus, it is plain to be seen that children may mean either the young or adult men and women, according to the subject under consideration. If we were to assume that all references to children meant the young boys and girls, as referred to in the beginning of this article, we would utterly fail to understand what Jesus meant by "babes" in His prayer to His Father, quoted above.

Jesus taught, in John 12:36, "While ye have light, believe in the light, that ye may be the children of light." Paul, in speaking to the Ephesians, said, "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light" (Eph. 5:8). "Darkness" in this passage might have been written "ignorance." If we are ignorant or unlearned in the ways of the world, or the Scriptures we are said to be in darkness. I thank God that we are not unlearned concerning God's Holy Truth. There are *children of light* as well as of darkness. Paul, in writing to the Thessalonians, says, "Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness" (1 Thess. 5:5). Notice, he says, "ye." He is speaking only to those of the Thessalonians who had believed and been baptized into Christ.

"In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother" (1 John 3:10). When Jesus said, "Suffer little children, and forbid them not to come unto me: for of such is the kingdom of heaven," He was trying to impress upon the minds of the people that it was only those who could accept His truths or doctrines as a little child who could enter the kingdom of heaven. Jesus also said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18:3). He was teaching humility. The disciples had asked Him, "Who is the greatest in the kingdom of heaven?" and He "called a little child unto him, and set him in the midst of them."

Here, then, is a lesson for us, for except *we* become as little children we shall not be able to enter the kingdom. It is not that we should become foolish or childish except in worldly ways and knowledge, but that we should become spiritually wise concerning God's laws and the teachings of Christ. Oh! How many there are who rely on worldly wisdom, with the mistaken idea that it will obtain for them eternal life. What a mistake they are making! Oh, that their eyes could be opened to God's truth, that they could see the error into which they have fallen, and turn to the true and living God before it is too late!

Listen to what Paul says to the Ephesians when exhort-

ing them to unity, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive" (Eph. 4:13, 14). "Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience" (Eph. 5:6).

Isaiah gives us a note of warning in these words, "Woe to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin" (Isa. 30:1).

The Giant's Fall

By Marion Ellsworth

There were doubt and fear in the Hebrew host
And their faint hearts quaked in fear,
For the Philistines taunted with bitter scorn,
And scoffed with jest and sneer.
"Oh, ye who call on Jehovah's name,
And His servants claim to be,
Your God I defy, for you do not dare
To come out and fight with me.
Ye claim your God is the Lord of Hosts,
Who o'er all gods has power,
Yet I walk abroad with sword and spear,
While in your tents ye cower.
Now pick ye a man to fight with me,
And if he shall me slay,
The Philistines shall own your God,
And bow to your rule and sway.
But should I slay your chosen one,
Ye shall bow to the god of the sea.
If ye are not cowards, choose your man,
And let him fight with me."

Then David came to his brother's tent,
And heard with a heavy heart,
"Is there no man of Israel's host,
Who dares to do his part?
Shall this braggart stand in Israel's sight,
And Israel's God profane,
While in your tents ye shake in fear,
Like poltroons in your shame?
Did not your God in power and might
From Egypt bring your host?
Then shall ye fear a single man,
Tho' loud and long he boast?
Through Jehovah's power the water burst
From rock in gushing tide,
Why should ye fear this giant's might
While God fights at your side?
Let me go forth to meet this man,
In the God of Israel's name,
For I will smite him that he die,
And bring to naught his claim."

"Thou shalt not go," said Saul the king,
"For thou art but a child,
For you to meet this man of war,
Would be both vain and wild."
"I fear him not," then David said,
"I pray thee, let me go,
By the power of Jehovah's name,
I will lay this braggart low;
All in the lonely midnight hours,
My father's sheep I keep,
There came a bear and lion to seize
And tear the sheep.
That lion and that bear are dead—
I slew them there that night,
Though none was there but Israel's God,
To help me in the fight.
So I shall smite this Philistine,
Who dares defy the king:
I pray that thou wilt let me go
That I may do this thing."

"Go then," said Saul, "and may thy God
Be with thee on this day,
And may thou gain the victory
In this unequal fray.
Helmet and spear, and coat of mail,
And other warlike gear,
Choose thee then for thyself, I pray;
Thou seest great store here.
My own good sword hast served me well,
I give the blade to thee.
If thou wilt slay the Philistine
My greatest prize shall be."
"Not so, O King, I do not know
The use of warlike gear;
Thy blade would be in my poor hands
A useless thing, I fear.
The only arms that I shall need
Is this—my shepherd's crook,
My trusty sling, thou seest here,
With stones from yonder brook."

(OVER)

Then down the hill he straightway
Strode without a backward look,
Pausing for just a moment as he
Came beside the brook.
Five smooth, round stones selected he
From the many in the sand,
Fitting them with careful hand
To the good sling in his hand.
The Philistine had watched him come,
And loud he laughed in scorn,
"Ho, Israel's king sends out to me
A child, but newly born,
Doth he imagine I will kneel
With pleading, suppliant look,
While a stripling lad shall smite
My back with shepherd's crook?
Haste, get thee back and tell thy king
To send a man to me—
If man he has in all his camp—
I will not fight with thee."

Then David answered, "Thou hast mocked
The God of Israel's name.
I meet thee in the power of Him
Whom ye have dared profane.
Thou hast but a moment more to live;
This instant shall ye die;
Then all shall know the might of Him
Whose name you did defy."
He hurled his sling with practiced hand;
The stone unerring sped,
Struck just beneath the brazen cap
Upon the champion's head.
An instant more he stood erect—
Who saw could scarcely know
If the flying stone had missed its mark,
Or dealt a fatal blow.
Then like a smitten tree he fell;
His armor, clashing, rang,
In all the watching thousands' ears,
Like smitten anvil's clang.

And then there came another sound,
A wild, exultant cry,
"Thus perish each and every one,
Who doth our God defy."
And David o'er the fallen man,
Whirled high the champion's sword—
It fell, the giant's lifeblood
Stained the battle-trampled sward;
Then with each bright sword waving high,
Spears in unwavering row,
The Hebrew host swept down the hill
And hurled them on the foe.
They struck—in instant wild turmoil
The foe, fear-stricken, fled
In panic wild across the plain,
Now marked with mangled dead,
Nor ceased pursuit till o'er the strife
The shades of evening fell.
In future years the wandering bard
Will of the battle tell.

—o—

GOD'S PORTION

By Harvey Krogh, Jr.

I HAVE never *given* a tithe of what I earn, but I do *pay* a tithe. When I came to realize that God's work needed financing I found that God had already provided an excellent way to take care of His business. Long before the Mosaic law, tithing was known to be God's way, and it was practiced.

I learned to believe that one tenth of all I had and could earn belonged to God, my Father who protects me, cares for me, and provides wonderfully. Since then I have paid my debts to Him and He has helped me in everything I do.

I have never missed what I have paid to the Lord's work, because He has blessed me both in things measured by money and in things that cannot be measured in terms of temporal things.

I am not a tither because I am in the Lord's work and expect some of the Lord's tithe to come back to me, but I tithe because I believe it is the right thing to do. "Whatsoever is not of faith is sin," and I would be sinning if I held back that which I am certain belongs to God.

—o—

GET AWAY FROM THE CROWD

Robert Burdette, in a talk to young men, said: "Get away by yourself for a bit and—think.

"Stand on one side and let the world go by, while you get acquainted with yourself and see what kind of a fellow you are.

"Ask yourself hard questions about yourself.

"Ascertain from original sources if you are really the manner of man you say you are.

"If you are always honest.

"If you are always truthful.

"If your life is as good and upright at eleven o'clock at night as it seems at noon.

"If you are as good a temperance man on a fishing excursion as at a Sunday school picnic.

"If you are as good in the city as at home.

"If you are really the man your father hopes you are, and your wife or sweetheart believes you to be.

"Get on intimate terms with yourself, my boy, my girl, and, believe me, every time you come out of one of those private interviews, you will be stronger, better, and purer.

"Don't forget this and it will do you a world of good."

—*Exchange.*

TODAY'S JEWISH HEARTACHE

(Continued from front page)

"B. C. 604 — A. D. 1917 (Nov. 2)

: ———— 2520 years ———— :

Now 604 B. C. was the first year of Nebuchadnezzar's reign—who a little later crushed Jerusalem and Judah. November 2, 1917, is the date of Lord Balfour's Declaration favoring the reestablishment of the Jews in their God-given Homeland.

Throughout the time of their judges and kings, God sold Israel and Judah again and again to enemy nations for brief periods. Leviticus 26:18 reveals that, if after much punishment "ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins." May the "seven times" here mentioned be divinely intended to indicate "seven times" according to the longer, or symbolic, scale extending 2520 years from 604 B. C., while the three several "seven times" of Leviticus 26:21, 24, and 28 should be understood as referring to the shorter measure, that is, 2520 days? Such is the writer's query after studying Mr. Nicklin's continued reckonings, as follows:

"Palestine and the Jews. Lord Balfour's Declaration 1917 Nov. 2 — Palestine and the Jews. Lord Winterton's Declaration 1938 July 15

: ——— 3x2520 days ——— :

Again:

"Beginning of Great War 1914 July-Aug. 28-4 — Beginning of National Government 1931 Oct.-Nov. 27-3 — Stresa Conference & German Rearmament 1935 Apr. 9-16 — Feast of Trumpets ? 1938 Sept. 20-27

: —5x1260— :——1260——:——1260——:

————————7x1260————————

Both 2520 and 1260 appear to be numbers referring to Israel and Judah. Is it a coincidence or a divine intention that these Bible measures terminate with these related events?

There is another number specified in Daniel 12:11 as referring to the abomination of desolation—to the desolator.

This is in connection with Daniel 11:31; 9:27; and Matthew 24:15 is very interesting at this time. Again Mr. Nicklin is quoted:

"Hitler confirmed Dictator by the vote of the German people, 1933 March 5-6 — Hitler in week ending Sept. 15th-16th, acclaimed Germany's Deliverer, 1936 Sept. 15-16

: ————1290 days————— :

"Hitler confirmed a second time Dictator — Hitler acts in Spain as Desolator

1933 Nov. 11-18 — 1937 May 24-31

: ————1290 days————— :

"Hitler, upon Hindenburg's death becomes absolute Dictator, 1934 Aug. 2-9 — Hitler, at Berchtesgaden, demands absolute submission of Austria 1938 Feb. 12-19

: ————1290 days————— :

"Hitler introduces conscription into Germany 1935 March 16 — ? 1938 Sept. 26

: ————1290 days————— :

More could be quoted, but the above suffices to suggest the possibility that Judah (the Jews) and Israel, may be in the period of the close of God's punishment for their continuous rebellions against Him. Accordingly, God, nor the Bible, nor Christianity could be successfully challenged.

Also there are suggestions that the desolator of Daniel and of Matthew 24:15 may today be at his height. If so, then the present Jewish Heartache will soon be turned to Heartiest Joy.

In closing, permit one further numerical suggestion. After giving the number 1290 as pertaining to the desolator, in Daniel 12:11, the Prophet continues—"Blessed is he that waiteth, and cometh to the thousand three hundred and thirty and five days." If 1335 days are to be understood as adding 45 days to the 1290 days; and *if* the 1290 days of the desolator and the multiple of 1260 days of the punishment of Israel and Judah both terminate on or about September 26-27, 1938—Feast of Trumpets—then another 45 days will terminate on November 10-11 next—just twenty years from Armistice, November 10-11, 1918.

"Immediately after the tribulation of those days . . ." (Matt. 24:29).

". . . as a snare . . ."(Luke 21:35).

———o———

IN THE SANDS OF TIME

(Continued from page 5)

that the sea had filled enough to deceive us.

The site of Armageddon has proved rich in historic data, not only of the place its twenty cities have had in different stages of the past, but also its logical place for the part we believe it is to play in the future.

Not until 1936 were the first papyri discovered in Palestine. Thirty-five rolls of Arabic and Greek script of about 600 A. D. were found at Auja Hafer, which leads us to believe that many truths will be established, and many falsehoods will fall as the future unravels the many mysteries that are certain to be revealed in Palestine.

Archeology, greatest ally of religion, provides today's answer to tomorrow's question in the unearthing of those little elements of truth created by a God of vision and foresight, carefully preserved, tucked away in the sands of time.

Berean Department

Gerald L. Cooper, Editor, Eden Valley, Minn.

Minnesota Berean Conference

Saturday, October 8, was set aside by the Minnesota State Conference for the Bereans. A wonderful day was enjoyed by all fortunate enough to be present.

In the morning session a very interesting class discussion was held on the subject of "Sunday Sports." It was inspiring to hear the views of these young people on this important subject.

The afternoon session opened with a song service followed by a sermonette delivered by Leslie LeCrone of Kennard, Nebraska. Bro. Leslie was a member of the training class this past summer. He shows good results of that training. We pray that he may continue to grow in service for his Lord. After the sermonette the annual business session was held. "The Nobler," State Berean paper, which has been delayed during the past few months because of publishing difficulties, was the chief subject of conversation. We are glad to announce that this splendid little paper will resume publication soon with Miss Muriel Randall of Minneapolis, as editor.

The election of officers resulted in the following: president, Carroll Bennett of Eden Valley; vice presidents, Lily Berry of Lester Prairie and Norman Ruhn of Paynesville; secretary, Lorraine Gaspar of Eden Valley; treasurer, Lorraine Brossard of Eden Valley.

In the evening, after a special song service, Bro. Denchfield gave the Berean sermon. Then a social was given in the church basement which was enjoyed by all.

Visitors from Nebraska and Illinois added much to the enjoyment of the day.

Observations

My husband's work had made it necessary for us to live in a vicinity in which there was no Church of God. We had chosen to attend a substitute church in order to be in the religious activities of the community.

On our first Sunday we accepted a proposal to attend a certain Sunday school and church. It was a beautiful Sunday morning as we wended our way toward a dignified structure in the small town. My first impression and thought upon entering God's sanctuary was—here is activity and growth; here we can work, for the church has all the necessities for such—a beautiful pipe organ, a piano, a choir loft, stained glass windows, comfortable seats, hardwood floors, separate classrooms. It was a typical, modern, comfortable church.

On a recent Sunday morning I observed the following things during the Sunday school and church services:

A few scattered people were present when the superintendent commenced the Sunday school. Those few were asked to move closer together in order to make the responses *sound* greater.

Out of six classes, only two had teachers present. After numerous beggings, the classes were finally combined and a teacher (?) found.

Our class read the lesson. When the name of Saul was mentioned one student said she thought he was comparable to Hitler. From that time forward the subject of the lesson was entirely forgotten—substituted with every one's version of the ever-present question, "Will there be war?"

At the close of Sunday school most of those present departed. A few elderly ones took their places, and the worship service began. I noticed that the last three rows of seats in the rear of the large auditorium were the only ones occupied—a characteristic of many of our own churches.

As the minister very ably began his discourse the occupations of the members were varied. The women in the choir daintily yawned behind gloved hands, while the men prepared openly for naps. Some leafed through the hymnals, while still others were actually listening attentively to the minister's timely warning.

What was wrong? Here was an able minister, a beautiful church, an approximate membership of two hundred yet with scarcely fifty persons present, and out of those fifty possibly twenty listening.

Those who have never attended other churches cannot appreciate our Church of God with its real study of the Bible, and its earnest members, anxious to "search the scriptures daily." Be thankful for what you have!

(EDITOR'S NOTE: The author of the above pertinent article does not want her name disclosed.)

Notice

Your editor is thankful to be able to announce that he has accepted a call to be pastor of the Church of God in Eden Valley, Minnesota. Please send all communications, articles, etc., for this page to him at Eden Valley, Minnesota, after November 1. Thanks.

How Many Would?

Replying to the question, "Why are the socialists in Milwaukee so successful?" Victor Berger, the leader of the party in that city, replied: "Because we put nine tenths of our campaign funds into literature, and because we have three hundred men who are pledged to get up every Sunday morning at five o'clock for the purpose of placing socialistic literature into the Sunday morning newspapers found upon the front doorsteps."

Would it be possible to secure three hundred Christians to pledge themselves to arise every Sunday morning at five o'clock for the purpose of placing Christian literature upon the doorsteps of the people living in their communities?

—*Selected.*

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

"What then? shall we sin, because we are not under the law, but under grace? God forbid" (Rom. 6:15).

Free to Do Right

What work do you intend to choose when you are grown? Will you be a doctor, a teacher, or a minister of the gospel? Perhaps you have not thought much about it, for it is quite a number of years before you need to know.

However, one thing I feel sure about is that you want to keep yourself fit for the better positions life has to offer.

Then, because of that, you are interested in hearing some facts that are too little known.

Those facts are about alcohol. You are thinking, no doubt, "What has alcohol to do with me?"

This is our temperance lesson. Temperance means moderation, as of habits. For example, if you eat too much candy and get sick you were not temperate in your eating. If you do the same thing over a few days later, I expect your mother tells you that you lack self-control.

I don't want you to wait until you are too old and it is too late to learn these truths. Learn them well now. Memorize these facts. Tell your friends about them. They may help you save a friend from many heartaches and grave discomfort.

Now it takes plenty of self-control to guard your appetite when there is no drug or other harmful substance in the food or drink.

Today we see too many signs telling of the sale of drinks in which alcohol is found.

It is now well known that alcohol is a narcotic drug. A narcotic drug is one which produces dullness and sleep. Alcohol is a habit-forming drug. That is, alcohol deadens or puts to sleep the nerve centers which control the best that is in one. It causes one to forget moral and social teachings, thus making one more of an animal and less like a human, civilized person, while under its influences.

Alcohol affects the nervous system and slows the reaction time. For example, when you touch a hot stove with your finger you take it off before you can say, "Ouch." Yet how did your finger know it was hot? You felt it because the nerves in your fingers feel heat. Those nerves sent a message to the nerve centers. How fast they work! Alcohol slows this reaction time and makes one act slower. A car driver sees another car coming. If he has been drinking strong drink, he cannot think or act quickly enough to keep from having an accident. Last year over 36,000 motorists were killed, many of them because of strong drink. Beer, wine, and whiskey are but a few I can name that have alcohol in them and are therefore strong drink.

There is one more very important fact for you to learn if you want to be a useful citizen as well as a Christian. Remember, I told you that alcohol was habit-forming. Because of this, three persons out of every ten who drink get the drink habit. They become slaves to drink!

Hold up your hands. Count your fingers and thumbs. Fold down three fingers if you can. That many of every ten cannot stop drinking those alcoholic beverages. No one can say which one of those fingers represents you. You might not get the habit. But there's too much of a risk for you to try if you ever want to be a follower of Christ who will remain true to Him until death. Could one remain true to Christ and be a slave to drink at the same time?

What the Bible Says

Jesus said, "If any man will come after me, let him deny himself, and take up his cross, and follow me."

These next verses show us plainly that anyone doing God's will cannot be the ones talked about in Isaiah 5:11: "Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!"

Who has more sorrow than one who has a home where drink is a serpent? What a dangerous thing it would be to have a serpent bite you or an adder sting you! Unless you could get proper treatment, very soon death surely would result. Do you know what a serpent is?

"Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder" (Prov. 23:31, 32).

Surely, the men of God knew the results of strong drink. Proverbs 23:29 says, "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?"

Get some one in your family to explain those words you can't understand.

To close our study about strong drink and temperance in other things, let us read the last verse of our lesson in our quarterly. Paul tells us in Romans 14:21: "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak."

God expects us to do what is good. Let us watch and work and pray that we do not fail Him!

AMONG THE CHURCHES

CHURCH OF GOD AT BRUSH CREEK
(Near Tipp City, Ohio)

Sr. Brewer, recently returned from her visit with her daughter, Louise Lapp of Minnesota, was at the bedside of her other daughter Dorothy Demmitt, when Dorothy underwent an operation for gallstones. Dorothy is improving steadily, and may be addressed at Stouder Memorial Hospital, Troy, Ohio.

No hope is held for the recovery of Sr. Martha Lehman who is very ill at the State Hospital, Troy, Ohio.

All were saddened October 12 by the sudden death of a former Berean member, Francis Etherington, age 19.

Sr. Belva Knife is ill with heart trouble.

The Sunday school attendance is again on the increase. On Sunday, Oct. 16, there were over a hundred present.

According to present plans, Bro. Glen Mills will preach on Saturday evening and twice on Sunday, Oct. 22 and 23.

Mrs. Eunice M. Pearson, Reporter.

BROTHER AUSTIN AT CLEVELAND

A new idea to us was tried this year. In previous evangelistic meetings, we had always had them prior to Easter. This year they were planned for the two weeks between Anniversary Day and Rally Day, with the idea of stirring up interest early in the fall, when its results could carry through the winter, rather than in the spring, when we approach the summer let-down period.

The work of Bro. F. L. Austin, who supplied the church during July while the pastor was away, was so much appreciated, that the board engaged him to return and conduct the fall meetings. The services, which were held nightly except for Saturday, were very well attended and the interest was unusually good. Quite a few visitors came consistently night after night. Three nights the attendance surpassed 100. Interest was so good that an extra service was inserted on the second Saturday night with good results.

Two came forward for baptism, Mr. and Mrs. M. V. Grable, whose acknowledgment of the Master caused much joy. There are several others whose interest leads us to hope they, too, will take the step a little later.

One of the most encouraging things about the meetings was the spirit in which the membership, right down the line, jumped in and worked for their success. The local residents went out every day, covering the entire neighborhood with cards advertising each night's subject and giving personal invitations. Several of those who live farthest away made the long drive to be there every night. Each did his part to contribute to putting it over, and that's what counts most.

It is still too early to tell how long the results will last, but we are much encouraged with what has been done and the prospects for the future. M. W. Lyon, Pastor.

HERALD RECEIPTS

Wayne Yows; Mrs. Floyd Mills; William Densmore; Mrs. O. J. Dorsey; Mrs. A. J. Chaplin; Mrs. A. P. Leamon; Mrs. Sarah Kerr; Mrs. A. M. Scroggs; Austin Orr; Clyde M. Long (for another).

MINNESOTA FALL CONFERENCE

The Annual Fall Conference of the Churches of God of Minnesota convened at Eden Valley, October 6-9.

Services began at 7:30 p. m., Thursday with a song service, and sermon by Bro. G. L. Cooper.

On Friday, Oct. 7, Bible classes were conducted both forenoon and afternoon for all ages, Sr. Hoskins taking charge of the small children, and pastors Denchfield, Lapp, and Cooper in charge of young people and adults.

On Saturday morning at 10, Bible classes convened for all ages. In the afternoon and evening the State Bereans took charge of the services. At 2 p. m. a sermon was given by Bro. Leslie LeCrone of Kennard, Neb. At 2:45 the Bereans met in business session in the basement, while Bible class was held in the church for adults and small children. At 7:30 a song service was led by Bereans, followed by a sermon by Bro. J. Denchfield.

Sunday at 10 a. m. regular Sunday school services were held, with our capable superintendent, Elmo Gaspar, in charge. There was an attendance of about eighty. At 11 o'clock a sermon was delivered by Bro. G. L. Cooper, which was followed with Communion service. At 12 dinner was served to about two hundred. At 2 p. m. a song service and short children's program were enjoyed. At 2:15 Sr. Leota Hanson of Oregon, Ill., spoke concerning the General Conference work. This was followed by a short talk by our Conference president, Bro. J. Denchfield, pertaining to business matters. At 2:45 Bro. C. E. Lapp preached. There were also special musical numbers by Bro. Harold Hardesty of Oregon, Ill., Bro. Gordon Randall of St. Cloud, a men's quartette, a ladies' quartette, and a piano solo by Lorraine Gaspar. At 7:30 the song service was led by Bro. Cooper, and the closing sermon was delivered by Bro. J. Denchfield.

The interest and attendance were very good, and the weather ideal. All were strengthened spiritually by meeting together in worship. We pray that each one may be inspired to greater service for the Master.

Gertrude Bennett, Sec.

EVANGELISM IN THE SOUTH

Herewith is a report for August and September. During August, only six sermons were given—at Oregon, Ill., St. Louis, Mo., Driggs, Ark., and near Russellville, Ark., During September, fourteen sermons were given—at Cleveland, Ark., and Austin, Texas.

The first half of August I spent at General Conference. What a meeting! I had the pleasure of speaking before that fine gathering of people, and I am planning now to return there next year, the Lord willing.

At St. Louis we have a very fine number of brethren of the faith. May the Lord bless their efforts to please Him.

I was invited to speak the 3rd Sunday in a country church near Russellville, Ark., to a very interested number, a place where Bro. Smith, associate editor of the Gospel Trumpet, preaches each month.

The 4th Sunday in August was given to Driggs, Ark., where good interest was manifested.

A short meeting was held the first part of September at Cleveland, Ark. The attendance was not so good as on former occasions, possibly because of the busy season.

From the 17th to the 25th of September was spent with the congregation in Austin, Texas. May the Lord bless this small but faithful band of brethren who are doing their part to keep the gospel work alive.

The work in Arkansas is being hindered by the teaching of error in the form of modernism, under the name of the Church of God, the advocate of which challenges the brotherhood to stop its proclamation. The Spirit warns, by saying, "Mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them" (Rom. 16:17). I plead that we follow the Spirit. Your support and cooperation in our evangelistic effort are humbly asked. May I hear from you?

T. A. Drinkard, Handley, Texas.

Bro. Arlen Marsh of Oregon, Ill., recently visited his parents, Bro. and Sr. G. E. Marsh of Grand Rapids, Mich.

Gleanings From the Field

Bro. and Sr. F. L. Austin, Sr. Leila Whitehead, Sr. Mary E. Hatch, and Paul Hatch, all of Chicago and vicinity, were Sunday visitors at Oregon, Oct. 23. Come again.

Sr. Harriett Cawby of North Judson, Ind., has for five weeks been confined with a broken hip. She is eighty-two years old, and would appreciate a kind word through the mail. Her address now is Room 219, Holy Trinity Hospital, La Porte, Ind.

Bro. F. L. Austin spoke at the weekly meeting of the Rockford, Ill., Bereans on Friday evening, Oct. 21.

The new church building at Tempe, Ariz., where Bro. S. J. Lindsay is pastor, was used for the first time for regular services on Sunday, Oct. 16.

Sr. Frank Laning of the Ripley, Ill., Church has recently been in the Macomb hospital with a badly broken wrist.

"Our Glorious Task," a treat for our readers from Bro. G. E. Marsh, will appear in next week's paper.

Gerald Leslie was born on October 15 to brighten the home of Bro. and Sr. Roy G. Graham of St. Louis, Mo. Congratulations.

Bro. J. H. Anderson, due to a weak nervous condition, is urged by his doctors to avoid overworking. He, therefore, is unable at the present time to write for The Restitution Herald. He is continuing to preach as much as possible. We pray him needed strength to carry his load for Christ.

THE CALIFORNIA CONFERENCE

The yearly California Conference for 1938 was held at the Los Angeles Church, Oct. 7-9. We rejoiced to see so many for whom it is usually impossible to attend church. Among these were Bro. and Sr. C. E. Hatch of Santa Ana, Sr. Groat of Hanford, Bro. Wayne and Sr. Georgia Thompson of Tulare, Bro. Arnold Johns of Oceanside, Bro. Squires of Compton, Sr. Frier and Bro. and Sr. Cline of Long Beach, Sr. Calkins of Lynwood, Bro. Rich of Long Beach, Sr. Shepherd of Redlands, and Sr. Alma Brandt of Canoga Park. Our prayers were with Bro. and Sr. Elton of Ventura, and Bro. Groat of Hanford, who were unable to come, but sent the Conference their blessing.

Conference opened Friday evening with a benediction by President Jessie Kauffman: "The Lord is in his holy temple; let all the earth keep silence before him!" The Pomona Church presented a pageant, "Josiah." The title role of the king of Judah as a child was taken by Duncan Macleod, and as a man by his father, Bro. Norman Macleod. Others having leading parts were Bernice Corruthers, who read the Scriptural accounts of Josiah's life; Bro. Adamson as Necho, king of Egypt; Bro. Will Reid as the scribe; and Margaret Adamson as the prophetess, Huldah. The choir, consisting of Srs. Verna and Charlotte Rahn, Sr. Leta Macleod, Sr. Margaret Adamson, and members of the cast sang, "Jerusalem, the City of Our King," and "Christ, Our Passover." The pageant was followed by a talk by Bro. Adamson on 2 Peter 1 and 1 Corinthians 13.

Bible school was in session all day Saturday. Sr. Railsback and Sr. Stearns taught the adult classes; Srs. Grace Adamson and Betty Hummel, the intermediates; Srs. Verna Rahn and Mildred Stantial, the young people; and Sr. Carlson, Sr. Leta Macleod, and Sr. Margaret Adamson, the baby class. Dinner and supper were served in the Sunday school rooms.

Saturday evening opened with Srs. Betty Hummel and Marie Bleasdale singing, "Behold, a Stranger at the Door." Then Bro. Will Reid gave a very interesting review of General Conference. Bro. Wayne Thompson added comments. Sr. Stearns gave a history of the Iowa Conference, telling many incidents of the early days of our church as recalled by her father.

The hour from 10 to 11 on Sunday was given over to the young people and the Sunday schools of Pomona and Los Angeles. Sr. Charlotte Rahn sang beautifully, as usual. Bro. Norman Macleod presented the talk of the morning, a discourse on present-day world affairs, comparing them with Ezekiel 38 and 2 Peter 3. Before the communion service, conducted by Sr. Railsback, the choir sang, "For Even Christ, Our Passover, Is Slain for Us."

During business meeting, Sr. Jessie Kauffman, president of the California Conference; Bro. J. E. Adamson, vice president; Sr. Gertrude Johns, treasurer; and Sr. Marie Bleasdale, secretary, were unanimously reelected. The board members are Sr. Stearns, Sr. Richards, Bro. Will Reid, and Sr. B. G. Bleasdale.

The afternoon services opened with Bro. Duncan Macleod singing "The Lord's Prayer." Bro. Lichty of Pomona gave a talk stressing the kingdom on earth and the nearness of its coming.

We who attended Conference could anticipate the joys of that kingdom—of being together and praising His name. May the time soon come when all those who sleep in Jesus will join us who remain until that day in singing His praises in the kingdom of God and of His Christ.

Marie Bleasdale, Conference Secretary.

To Our Brotherhood

I am coming to you again, asking for more or larger contributions to the National Bible Institution, that we may be able to carry on our work, as the contributions fall off during the summer months, and our expenses increase as winter approaches.

We are not increasing wages or salaries of employees, but we have installed a stoker in our plant, which, in real cold weather is a great advantage, as it will maintain a more uniform temperature in the plant, which is much better for the linotype, and makes all the machinery work better. We are also installing more radiation in the building, that it may be more comfortable for those who work in the office.

Then, too, this is the time when we put in our year's supply of coal, which is no small matter. I fully realize that our folks sometimes wonder where all the money goes, when they see lists of contributions given in The Restitution Herald week after week. But these usually are small amounts, and when totaled they do not amount to as much as it would appear at a first glance.

I will give some figures here, with statements that will give you some definite knowledge that may be helpful. I cannot take the time nor use the space necessary to give itemized account, but will give some totals with some explanations which must suffice. (Itemized accounts are available for those who may desire to go over them.)

For this purpose I will use the present calendar year—January 1 to September 30, inclusive, except the month of July, which I have mislaid for the present. The total operating expenses during these eight months was $3,755.68. The total amount of contributions during the same eight months was $986.10. I do not have before me the exact amount of cash on hand and in the bank at the beginning and end of this period, but assuming that the amount was the same at these respective dates, the difference between operating expenses and contributions, viz., $2,769.58, represents the income of our plant other than contributions, assuming also that all bills were paid at the end of the period.

Again, the amount of income and expenses fluctuates very much from month to month. During the months under consideration, the cost of operation varied from $375.74, the lowest, to $711.92, the highest, January being the lowest of this period and September being the highest. This fluctuation is easily understood. Items of expenses are listed in totals in monthly reports for convenience as follows: office salaries; postage and express; plant salaries; sundry expenses; interest; repairs; merchandise purchases, meaning Bibles, etc., paper, etc., etc., all of which varies from month to month. When the Sunday School Quarterly is being printed extra help must be employed. Some months taxes, insurance, or interests must be paid. This last mentioned item caused a decided increase in expenses in September over those of January. On account of the depression and the deplorable financial condition of the National Bible Institution some years ago we were compelled to suspend payment of interest on annuity bonds and, in fact, almost all interest until obligations which threatened to wreck the Institution were liquidated in some way. (As we recovered somewhat from our financial situation, we resumed payment of these interests, and in September we paid the interest on these annuity bonds for the past year, which amounted to $149.70.) Repairs and other expenses were unusually high in that month, while in January we had no interest to pay, and other expenses were unusually low, hence these two extremes.

I trust this may be understandable to those interested, but if there should be anything in this connection and upon which you desire more light, kindly call our attention to it and we will try to clarify it. We sometimes make mistakes.

In this I have confined myself to the operation of the National Bible Institution office and publishing plant, with no reference to Golden Rule Home, and contributions to Indebtedness Fund.

The thing which I am trying to say is that we are in need of more financial assistance in carrying on our work of the National Bible Institution office and our publishing plant. We must continue our publications, and we must keep our property in repair and improve our facilities that we may be able to do more and better work; and as these demands increase we need more help. I think I can see better and easier days coming, but we still have burdens to bear that may seem to be heavy, and it is not a pleasant duty for me to ask you for more or larger contributions. I have therefore delayed doing so as long as safety permitted. I will not pile up more debts upon the National Bible Institution. If it is unable to pay its way in conducting its business it should reduce its activities to the point where it is able to support itself with honor.

I am sure we are fully able not only to continue our activities in our field of labor at our present capacity, but we can double and quadruple our work within our broad field within a comparatively short while if we will all make some sacrifices and cooperate according to our ability. We have done well during this period of depression. Can't we do a little more for a while longer until we get over the top of the hill? Let us try.

L. E. Conner, Manager.

Sr. Ella Carpenter writes that several new members have recently joined the Sunday school at Omaha, Neb. The Omaha brethren recently purchased a church building in a section not previously worked by our people.

Bro. T. A. Drinkard closed an eight-day series of meetings near Sedan, Kansas, on Thursday, Oct. 20, and began a ten-day series at Arkansas City, Kansas, on October 21. He writes, "There is no shortage of places to preach."

THE RESTITUTION HERALD

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L. E. Conner . . . Business Manager

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THE RESTITUTION HERALD

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Our Glorious Task

By G. Eldred Marsh

"I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:14).

"God said, Let us make man in our image, after our likeness. . . . And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul"—*because God needed him*, because He could not accomplish His mighty purposes, of which the whole creation formed but a part, without his cooperation.

To deny God's need for man and the service he can render would be to deny the essential wisdom of the Creator, whose every act is motivated by reason; for the very essence of God's character is wisdom. He does nothing uselessly, nothing without purpose.

When one comes to recognize that man is an essential factor in the eternal as well as in the temporal plans of God, it enhances his appreciation of the value of human life. With Browning, he is made to feel that "life has meaning," and to find that meaning is his "meat and drink."

When we discover our rightful place, and that we have a rightful place, in the cosmic scheme of the Almighty, life loses its sordidness, its littleness, its "vanity," to employ the Biblical term. Experience takes on a new and richer significance. We see in ourselves the product of divine foresight and supernal wisdom. We are associates of the beneficent, all-wise Creator, and contributors to the success of His inconceivably glorious accomplishments!

Not only this regarding ourselves, but we are led to see in each created thing, large or small, a necessary part of a stupendous and harmonious whole. In the natural forces permeating earth and sky, in the primary elements of which all material substances are composed, in history itself, we discern evidence, conclusive evidence, that a common purpose involves them all. Like Hilaire Belloc, author of "The Battle Ground of Syria and Palestine," we are convinced that not only is there a God, "but design in the universe and in the story of mankind." Nothing that exists has come into being by accident. Nothing is the result of blind chance or the result of undirected evolutionary processes. Each existing thing has its place—its necessary place—in the plan of the great Architect.

"Nothing useless is or low,
Each thing in its place is best;
And what seems but idle show
Strengthens and supports the rest."

The whole creation is indeed a *universe*, a unit organization, brought into existence by a conscious intelligence to produce a single coherent and harmonious structure. And in that structure man occupies a place of preeminent importance. Without him the continuity and harmony of the design would be broken.

God Needs Men!

God needs men! And that means that He needs you and me, and the service we are capable of rendering even in our present state of mortal weakness.

Of course, when such a thought first enters our minds, we are inclined to question its truth somewhat.

"If God is infinite," we ask, "if He is possessed of limitless power, why should He need a creature's help, especially the help of a creature so frail and helpless as man?"

I frankly admit that that is a question that cannot be satisfactorily answered except on the basis of God's superior, incomprehensible wisdom. A child cannot always understand the motives of an adult, nor can the adult explain to the satisfaction of the child reason for all that he does. No more can we hope always to grasp with our finite minds the infinite thoughts of Deity.

I cannot tell you why God needs anything. I do not know why He created the stars and gave them their mighty gravitational "pull" that keeps the wheels of the universe in constant balance and enables the machinery of the astronomical heavens to revolve smoothly. I do not know why God provided such richly varied vegetation, nor why He created so many orders of animal life. I do not know why He stored up in Mother Earth such vast supplies of energy in so many different forms. If He *(Please turn to page 11)*

EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

"Honour Thy Father and Thy Mother"

"God Made Two Great Lights"

God provided one sun and one moon to give light by day and by night for His children. He likewise provides one father and one mother to give light by day and by night for all the children of men. Two suns or two moons would cause confusion. By divine law no child can be born from two women, nor call two men, "Father." The one father by day, and the one mother by night, give light to the child each step of his way. What need is there for a parent more? What need there *is* for that given!

Self-Condemnation

"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil" (John 3:19). The world condemns itself by turning from loving obedience to Christ into the deceptive slavery of sin. "Because their deeds (are) evil," children condemn themselves by disobeying father and mother, in rejecting their wise counsel for the husks of the world.

Brother and Sister E. H. Magaw of Lester Prairie, Minnesota, parents of three who are all in the faith. The picture was recently taken on an outing in Ohio, where they visited their two sons. . . . . .

Children, come out of your hiding and shame; come into your light. God gave you but one father, whose voice will prosper you through all the hours of day; and He gave you but one mother, whose love has followed you, like the moon, through all the hours of night. Christ cannot be blamed for the condemnation of the world that "loved darkness rather than light." Neither can father or mother be blamed for the condemnation of sons and daughters who "loved darkness rather than light."

"What Shall We Have Therefore?"

With increasing age, your father and mother are slowing up. The world speeds on. Looking from one to the other you may be torn, with your faith and affections left in shreds. Then you make your decision: father and mother are surely as dear, and a little nearer than the speeding world that cannot speak your first name; the world, you recall, failed you in a sad hour, but father and mother have always been true; yes, you will live the life that your parents wish you to live.

With your decision to live by the standards of your parents, this question arises in your heart, "Will it pay?" "What shall we have therefore?" asked Peter of Christ, when the apostles had made their decision to live by the standards of Christ. What shall we have? How carnal! Are there no debts to be paid?

Had you followed the ways of the speeding world, what reward could have come? Is there more in glamour than in God? "The wages of sin is death . . ." (Rom. 6:23). "Wide is the gate, and broad is the way, that leadeth to destruction . . ." (Matt. 7:13). "Yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be." No *true* parents have taught their children to travel the road to death.

There *is* a reward, sure and precious, for those who honor their parents in godly living. "Honour thy father and mother; . . . *that it may be well with thee, and thou mayest live long on the earth*" (italics mine).

A Basic Law

Obedience and respect of earthly parents is a first step toward obedience and respect of God, and of Christ. There is seldom found a faithful Christian who was a faithless child. Conversely, judging from the doubt and ungodliness of youth, our sight penetrates through the walls of homes, where we see little obedience and less respect for father and mother, God-given lights that are indispensable.

"That . . . Ye May Believe"

By F. L. Austin

MAKING it possible for His disciples to believe? Was that the force of the Savior's word? I think not. Rather, He was making it most difficult for them to *dis*believe.

Has it not been the great work of the Father from the beginning to create a humanity permeated through and through with faith? Has He not evidenced the certainty of His word both to friend and foe again and again by His work, and has not the avowed purpose been that His creatures might believe? Witness the instances of the plagues in Egypt. Exodus 7:17 reads: "In this thou shalt know that I am the LORD: behold, I will smite with the rod . . . the waters . . . and they shall be turned to blood." Such was His word. His work followed at verse 20: ". . . and he . . . smote the waters . . . and all the waters . . . turned to blood."

Why?

"In this thou shalt know that I *am* the LORD."

Again, at Exodus 8:8-15: "Then Pharaoh called for Moses . . . , and said, Intreat the LORD that he may take away the frogs . . ."

"And Moses said . . . : when . . . ?"

"To morrow."

". . . and the frogs died . . ."

"But when Pharaoh saw that there was respite, he hardened his heart, . . ."

Yes, Pharaoh must have had a bit of faith, for he "called for Moses and Aaron" to "intreat the LORD." Later, when the intreaty was granted and Pharaoh saw that there was respite, "he hardened his heart."

There followed the plague of lice: "Then the magicians said unto Pharaoh" (v. 19), "This *is* the finger of God."

The works of God had convinced the magicians that the LORD God was One to be believed. Formerly they had duplicated the works wrought by God through Moses. That caused doubt in their ruler's mind. No longer able to duplicate God's works they, in opposition to the wishes of their Pharaoh, confessed: "*The finger of God* it is."—Emphasized Bible.

But Pharaoh again hardened his heart. (Truly, how like Pharaoh in this, are some of the rulers of today.)

At last, following the tenth plague, the *works* of God had tamed Pharaoh in part, for he "rose up in the night . . . and said, Rise up, *and* get you forth . . ."

These *works* of God—together with His further works of opening the waters of the sea for Israel, and the closing of them upon Egypt, and the work of maintaining His glory of the cloud by day and the pillar of light by night—had caused faith to root deeper and deeper into the life of Moses, and of Aaron, and of Israel.

Now it was by virtue of this faith—this deep, controlling faith wrought into and through their lives, and because of which their lives were far more highly valuable, just as the richly beautiful needlework pattern greatly enhances the value of the otherwise commonplace cloth—it was by virtue of this faith, I say, that these people came to be of real personal value to God, witnessing both avowedly and unwittingly to the joy and the richness and the peace of being so quickened and patterned by faith as to become ever alert to His every wish and joyously responsive to His every bidding.

That They Might Believe was sufficient reason for the Omnipotent to do those works. Their well-being was in every way enhanced by that faith which permeated them, arousing them to listen for and give heed to God's guiding commands. Witness the resultant outpouring of joy as heralded in Exodus 15.

True, all did not believe. Some were hardened. Just as the beating rain followed by the bright warm sunshine makes pliable and mellow the land of one farm but hardens and encrusts the soil of another farm, so the word followed by the work of God infuses new obedience of faith into one soul and hardens and encrusts another unto increasing rebellion and perverseness.

But the word of our Saviour as used in the foregoing caption pertained to His apostles. It was

THAT THE APOSTLES MIGHT BELIEVE

—have faith in—Him. He knew that their hearts were fervently inclined toward Him, but, though yet unsensed by them, His death was but a few days away, and whither then might fervency flee? Something very convincing must needs be advanced by Him that would in due time fill them with faith, as it were, to their finger tips. He would thrill them through and through with a faith in Him and in His Father such that they would instantly react to Him and to His word as steel reacts to the magnet.

The method He used at that time was to foretell them what was about to occur.

Prophesied to them?

Yes, and part of the time He used "time" prophecy. He told them the number of days to fulfillment. Why so? To the better infiltrate faith through every cell and pore of their mental beings, unto the innermost depths and recesses of their minds, of their wills, of their lives.

The Passover was again at hand. To the sound of great hosannas He rode into Jerusalem on the colt. Ah! they now expected too much! Again He warned them of His approaching death of three days and of His exaltation to God's right hand. Read John 12; 13; 14; 15; 16; 17. "Ye have heard how I said unto *(Please turn to page 10)*

The God of Eternity

By Mary A. Gesin

"Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee" (Neh. 9:6).

"THEY heard the voice of the Lord God walking in the garden in the cool of the day" are words found very near the opening words in the Book of Truth.

"Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God," is an assurance found near the close of the same wonderful Book.

Between the compass of these two statements lies the history of the ages. In it we find the mercy and the severity of a loving and a just God toward the erring creatures of His handiwork. The full tale of man's unworthiness in the light of God's infinite goodness is revealed therein. From it we may learn that which shall be for our everlasting benefit and God's eternal glory, if we but heed.

That puny men should challenge the God by whom they were created and should believe that the wonders by which they are surrounded were not the work of the eternal and immutable One is a staggering thought to those who are simple enough to believe the plain statements of Scripture. The very fact of the existence of the creature bespeaks a Creator in whose image the creature was fashioned (Gen. 1:26, 27).

As we study the opening chapters of Genesis we are impressed, first of all, with the fact of the eternal, the infinite, Creator of all. Such a God ruled, and still rules, the universe because of His own inherent power, His unchanging nature, His infallible word. Because of these qualities in the God we worship we may be certain that He did not fashion the earth in vain, nor permit man to wander away from Him, never to return.

"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. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (Isa. 45:18, 22).

These are not idle words, for we learn that man, so soon to sin in disobeying God's direct command, was given at once a promise of mercy and redemption. Read carefully Genesis 3, and realize afresh God's loving-kindness as well as His justice. Think you, that the immutable God would institute a plan so beneficent and so far-reaching only to desist because of man's instability?

This very fact becomes, therefore, our greatest bulwark in the days of insecurity in which we live. What though all things on which men place their trust may totter and fall! Above all stands the all-wise Creator with hands of love outstretched to His children. Beyond man's perception abides the infallible God, ready to assist and to reward those who serve Him.

It was only a comparatively short period from the time that God walked in the Garden and talked with man, calling all thing "good," even "very good," to the time that He saw "that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5). So swift is man's descent to evil when he wanders away from following God's righteous paths!

But the provision made for Noah and his family renews our faith, just as the promise made by God to Eve points us forward. And the "rainbow" of hope continues to shine through the densest clouds if we have confidence in God. "For thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee. But let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee. For thou, Lord, wilt bless the righteous; with favour wilt thou compass him as with a shield" (Psa. 5:4, 11, 12).

The subsequent history of men repeatedly confirms the truth that as they wandered away from God and followed their own devices, retribution descended swiftly. The story of the obliteration of nation after nation by their own evil deeds is to be found within the pages of the Bible. All of this is written for our "learning," those of us upon whom "the ends of the world are come" (Rom. 15:4; 1 Cor. 10:11). It is not written, however, to instill in us fear, but rather, confidence toward our God.

Throughout the ages man has tried legislation, organization, forces of morality, pleas of good citizenship—everything—except the only way in which the beauty and order God instituted in the beginning can be restored. A return to following God's ways, His commands, is the only remedy. For He is a God "ready to pardon, gracious and merciful, slow to anger, and of great kindness" (Neh. 9:17; Micah 7:18).

Right here, let us point out that the truth held especially dear to us—that man's future home will be located on the earth, as was man's first home—this truth, we repeat, stands out preeminent. That all will be restored to its pristine harmony is declared throughout the pages of the Book we hold so dear. Read Psalms 19; 27; 31; 37; 72; and many others: also Num. 14:21; Hab. 2:14; Rev. 5:9, 10; 21:1-7; 22:1-7.

Does it not appeal to reason that the God who created all things to be of use and pleasure to man, still retains His original purpose? Though man has endeavored and failed,

God will triumph in the restoration of the earth to its original state of sinlessness and harmony. Job, that most ancient of all writers, whose book is filled with the wisdom of the ages and whose words are replete with interest for us today, affirms the same truth. Read especially his words in chapter 19, verses 23 to 27. Chapter 38 reestablishes our confidence in the God who changes not. Note also Job's reward for his trust. That reward may be ours, as well.

Page after page is filled with the assurances of God, and to place our trust in His promises is to place it where it will not fail. All of this, however, is not to be brought about by men, but through God's own beloved Son promised "in the beginning." For He it is who was in the plan of God when it was necessary that God send man forth from the Garden.

For those of you who read these lines who already have placed your reliance upon God, may they serve to strengthen anew your faith in these days when that faith is so sorely needed. And if, perchance, one reads who has not found the Source of all confidence, may he carefully meditate upon God's words of assurance found in His Book. Both will be abundantly rewarded.

"For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him" (Isa. 64:4).

"Is Not Destruction to the Wicked?"

By Emma C. Railsback

IT WAS the inspired Prophet of God who made this inquiry (Job 31:3). In view of the many Scriptural statements concerning the question, it would seem that the earnest inquirer after truth would find no trouble in arriving at the proper answer. Job himself, who propounded the question to his advisers, has given the answer, which is in harmony with the statements of the other writers of prophetic truth, "that the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath" (Job 21:30). Again we read, "Yet he shall perish for ever, like his own dung" (20:7). We find also David, Solomon, Malachi, the Savior, and His apostles, all making decided statements concerning this truth.

"But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume, into smoke shall they consume away. . . . But the transgressors shall be destroyed together: the end of the wicked shall be cut off" (Psa. 37:20, 38). They will be cut off from life. "They that be cursed of him shall be cut off" (v. 22). "Evil doers shall be cut off" (v. 9). "For, lo, thine enemies, O Lord, shall perish" (Psa. 92:9). "Let the sinners be consumed out of the earth, and let the wicked be no more" (Psa. 104:35). "The Lord preserveth all them that love him; but all the wicked will he destroy" (145:20). "He that speaketh lies shall perish" (Prov. 19:9). "The way of the Lord is strength to the upright: but destruction shall be to the workers of iniquity. The righteous shall never be removed, but the wicked shall not inherit the earth" (Prov. 10:29, 30). "It is joy to the just to do judgment: but destruction shall be to the workers of iniquity" (Prov. 21:15). "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 . . . And ye shall tread down the wicked: for they shall be ashes under the soles of your feet . . . saith the Lord of hosts" (Mal. 4:1, 3).

"Broad is the way, that leadeth to destruction," said the Savior in Matthew 7:13. The Apostle Paul spoke of the enemies of the cross, whose "end is destruction" (Phil. 3:19). "Who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power," are the words of Paul in 2 Thessalonians 1:9. Peter speaks of a class who wrest the Scriptures "to their own destruction," and Paul, again, tells of those who "perish, because they received not the love of the truth, that they might be saved . . . but had pleasure in unrighteousness." Judas Iscariot was called the "son of perdition" (John 17:12), which is likewise true of the Man of Sin or Antichrist (2 Thess. 2:3). "Total destruction" is the definition of perdition.

The foregoing quotations are a very small per cent of the statements of Scripture that are in answer to the Prophet's question. "Consumed," "perish," "destroyed," "burned up," "cut off" are all words used to describe the destiny of the wicked.

When we read in current magazines of the societies for the promotion of atheism, of Satan worshipers, and many other cults, practicing and teaching the awful sins of the Sodomites, and the antediluvians, we feel that God has indeed given them over to uncleanness, through the lusts of their own hearts, as the Apostle has said. It is now as it was in the days of Noah, when every imagination of men's hearts was only evil continually, and the earth was filled with violence. The sins of Sodom were very grievous. So it is today, fulfilling the very condition that is described in 2 Timothy 3, the perilous times of the last days.

It is almost impossible for those who are walking in the narrow way, to even conceive of the awful, corrupt practices among certain classes of humanity. Jude compares them to "brute beasts," "to whom is reserved the blackness of darkness for ever."

Dear readers, let us not be deceived into holding out promises to the workers of iniquity.

"He Blessed, and Brake, and Gave"

By Harvey Krogh, Jr.

WHEN Jesus heard that John the Baptist had been killed by Herod, He departed into a desert place and when the people had heard, they followed Him. When He saw the multitude, and was moved with compassion toward them, He healed their sick. At evening the disciples suggested that the people be sent away to buy food, but Jesus said, "They need not depart; give ye them to eat." Now the disciples had only "five loaves and two fishes." Jesus said to bring them, and commanded the multitude to sit down on the grass. He then 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. And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full. And they that had eaten were about five thousand men, beside women and children" (Matt. 14:19-21).

"He Blessed"

How much of blessing is there in the world today? Is it not cursing and using the Lord's name in vain that we hear on many lips? To bless is to pray for the happiness of one or to invoke God's favor upon one. We can bring more blessings if we bless our friends and loved ones, our pastors and our church officers. Let us invoke God's blessing on them.

Jesus called for God's power to be manifested in the loaves and fishes. Yes, and He has blessed something else since that time. "And he led them out as far as to Bethany, and he lifted up his hands, and blessed them" (Luke 24:50). Then He departed from His apostles and ascended into heaven. And He sent them into all the world to preach, and by His blessing He added unto them daily. At the Beautiful gate of the temple Peter and John had no silver or gold to give the lame man but they did have the blessing of the Lord and the man arose strong and well, praising the Lord.

Paul endured the hardships that came upon him in his missionary work, and, after being stoned, went on the next day to continue his labors. It was the blessing of God upon him. Paul testifies to God's favor on him. "Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power" (Eph. 3:7).

What happened when the Lord blessed the loaves? They were multiplied in His hand. What happens when the Lord blesses the church? It grows. But this was not all that He did to the loaves and fishes.

"And Brake"

Shortly after the early church began to grow and prosper, there came a great persecution. The Christians were scattered and they fled in every direction to escape. In a sense they were distributed everywhere, and Christianity was given out for all men to accept. Christ allowed the church to be thus broken that His word might go out into all the world.

There is an individual sense in which we are broken. Paul was struck down even as a colt is sometimes struck to the ground when being broken. He was blinded that he might see more clearly when his eyes were opened. Sometimes we, too, are broken; and why should we think it strange when our Savior had His will broken to the will of the Father and said, "Not what I will, but what thou wilt."

We are tried and tested. "Every branch in me that beareth fruit, he purgeth it, that it may bring forth more fruit" (John 15:2). "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Heb. 12:6).

"And Gave"

To the multitude He gave the blessed and multiplied loaves and fishes. The Lord is preparing His church. First He blessed it and is blessing it; then He broke it that it might become a strong and mighty body. Now we are being blessed and purged that we might grow and become strong. The next is the giving. Christ has not yet given the church to the multitude, which is the world. The world is waiting and has been waiting for a new age. "For the earnest expectation of the creature waiteth for the manifestation of the sons of God" (Rom. 8:19). The church is to become priests and kings in the next age (Rev. 5:10), and the world needs righteous kings and faithful priests. Much of the trouble in the world today is because of the unrighteousness of rulers. When our Savior completes His work of preparing His church He will give it to the world that the world may be ruled in righteousness and Christ Himself shall be King of kings and Lord of lords.

Let us therefore pray for the continued blessing of God and ask for strength to endure the breaking and purging, in order that we might labor till that glorious day.

"JERUSALEM, . . . CITY OF THE GREAT KING"

Trying to keep peace in Palestine, England has proposed a division of the land, giving the larger part to the Arabs, a smaller to the Jews, but retaining control of the section about Jerusalem. The Arabs are not satisfied, insisting Jerusalem is their city. The prophetic student can be assured that at last Jerusalem will be under Christ's rule with the Jews.

Duty of the Prudent

By S. J. Lindsay

"Therefore the prudent shall keep silence in that time; for it is an evil time" (Amos 5:13).

THE fifth chapter of Amos is a rebuke to the people of Israel for their continued wickedness. Grafting, cheating, oppression of the poor, and building for themselves with these ill-gotten gains stately mansions which, through the decree of God, they were not to inhabit—these were the outstanding sins of the nation. That there were those in Israel who were prudent (wise) is clearly set forth in the text quoted. Sin had become so dominant that Amos felt called upon to give some direction as to their part in the matter.

The prudent were to "keep silence in that time; for it (was) an evil time." He does not give them direction to unite themselves into societies for social and civic uplift, nor to go into politics to help correct the evil. They were to keep *silence*. It was theirs to enjoy the trust they had in God and to stay true to Him though all others turned against Him. It was not time for them to stir up enmity and strife by trying to force their ideas upon an unwilling world of sinners.

It occurs to us that the lesson is very fitting for our times. Compare the sins of that day with those of today, and you will find them to compare equally both in degree and quantity. It is for the people of God today to *preach the Word;* use only the *Sword of the Spirit*. It is the only weapon that has been put into our hands. On other matters it is time to "keep silence; for it is an evil time."

Clearly, we are in the last days of this age. Why do not Christians wake up? We should all be of the day and not of the night. With floods, storms, earthquakes, nation rising against nation, nations hungering for dictatorships, crime, the social evil, and so many other evils at hand, why can't we see the handwriting on the wall for the leaders of the world today? Brethren, examine yourselves. Are you lovers of pleasure more than lovers of God? Decide now. Some day you may want to decide when it will be too late. Shall we tell out the gospel message to a dying world as we have been directed to do, or shall we drown our fears by enjoying to the full the pleasures of the world? Where do *you* stand?

"This Is Life Eternal"

By James W. McLain

"This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3).

"THE fool hath said in his heart, There is no God." In this he is as rational as the pantheist who declares that *all* is God, or the agnostic who says God is unknowable.

The endeavors to remove the personable, understandable existence of God by such human philosophy is to remove every vestige of hope for the future. Without the God of the Scriptures there is no orderly plan of redemption.

Without the revelation of God there is no knowledge of the future. Without the promises of God there is nothing beyond the grave. Except we know Him as He has revealed Himself, we must say we know nothing.

Without God, man must ever wallow in the mire of sin, disease, suffering, disappointment, and sorrow until his frail being is consumed in death. We must confess that in nearly six thousand years of man's inglorious career, the best he has been able to accomplish for himself is but short periods of rise to culture and human knowledge, only to lapse into the inevitable return to barbarism.

God may be approached only in active faith. That faith is presaged by an understanding of the reality, personality, and character of God. "He that cometh to God must believe that he is."

God is not found by those of shallow thought, who seek Him in idle curiosity. As a child would seek to know a father he has never seen by studying his father's works, his letters, his possessions, and those who knew his father; so we must seek to know God, our Father, whom we have never seen. God must be sought by studious research in His Word. Nature does much to reveal the mind of the Creator. Those who have known God by years of faithful walking with Him can tell us much that will help us to know Him.

Our difficulty in knowing God has prevailed, largely, because of our own human reasoning and faith in our own wisdom. "The world by *wisdom* knew not God."

God has amply revealed Himself to us for our own need. His being, His work, His wisdom, His faithfulness, His

(Please turn to page 10)

Virtue, the Christian's Foundation

By Mrs. H. H. Kent

"Beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."

IN THE first chapter of Second Peter, the Apostle gives us a knowledge of what Christian growth should be like. Faith is the fundamental principle upon which one must build. Then comes virtue. But faith and virtue go hand in hand. This is where many professors of religion have fallen short. There can be no substitute for virtue. The present times are proving that this is true. The plain paths have always proved to be the best ones. What will it matter if we have driven fine cars, possessed radios and other modern improvements, if we should lose out with God in the end? Although earthly possessions have their place in life, the accumulation of them may take us away from God.

The pure in heart are the only ones who will see God. Virtue will aid us in having a conscience void of offense toward Him. Those who try to build upon some other foundation, will find little comfort and satisfaction in the attempt.

Virtue gives strength and power that can come from no other source. We also need knowledge, but knowledge does not give the courage that virtue does. Knowledge may give power, but it can hardly give courage unless it is based upon virtue. Most of us have seen people who laked virtue, who would fight without principle when faced by justice. If one is building upon virtue, God will help him to face all the battles of life bravely. It will also help us to walk humbly before God and man, and keep pride (which is such a great drawback to Christians) out of our hearts.

We are living in a generation that prides itself upon its possessions, inventions, and knowledge, yet the world and mankind in general are faced by perplexities and troubles that were unheard of in the past. The more civilized the nations become, the more troubles they seem to have, because they have lost the old anchorage of honesty and virtue.

It is true, some have not had the opportunity to learn the value of virtue, while others have. Some have forgotten God, and when a time of crisis comes, they are likely to suffer most. The so-called "high cost of living" is in reality the cost of high living, and this forgetfulness of God is causing trouble, even to the wrecking of many homes.

The plain path is unattractive to Young America. It must have thrills! But America will have to suffer for her sins. Most of us can remember the time when silk hosiery was rare. Only the wealthy could afford such. Now, nearly every shop girl seems to have both shoes and hose to match every gown she has. Yet, with our abundance this is, without doubt, the most restless and dissatisfied generation that history will have record of. If possessions alone could give us peace, Christ would not have needed to suffer the agony of the cruel cross that we, through Him, might learn the way of wisdom, virtue, and peace that we might, in time, be cleansed from all unrighteousness and deception that mankind is heir to through the fall.

There is no other foundation or place of refuge (outside of Christ) from the present stress and nervous tension of modern life that seems to be urging mankind on to some unknown goal that cannot bring peace. The world has no hope and can bring no lasting peace. The general opinion among worldly leaders is that the race is facing self-extermination and chaos, which is quite evident unless there is divine intervention. Man, in himself, has no virtue to cleanse or stabilize his ways. He must learn it from the Word of God and in his contact with the Christ of the Bible which is the only shelter from the storms of life.

Surely, this present age, with such great opportunities and possessions and yet such unrest, is ample proof that *things* cannot make us happy, and that mankind can never save itself. In all times of crises and depressions, nations have usually resorted to war and violence, because they have depended largely upon their possessions to make them happy in times of peace and prosperity.

Christ once said, "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Man's soul is his life, that which gives him his personality and character, either good or bad. What profit is there, then, in the life that has been spent in obtaining only earthly possessions and self-satisfaction? Such a life will be like the one who built his house upon the sands, with nothing to stand on at the end of life when the storms increase. We can replace losses that are financial, if we have worked hard during life and been thrifty and have this world's goods, but they will not do us much good if we have built upon the wrong foundation and if we have brought forth no fruit of the Spirit. A soul that is lacking in virtue is empty and void. It cannot be easily reached after the life has almost been spent, unless some outside power can renew it and give it life. Christ, alone, can lead us into ways that are virtuous and into paths that bring peace.

The Psalmist once said, "Mark the perfect man, and behold the upright; for the end of that man is peace." It is the end of life, then, that is so important. When peace is our aim in life it will enable us to enjoy our work day by day; our ways will be stabilized by temperate living and just dealing because we have an eternal hope that guides us on. If we build upon virtue, it will aid us in being faithful Christians.

Whom Am I Serving?

By Charles W. Lapp

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

JESUS told the lawyer what to do in Luke 10:27: "And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." There is no dividing of affection between God and Satan.

When God took the children of Israel out of Egypt, they were forty years in the wilderness before they arrived in the Promised Land. During this time they did much grumbling against God. In Exodus 16:3 we read: "And the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger."

To the Christian, worldly amusements are just like the flesh pots of Egypt. They mean bondage to sin, or lust of the flesh. But we have something better. In Galatians 5:13 Paul says, "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another." We are free from the bondage of sin. In 1 Corinthians 8:9-13 Paul says, "But take heed lest by any means this liberty of your's become a stumbling-block to them that are weak. For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; and through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

Let us examine the theater? Is it of the world? In John 15:19 we read, "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you *out* of the world, therefore the world hateth you."

Drunkenness, jealousy, covetousness, witchcraft, hatred, wrath, strife, seditions, envyings, murders, revellings, lying, anger, slander, and filthiness are products of the lusts of the flesh. I cannot go to the theater and watch through a show without seeing some one of these lusts acted out, and generally there are a good deal more than one acted out. I am told not to love such things. 1 John 2:15-17: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lusts thereof: but he that doeth the will of God abideth for ever." Any amusement that ministers toward the lusts of the flesh is of the world and should be avoided.

In 1 Corinthians 6:19-20 we find that our bodies are not our own. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." Therefore we cannot do just as we please with our bodies and expect God to give us our reward of eternal life.

Are the things we see at the theater to the glory of God? In 1 Corinthians 10:31 we read: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Should I take the temple of the Holy Ghost into such a place? Should I take my son into such a place, where the things put before him are not to the glory of God? The more sensational the picture, the greater its success. Licentiousness is not a bar to success in the movies. Should I seek amusement at the cost of debased lives?

In James 3:11 he asks this question, "Doth a fountain send forth at the same place sweet water and bitter?" Therefore, will the theater make my spiritual life stronger? I say, No. Can I commune with God while indulging in this pleasure? Let us see. In 2 Corinthians 6:14-18 Paul gives us a little advice on the subject. "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? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. 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."

In Proverbs 4:14-21, Solomon gives us instruction: "Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away. For they sleep not, except they have done mischief: and their sleep is taken away, unless they cause some to fall. For they eat the bread of wickedness, and drink the wine of violence. But the path of the just is as a shining light, that shineth more and more unto the perfect day. The way of the wicked is as darkness; they know not at what they stumble. My son, attend to my words; incline thine ear unto my saying, let them not depart from thine eyes:

keep them in the midst of thine heart."

Then in Romans 14:21 Paul says: "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak." Therefore, if I attend the theater and some weak brother that is following me as his example sees me go to such a place, he is going to lose faith in me and the church. In Mark 4:19 Jesus says: "And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful." That is the result of theater going.

Again, in 1 Thessalonians 5:22, Paul says: "Abstain from all appearance of evil." Am I doing that if I go to a place where I see evil acted out before my eyes? No. I cannot take Jesus with me to such a place. Jesus does not say He will follow us, but we must follow Him. In Matthew 16:24 are these words: "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me." In each case when Jesus was selecting His disciples, He told them to follow Him. He did *not* say, "Go wherever you want to and I will follow you."

"THIS IS LIFE ETERNAL"

(Continued from page 7)

mercy, His love, His nature, His covenant, are all revealed in His Word as recorded in the Scriptures. These may not be seen until we realize the insufficiency of our own wisdom. We must forsake human argument, human reason, and commit our wills humbly to that which He has to say to us.

We must seek God with open minds, forsaking preconceived ideas of Him. Only in this way can we expect to know Him as He is revealed.

There is great reward to those who seek to know God and find Him. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

"For thou must share, if thou would'st keep
That good thing from above;
Ceasing to share you cease to have—
Such is the law of Love."

"THAT . . . YE MIGHT BELIEVE"

(Continued from page 3)

you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe" (John 14:28, 29).

"Now I tell you before it come, that, when it is come to pass, ye may believe that I am *he*" (John 13:19).

True, at His death they were nonplussed, for they did not comprehend His plainly spoken words. But, on the way to Emmaus (Luke 24:13-35), two of them narrating His death to the Unknown Stranger, said, "and beside all this, this is the third day." And, "their eyes were opened, and they knew him."

How spontaneous faith thrilled them to new hope, new life, new vigor.

And so the Holy Word reveals that prophecy, even "time" prophecy, has been one of God's formulas since the early dawn for compounding faith within the human breast, much as the chemist compounds within his laboratory. Not prophecy as a means of instruction, alone, but prophecy as a means also of assuring man that God is God, that His word is based on foreknown fact, that His promised work and reward are unalterable.

Events long ago foretold, in some instances "timed," and which are right now in the process of fulfillment before our own eyes, trumpet to the people of 1938 that we, too, "live, and move, and have our being" in Him.

No, God has not changed His method as regards the people of the present day. He still works, and that to the end

That We Too Might Believe

True, there are no acting prophets in these days, but God directed His Isaiahs and Daniels and Johns of former days to so write that, though their statements might need be sealed "to the time of the end," yet they would be unsealed and understood at the proper time. Not only would they be understood, but they would also react upon those living in the times of fulfillments as did fulfilling prophecies of earlier days react upon Israel in Egypt and upon the Apostles with Christ.

During recent years, especially the years 1936-'38, the fulfillment of different prophecies has been progressing rapidly. Others seem to be crowding for position upon the world's stage. Query some, Of what use is the study of them? The answer seems to be—

That Ye Might Have Faith, and be watching in faith, and share the blessings of faith, as the threshold is being crossed into the new age.

P. S.—It seems undoubtedly true that God has identified certain governmental characters of prophecy by certain numerical signs. It may be of interest to add another suggestion as to possible identification of one of our current European governments. Mr. Eric J. Parkinson calls attention to the fact that on September 26 last, Hitler presented his ultimatum to Czechoslovakia to expire October 1st. Odd as it may seem, yet, the following numerical pattern is true to fact:

Hitler's birth	Hitler's ultimatum
April 20, 1889	expired Oct. 1, 1938
:	:
: ———14x1290 days——— :	

Now 1290 is the number associated with the desolator of Daniel 12:11.

OUR GLORIOUS TASK

(Continued from front page)

is infinite in power, as we know Him to be, why should He need these material forces? Why could not He who created the worlds with a spoken word, bring about all other desired conditions in the same way?

No, I cannot answer such questions concerning the reasoning of God from the viewpoint of human logic. But this I do know: The God of all wisdom made all of these things and He uses all of these things, and therefore they must be necessary to the accomplishment of His works! Men and angels, worlds, planets, and natural forces—God needs them all, for He made all and He uses all!

Man's Place in the Cosmic Scheme

David thought about this question and wondered greatly. He saw, no doubt, more deeply into the mind of God than many of us are able to do, and yet he was unable to find the answer to our question.

Out under the midnight sky, studded with stars, many of which were thousands of times greater than the sun that shines down upon the earth today, impressed with the vastness of what he saw, David talked to God about it.

"When I consider thy heavens," he said, "the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him?"

How insignificant man is, when compared with those mighty heavenly bodies! How limited is his strength when brought into contrast with the resistless forces that sustain and govern those orbs in trackless space!

The contrast becomes even more pronounced when we delve into the deeper meaning of the original words here rendered "man." Dr. James Moffatt, in his excellent version, observes the true meaning of the Hebrew terms.

"What is man," he finds David asking, "that thou should'st think of him? What is *mortal* man" (the italics are ours), "that thou should'st need him?"

In the first clause, the Hebrew word translated "man" is *enosh*, and means "frail, feeble, desperate, incurable, woeful," and, as Dr. Moffatt notes, "mortal." In the second clause the Hebrew word for "man" is *adam*, which primarily means "ruddy," a term often applied to the white or "ruddy" race, but which conveys also the thought of one of a "common sort, that is, of low or mean degree." *Enosh*, according to the author of "Two Thousand Hours in the Psalms," "has reference to man's weakness."

David looked upon himself and his fellow men as weaklings, as mortal beings whose span of life was brief and whose wisdom was as foolishness when compared with that of the One who rules the planets and prescribes the bounds of human habitation.

Yet in spite of his obvious frailty, the prophet-king of Israel saw in man "the noblest work of God." "For," he said, "thou hast made him but little lower than God, and crownest him with glory and honour. Thou makest him to have dominion over the works of thy hands; and hast put all things under his feet."

The authority bestowed upon man was not restricted to rulership over the creatures named by David—"all sheep and oxen, the beasts of the field, birds of the heavens, and fish of the seas," for even those deathless angelic beings, who wait to carry the messages of God to men, are subordinate to man, for "are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?" (Heb. 1:14, R. V.).

Eternal Service to Be Rendered by Man

It is apparent that God's purposes for man are not limited by time, but extend to the farthest reaches of eternity. This is evidenced in that, of all the creatures He has made, man is the only one to whom He has promised eventual immortality as a reward for faithful service. God would not give us life in the future, life that will have no end, if He did not have work for us to do that requires the boundless ages of eternity to accomplish.

Furthermore, He would not promise to make us sinless—that is, incapable of making mistakes—unless the service He plans for us to render in eternity was of a vital and exacting nature. It is because the work to be done in the future is of great importance, and must be carried on in complete conformity with the divine plan, that God requires unquestioning faith on the part of those whom He is now choosing to serve Him when time shall be no more. He needs men, He must have men, who are so thoroughly convinced of God's wisdom, who are so certain that His ways are always best, and that whatever He purposes to do He can and will accomplish, that they will obey His orders implicitly, even when such orders appear to them to be unreasonable and incapable of being carried out.

Only when one trusts completely in God will he observe in the service he renders that scrupulous adherence to divine directions that Moses observed in the construction of the tabernacle, which, we are told, was "a copy and shadow of heavenly (or eternal) things." "See," God said, "that thou make all things according to the pattern shewed thee in the mount" (Heb. 8:5).

Only men experienced in exact and unfaltering obedience to orders can carry out successfully a work that demands constant observance of minute technical details of construction. Such is the class of servants God is developing today to be coworkers with Him in the immeasurably greater and more splendid tasks they will be called upon to do when the King comes! We are being schooled now for divine service that will know no end, and God is developing within each one of us who will submit to His discipline and instruction those qualities and tendencies that will make us available for further development and usefulness in the new heavens and new earth.

—o—

"I am fearfully and wonderfully made: marvellous are thy works; . . . My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth" (Psalm 139:14, 15).

Berean Department

Gerald L. Cooper, Editor, Eden Valley, Minn.

Peace?

"Peace at last!" From our radios' loudspeakers, from the blaring headlines of our newspapers, came this long-looked-for statement. The reaction in various parts of the world was interesting to note. In the United States it meant a return to normal programs on the radio, and to newspaper discussion of the latest political scandal. In England Prime Minister Chamberlain was hailed as a peace-maker and as a traitor. The Premier of France was given the same treatment. Mussolini was hailed as a national hero; and Hitler was proclaimed by two great nations and a portion of another as their very savior. Had not these men averted another war disaster? Even though Czechoslovakia did suffer, what difference did that make? Hitler had promised peace, and even signed an agreement with Chamberlain that England and Germany would never go to war again!

Peace? Yes, but to the students of Bible prophecy these things are but fulfillment of the things we have been studying for years. We have read in 1 Thessalonians 5 that when "they shall say, Peace and safety; then sudden destruction cometh upon them." We know that no true peace can come into this world until the Prince of Peace brings it with Him. We also realize that all the peace efforts of man have failed in the past regardless of treaties, pacts, and so forth. Let us consider these "scraps of paper," as some of the dictators have called them.

Even prior to the great conflict called the World War, men strove in a feeble way to establish peace. Witness their efforts in calling two peace conferences at The Hague, capital of The Netherlands. For some time all world peace efforts concentrated at this place. Of course, these efforts failed, for almost without warning the world was plunged into war—a war to "save the world for democracy."

Since the war there have been many different plans for peace and all of them have failed. The treaties after the war were carefully drawn up, so that it seemed that the war had really accomplished its purpose in being a "war to end wars." We know how utterly this has failed.

Perhaps the greatest farce of all the peace efforts has been the League of Nations. Composed of practically all the great nations of the world (the United States does not belong, although it sends a representative), this League was formed to thrash out the problems of the nations so that there would be no necessity for war. We know the result! Japan has ignored the League in having already taken one liberal slice of China, and is now trying for another. Germany, who, out of courtesy, was invited to join, has since left the League, and has repudiated it altogether. Italy has also ignored it, and has annexed Ethiopia within the past few years. Little Ethiopia has ignored the League, but in a different manner. When this farcical organization refused to recognize her as a nation but rather as conquered by Italy, Hailie Selassie, exiled king, ignored it by paying his yearly dues of one thousand dollars. Thus, we can see this once great League, hailed as being able to bring about everlasting peace, not only a failure, but a laughingstock.

Another treaty, thought to be one that would strengthen world peace was the Locarno Treaty of 1925. It has been called by statesmen, "an excellent gesture," but did little toward permanent peace for Europe or any other place. It was just another example of the futility of man in establishing peace.

In 1928, from out of our own land, came the great Kellogg Peace Pact. Nations hailed it as the greatest thing of its kind ever brought forth. Sixty-four nations signed this piece of paper, and it turned out to be just that. For not very long after it had been signed, nations from all sides began repudiating it.

At last, however, we are to have peace! Hitler and the others have brought it about, and the world is to live on without fear of war any more. Do you really believe this to be true? I do not! In fact, I believe that it is just one more useless scrap of paper, that the leaders will ignore when they please.

What, then, do these things mean to us? Let us turn again to 1 Thessalonians 5. After Paul had spoken the words mentioned previously in this article, he continued with these words: "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober."

So, brethren, we do know these things. We know that peace will not come in these days of the rule of man. However, we also know that there is going to some day be everlasting peace. This can only be brought about by Jesus, whose very name is "The Prince of Peace." Let us watch for that time to come. Let us notice with interest the things that are coming to pass before our very eyes, and thus be ready to meet our Master when He comes.

Three Months to Live!

Suppose that an eminent physician told you that you had only three months in which to live, what would you do?

Would you sit down and cry to think that your span of life was to be shortened? Would you start immediately to "enjoy life" and perhaps cut short even the time the doctor had given you? Or would you take that three months as a challenge to see just how much good you could do in that length of time?

God grant that you will never have to make such a decision. But just what would you do? Many souls could be won for Christ during that time!

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

"Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee."

The Fifth Commandment

We have studied four other commandments so far this quarter. First, we learned that there was only one true God. Then we found from God's Word that we should worship God in spirit and in truth. Third, we should revere our God. The fourth commandment was about our weekly day of rest.

The fifth commandment (Ex. 20:12), which is our golden text, is printed at the top of the page. It has a promise for you. If you honor your parents you have one more opportunity of living long than if you dishonor them.

Your parents are your guides. They have another far greater work to do than to feed and clothe you. You see, God is the Father of us all. He has given earthly parents some instructions about you.

We read, "Train up a child in the way he should go; and when he is old, he will not depart from it." There is a work for your parents! Can they train you in a day? Can you train a pet to do tricks in a day? You must be very patient and help your pet over and over. That is why we need our parents near by when we are small. Your parents must train you in the Christian life if you are to be Christlike when you grow older. They should do it very carefully, for God has told them to do so.

There is more to honoring your father and mother than just obeying them. However, obedience is a very important part. You look up to or respect or revere them even as you and your parents reverence God because you love Him. Jesus said that one cannot love God whom he hath not seen, if he doesn't love his brother whom he has seen. Then, is one apt to reverence God if there is no respect in his heart for his earthly parents?

Jesus is our example and pattern. In Luke 2:51 we find the words, "and was subject unto them." Find that phrase and read the entire verse. Jesus did what Joseph and Mary asked Him! I suppose He did many things for them to show His love, without waiting for them to ask Him. I know you, too, can find ways in which you can help your parents.

Three Boys You Know

Let us call to our minds some of the boys about whom we have learned from our Sunday school lessons. Shall we find out if they were boys who honored their parents or who dishonored them?

Samuel had a mother who loved God. You recall, Hannah prayed for a son. Eli, the priest in the temple, told her he hoped God would answer her prayer. He didn't know she was asking for a son. She named her boy Samuel, for it means, "asked of God." Hannah gave her son to God's service. He lived in the temple and helped Eli. He obeyed his mother and Eli. He grew up to be a prophet of God.

Absalom, another boy, took the kingdom away from his father, David. Your other story lady told you about David. He had many sons, but was so busy with his duties as king that he had no time left to teach his sons to be good. So most of his sons grew to be very wicked men. Absalom even tried to kill his father!

Do you remember Daniel? He is the one who was in the lions' den. Daniel was taken captive. He refused to eat the king's food. It was too rich and had been offered to idols. He refused to drink the wine, too. Daniel ate pulse and drank water that he knew was good, just as he had at home! The Bible tells us that Daniel "purposed in his heart" to keep himself pure and good.

We have had three examples of boys from our Bibles. We find that if they were honorable men they were also good boys. The same is true of girls.

Have you ever thought, "I won't do that when I get big!" when you have been corrected for something? It takes much more than saying a thing to make it true. You are big and strong enough to correct your bad habits, I know. Those around you who love you will help you, if you ask them. Be sure to talk it over with Jesus. He never fails anyone.

Those Who Are Wise

Because we understand we must obey God's Word in order to do right, let us listen quietly to Him, for He says to each of you boys and girls, "My son, hear the instruction of thy father, and forsake not the law of thy mother" (Prov. 1:8). "My son, forget not my law; but let thine heart keep my commandments; for length of days, and long life, and peace shall they add to thee" (Prov. 3:1, 2).

Even as Timothy learned of God from his grandmother and mother, may you learn to love, trust, respect, and obey your parents more and more as you grow older, while you learn from them of God.

And as a closing thought for the days before you, remember always, "A good name is rather to be chosen than great riches, and loving favour rather than silver and gold," by those who are wise.

AMONG THE CHURCHES

ILLINOIS QUARTERLY CONFERENCE
November 10, 11, at Macomb

The Fall Quarterly Conference of the Illinois Churches of God will be held at Macomb on November 12 and 13. The place of meeting is at 409 South Dudley St. A short business meeting of the executive board will be held at that time.

Paul C. Johnson, Pres.

THE CHURCH OF GOD AT LAWRENCEVILLE, OHIO

We, of the Lawrenceville, Ohio, Church of God, are anxiously awaiting the arrival of Bro. Grover Gordon, who has accepted our call to come here as our pastor. In the meantime, work is progressing on the remodeling of our church building. The basement is dug, and work is started on the foundation and basement floor. At the present time we are unable to hold meetings in the church building because the old stove and chimney have been removed and the new furnace cannot be installed until the basement floor is laid. In the meantime, meetings are being held in the home of Sr. Belle Hartman.

The church building itself was badly in need of repair, all of which work is now costing a great deal more than was anticipated. The original estimate was for about $1,200, but as it now stands will run at least $2,000. We have about $1,500 subscribed for this work, but have just about exhausted the sources of revenue from our members here. We would rather not go into debt to finish the work, as we all have subscribed about as much of our incomes as possible to get a minister, and we would hardly be able to carry a debt on a loan as well. If there are any among the membership of the associate churches who would be willing to aid in the financing of our work here, we would certainly appreciate any financial support.

We also ask the members to pray God's blessing on our efforts that we may not fail. We need His help.

Margaret Ballentine, Sec.,
1007 Pine St.,
Springfield, Ohio.

SEDAN, KANSAS

On October 20, we closed our eight-day meeting in which Bro. T. A. Drinkard of Handley, Texas, delivered nine beautiful sermons. We had a fair attendance, and some interest was manifested. It had been a year since we had heard the truth, but we hope and pray that it will not be so long until we can have some more preaching. We surely need some more of the gospel taught here. Bro. Drinkard has promised to take care of this field. We are surely glad to have him with us.

Mrs. Henry Fine.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Lydia A. Railsback; Mr. and Mrs. Paul C. Johnson; Mrs. Mary Calkins; Mr. and Mrs. E. C. Railsback; Jessie M. B. Kauffman; R. H. Judd; Maybelle Hanson.

CHANGES OF ADDRESS

Bro. M. W. Lyon has moved from 13517 Darley Ave., to 11405 Lake Shore Blvd., Cleveland, Ohio.

Bro. F. E. Siple has moved from 135 Pennell to 140 Celia St., S. E., Grand Rapids, Mich.

SALEM CHURCH, ILLINOIS

These lines are written as we get under way in a series of meetings at Salem Church, near Marshall and Martinsville, Ill. Services began Thursday night, Oct. 27, with a good attendance. The brethren here have put a fine new floor in the church, installed a new heating stove, and otherwise made the buildings and surroundings more pleasant and attractive, showing a genuine interest in the cause for which the church stands.

After many years of longing for good roads to lead to the church their prayers are about to be answered. The last stretch of road has now been graded and put in shape for gravel. If good weather continues it is expected that the gravel will be applied yet this fall, which will make possible the continuation of services through the winter months.

The continuation of our present meetings is entirely at the mercy of the weather, for rain would make the road in its present condition altogether impassable. Thus far the weather is ideal.

F. E. Siple.

WE ARE GRATEFUL

Since severing our connection with the editorial work of The Restitution Herald, we have received letters from all parts of the country, both from our own brethren and from ministers and communicants of other churches, expressing approval of our past efforts for the paper and revealing depths of personal feeling for which we are exceedingly grateful. As soon as circumstances permit, we shall answer all such communications personally, but at the present we are busy establishing ourselves in our new home and in becoming acquainted with the particular spiritual needs of this community.

We again take occasion, as we did in our last editorial, to ask on behalf of our new and able editor, the same splendid support that was so generously rendered to us. And we assure all interested ones that we intend to submit articles to The Herald for editorial approval at as frequent intervals as possible.

G. Eldred Marsh.

CONTRIBUTIONS TO N. B. I.

D. W. Kirkpatrick	$1.85
Mrs. Myrtle Oliver	.35
Ruchie Alexander	1.00
Mrs. A. P. Leamon	1.00
Harvey U. Krogh, Jr.	1.00
Paul Hatch	9.00
Maybelle Hanson	4.00

Gleanings From the Field

An all-day rally is scheduled for Eden Valley, Minn., Nov. 6. We anticipate a great day, especially for Bro. Gerald Cooper.

Bro. and Sr. Grover Gordon, en route from Holbrook, Neb., to their new pastorate at Lawrenceville, Ohio, and Bro. Gerald Cooper, en route from Blanchard, Mich., to his new pastorate at Eden Valley, Minn., were recent visitors with the editor and family. Come again.

The church at Niagara Falls, N. Y., held its annual all-day meeting, Sunday, Oct. 30. This is one of the churches pastored by Bro. C. E. Randall, and, judging from the neat folders announcing the special meeting, there are some wide-awake workers there. Sr. Tinlin prepared the folders.

Sr. Leota Hanson, ever zealous, visited the Michigan Fall Conference at Blanchard. While we miss her in the office, we are glad she is sometimes able to be among the brethren at large.

Bro. William Arbogast of Oregon, Ill., and Sr. Thelma Richardson of Hammond, La., have recently undergone operations, from which we are glad to report they are speedily recovering.

Mr. Russell Shellhaas of West Milton, Ohio, an attendant of the Brush Creek Church of God, has recently suffered two strokes, and is still seriously ill.

The Omaha, Neb., brethren were favored with sermons from Bro. Grover Gordon on October 30.

The ladies' aid society of Eden Valley, Minn., are now organized to assist bereaved families with the work about the home, and the providing of lunch for visitors on the day of funeral services. This is a novel and commendable work.

If there are any readers of The Restitution Herald near either of the parties listed below, please communicate with them:

Mrs. R. M. Hunter, 1008 N. Denver St., Tulsa, Okla.;

Marie Brown Schreiber, 1802 N. 8th St., Boise, Idaho.

Sr. S. J. Lindsay of Tempe, Ariz., has been ill for two weeks, and her daughter, Sr. Hazel Mattison of Oregon, Ill., is now taking care of her. We hope for a speedy recovery.

Distant visitors at Oregon services on Sunday, Oct. 30, were Bro. and Sr. T. J. Ellis of Waterloo, Iowa, Bro. and Sr. Frank Moran of Clinton, Iowa, Bro. and Sr. D. Hatten and family of Culver, Ind., and Bro. and Sr. L. E. Conner of Dixon, Ill.

Your editor was called upon to officiate at the funeral of Mr. C. R. Eyster, Chana, Ill., on November 1.

GRAND RAPIDS CELEBRATES TWELFTH ANNIVERSARY

The twelfth anniversary of the establishment of the Southlawn Church of God in Grand Rapids, Mich., was celebrated in a series of services which began on Friday night and concluded with an all-day meeting on Sunday, Oct. 23.

Among the number specially honored at the dinner given Sunday afternoon, were Bro. and Sr. Richard Skeels, Sr. Fletcher of Kalamazoo, Sr. Shepherd of Hopkins, Sr. Blakely, and Bro. Lawrence Bridegam. To the ladies mentioned was assigned the task of cutting the great anniversary cake which had been provided for the occasion.

The day's happiness was crowned when Miss Schooley, a member of Sr. F. E. Siple's class of young people, requested baptism.

Plans for an intensive evangelistic campaign to be carried out this fall and winter are well under way by the pastor, the Sunday school superintendent, and leaders of work among the young people.

The new pastor and his wife have been most agreeably surprised and greatly encouraged by the activity and zeal displayed by all departments of the church.

Sr. Richard Skeels, 1228 Eastern Ave., S. E., celebrated her birthday on October 29. Sr. Skeels is the beloved "Mother" of this congregation, and all join in wishing her many more years of happiness and prosperity.

The church board announced that the evening service on October 30 would be omitted in order that all who could do so might attend the fall conference at Blanchard.

Bro. Gerald Cooper, soon to be installed as pastor of the Church of God at Eden Valley, Minn., spent Sunday in Grand Rapids. In the morning he addressed a fine congregation in the Pennellwood Church at the invitation of Pastor Ray Abbott, and in the afternoon and evening joined in the anniversary services at the Southlawn Park Church. Bro. Cooper was on his way to Blanchard, where he was the guest speaker at the conference.

Tuesday night, Oct. 25, Bro. F. E. Siple, former pastor of Southlawn Park Church, opened his new home at 140 Delia St., S. E., to a large group of church folk. The party was sponsored by Sr. Siple's class of young people, and was a most enjoyable affair. Early Wednesday morning Bro. and Sr. Siple left for Marshall, Ill., where he is to conduct a series of special meetings in the Salem Church of God.

G. E. Marsh, Pastor.

LOS ANGELES CHURCH OF GOD

230 West 103rd Street

How to Find: Take street car No. 7, going south on Spring Street. This car swings over to Broadway farther south. Get off at 102nd Street. The church is a half block east of Broadway on 103rd Street. If you are driving, remember that the church is just one hundred blocks south of Broadway and Third Streets, the heart of the city. Call at 1020 South Burlington Avenue or phone EX. 0701.

Emma C. Railsback.

INDEBTEDNESS FUND

Notes Payable		$4,309 00
Amount received	$2,219.79	
Golden Rule Church Cleveland, Ohio	4.25	
Maurertown, Va., S. S.	1.82	2,225.86
		$2,083.14

GOLDEN WEDDING

Mr. and Mrs. Elmer Rynearson, 1540 First St., Dixon, Ill., celebrated their fiftieth wedding anniversary on Sunday, Oct. 23.

At noon a family dinner was served at the Colonial Inn at Grand Detour, Ill. In the afternoon from three to six many friends and acquaintances called to offer congratulations and best wishes.

Mrs. Rynearson was born north of West Brooklyn, March 18, 1870. Mr. Rynearson was born at Lenox, Pa., July 24, 1862, and came to Illinois at the age of seventeen. The wedding vows were taken in the home of the bride's father, at West Brooklyn, Ill., on October 24, 1888, and they lived in that vicinity until the following September, when they came to Dixon. In those forty-nine years they have made many friends.

Three sons were born to this union: Glen and Earl of Springfield, Ill., and Ferris of Chicago. There are also two grandchildren.

Mrs. Rynearson was reared in a Methodist home, but about forty-two years ago became a member of the Church of God at Dixon, being baptized by Bro. Huddler. She has been a faithful member since that time.

Monday evening, Oct. 24, the members of the Dixon Church of God pleasantly surprised them. Vases and baskets of yellow dahlias, marigolds, and chrysanthemums adorned the home. A social time was enjoyed, after which refreshments of ice cream in the form of gold bells with gold-trimmed cake were served. Mr. and Mrs. Rynearson were presented with a gold plate, with best wishes for many more happy years. Mrs. Wm. G. Ford, Sec.

ELBERTA DECKER

On September 3, 1938, I journeyed from Puyallup to Hoquaim, Wash., to preach the funeral sermon of Sr. Elberta Decker of Copalis Beach, Wash. She was born February 2, 1908, and fell asleep in Christ August 31, 1938.

She leaves to mourn her loss Bro. Bert Decker, her husband; Wayne and Warren, sons; Hazen and Forrest Decker, brothers-in-law; Maude, a sister-in-law; elderly Mrs. Decker, mother of her husband; and her father and mother, Mr. and Mrs. Kruiswyk; two brothers, Herman and William; one sister, Mrs. Loeffelbain, all of Cashmere, Wash.

She was a member of the Church of God, Faith of Abraham, of Cashmere. I had the pleasure of baptizing her in the all-saving name of Jesus Christ some six years ago. She fell asleep in Christ, waiting the coming day of her blessed Savior. Thomas D. Foster.

MRS. HARRIET REED

On October 7, Sr. Reed of Arkansas City, Kansas, fell asleep in death, having reached the good age of 92. She was born in Indiana, but had lived most of her life in Oklahoma and Kansas. Twenty-seven years ago her husband died, at which time she moved from Oklahoma to Arkansas City, Kansas, where she resided until death.

Both Sr. Reed and her husband were baptized about seventy years ago by Bro. H. R. Carter. Both were faithful until death.

Near relatives who survive are; one daughter, Mrs. A. J. Chaplin of Arkansas City; four sons, Mandes of Attica, Kansas; Edward of Santa Ana, Calif.; Andy of Arkansas City; and Clarence of Willow Green, Colo. She has left thirty-three grandchildren, many great grandchildren, and a few great-great-grandchildren.

Bro. George Waters preached the funeral sermon. Burial was made in Hope Cemetery, where she awaits in rest the coming of her Savior. She was indeed a true Christian.

(The above obituary was prepared from information received from Sr. Chaplin of Arkansas City.)

JESSE BOUK

Jesse F. Bouk, of the Peter Bouk family, well known in the early years of the Fonthill Church, died at his home in Niagara Falls, N. Y., on October 1 at the age of 78 years. He had been a resident in the city for a number of years and, being retired, became a very familiar figure on the streets of the north end. He has been in failing health the last few months. A couple of weeks previous to death he suffered a stroke which culminated in his yielding to the last enemy.

Funeral services were held from the home in the city and the Fonthill Church on October 4, after which he was laid to rest in the Fonthill cemetery, where he sleeps in the city of the dead until called forth.

Sr. Priscilla Clark, a sister, is the only surviving member of the original family. Besides her, two sons remain to miss their father. The writer had charge of the services.

C. E. Randall.

SHERMAN BENNETT

Sherman Bennett was born on September 8, 1877, and died October 15, 1938, at his home in Paynesville, Minn. He was born in Le Seur County, and lived there until manhood.

On October 3, 1900, he was happily united in marriage to Martha Robbins and settled in Stearns County. Their union was blessed with thirteen children. One child died in infancy. The others are: Elsie, Mrs. Gap Urbach of Frazee, Minn.; Gladys, Mrs. Rozelle Jenkinson of Marathon, Iowa; Hazel, Mrs. Clem Darweiler of Minneapolis, Minn.; Maurice of Walker, Minn.; Howard of Vergas, Minn.; Melvin of Paynesville, Minn.; Violet, Mrs. Marcus Oster of Bloomer, Wis.; and Thelma, Milo, Gerald, Ione, and Edwina at home, with the mother.

He is also survived by four brothers: Lee, Charles, John, and George; and one sister, Mrs. Sumner Hurd; and ten grandchildren.

He was baptized many years ago by Bro. James Patrick and, though unable to speak, shortly before his death made known that he still loved his Lord.

His family, other relatives, and a great number of friends paid last respects at services held at the Church of God in Eden Valley, with the writer in charge. Interment was made in Lake View Cemetery, looking toward the "resurrection at the last day" and the life of the world to come. John Deuchfield.

HERALD RECEIPTS

Mrs. Walter Skinner; J. A. Grant; Mrs. F. Austin; J. E. Coverston; Mrs. Frank Rogers; Mrs. William McWilliams; Gertrude Huntley.

THE RESTITUTION HERALD

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L. E. Conner . Business Manager

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Change of Address.—When ordering change of address, be sure to send us both old and new addresses.

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Address: *Golden Rule Home*, Mrs. Idona Romine, Matron, Oregon, Illinois.

THE RESTITUTION HERALD

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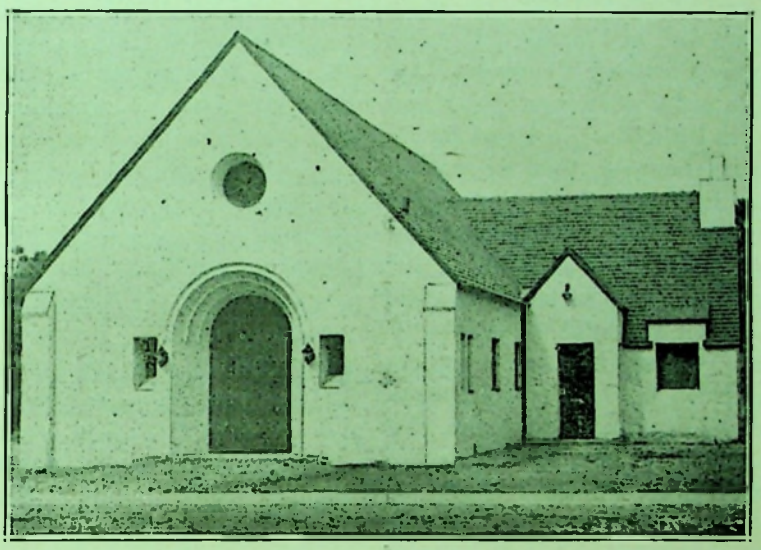

CHURCH OF GOD OF THE FAITH OF ABRAHAM, TEMPE, ARIZONA
S. J. LINDSAY, PASTOR

It is a pleasure to present a picture of the new church building at Tempe, Arizona, and the note of description by the secretary, Mrs. Victor Corbell. This splendid work speaks well for the faithfulness of both Brother Lindsay, the pastor, and his loyal congregation. Let the Lord be praised, and let all His people rejoice.

"Our new church is constructed along English lines and is a very unusual style of structure for our western country. The *Arizona Republic*, in giving a cut and write-up, said: 'Many who have viewed it consider it the most attractive small church in the State.' It is admired by all who have seen it. It is a credit to the membership and to the community in which it is located. The main audience room will seat one hundred fifty persons comfortably. Besides this we have a small assembly room for the Sunday school, two classrooms, a pastor's study, and conveniently located rest rooms. The style of architecture is simple. In its construction we sought convenience and comfort, and we have both. We invite the brethren from over the states to come to spend a winter with us, and to make their church home with us."

EDITORIAL

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Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

"So Great Faith . . . Not in Israel"

Sight was weak, ears were dull of hearing, and hearts were cold. Few Israelites were Christian. "Despised," our Lord suffered the pangs of an artist whose work is but seen by children's eyes. There was little place in Israel for the Artist of Nazareth. Knowing, however, that He was the Savior, these gnawing pangs in Christ's breast ever urged him on and on, seeking any who would listen, believe, and obey. He found a few.

A Roman centurion, whose loved servant was near death, prayed of Jesus, "I am not worthy that thou shouldest enter under my roof: . . . but say in a word, and my servant shall be healed" (Luke 7:6, 7). He spoke too of the prompt obedience of his soldiers at his command, suggesting his faith in Christ as a Centurion over a hundred forces quick to obey Him in every good work.

"When Jesus heard these things, he marvelled at him, . . . and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel." The servant, unseen, untouched, was healed by the Great Physician, but "great faith," faith above any found in Israel, was the price of the Physician's cure. *Faith of a non-member did its work! Faith of a non-member was rewarded by the Son of God!!* And Israel, we think, was roused a little.

So very few of our brethren have responded to Brother Conner's recent plea for financial assistance that the response of one who is not a member stands out as a bold reminder that the Church of God is a bit like Israel of old, having eyes that are closed, ears that are dull of hearing, and hearts that are cold. There must be pangs of sorrow in the breast of the Artist whose work is so little esteemed. He, the Christ, is urged on, ever looking for any who will listen, believe, and obey. He finds a few. Faith is still doing its work.

There is surely an analogy between the faith of the Roman centurion and the faith shown in the following quotation:

"Enclosed find $20.00 in response to your appeal in the last issue of THE RESTITUTION HERALD for more funds. While I am not a member of your 'Brotherhood,' to whom your appeal is particularly addressed, I am a regular reader of THE HERALD, and am interested in a great many of its articles relating particularly to the 'last days.'"

Ought not the Church of God be roused a little?

"Worship God"

Thanksgiving Day is fast approaching. How will you use it? With so much trouble abroad, every church in America should hold worship services on Thanksgiving Day, and every able Christian should attend such services.

Football and little more will be the (thanksgiving?) of thousands on November 24. Pastime of any such nature was farthest from the minds of the Pilgrims on their first Thanksgiving Day. They worshiped God. It is incredible, impossible, for the consecrated Christian to substitute the so-called "pigskin" for the God of the universe. We seriously question if rabbit hunting is any better.

It is your editor's hope that every congregation of the Church of God will hold a worship service on Thanksgiving Day, and that the day may be kept in the spirit of true thanksgiving and praise. "Worship God."

Faith, Where Are You?

Jesus asked, we think prophetically, "When the Son of man cometh, shall he find faith on the earth?" Should Christ come today He would find some faith, but He would find more idolatry. While such a condition is to be expected, the question of Christ is a warning rather than a license.

Not less than fifty requests were recently sent to Christians of our personal acquaintance, all in one state, asking for cooperation in a Christian work. Thus far only one response has reached us. It came from a father and mother who a short while ago lost a child in a fire. "Where are the (forty and) nine?" (See Luke 17:17.)

Eleven, Eleven, Eleven

The Armistice following the World War, which we shall again soon celebrate, was signed on the eleventh hour of the eleventh day of the eleventh month of 1918. Never before had man struggled to gain his selfish ends as he had during the more than four years of war, his eleventh hour struggle.

While we have no faith in date-setting for the second coming of Christ, the mentioned series of elevens has left its impression upon us as more than a coincidence. Jesus said, "Are there not twelve hours in the day?" God's clock is ticking off the minutes; evidently we are fast approaching the twelfth hour, when man's day will be completed, and the day of Christ will begin.

"I Go to Prepare a Place for You"

By R. H. Judd

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also" (John 14:2, 3). . . . .

NOT so very long ago a genial gentleman in my home was discussing in a friendly manner the text here quoted, he bringing it forward as one that is commonly given in support of the doctrine that men and women go to heaven at death.

I suppose there is no true Christian who has not at times given the subject considerable thought, but how many seek an answer to it directly from Scripture? So much are we influenced by those who are leaders in our churches, that we temporarily forget that they are but human like ourselves, and we therefore place a confidence in them which they are not always able to sustain. Glad, indeed, as the writer is to get help from others, he has learned by experience that everything gained in this way needs to be tested by the written Word.

Looking up concordances we find that the particular Greek word translated "mansions" or "abiding places in the Authorized Version and the Revised Version occurs only twice in the New Testament, and each time in this 14th chapter of John's Gospel. Even so, we find that there are various translations given. Some give us the meaning "resting places," some give the word "stations," while another, I am informed, gives the thought of "positions of trust." What we gather from concordances at our disposal is that "mansions" or "abiding places" is the most acceptable with the best authorities.

The Father's House

How very simple, yet how very full are the words of the Lord Jesus—"In my Father's house are many abiding places, if it were not so I would have told you." Naturally the question arises, "Where is the Father's house?" Nature cannot furnish a definite answer, and no uninspired source has yet been able to supply it. The Bible alone has done so, and that in language majestically beautiful, yet sublimely simple in expression.

In Psalm 123:1 King David says, "Unto thee lift I up mine eyes, O thou that *dwellest* in the heavens." Solomon in his wonderful prayer at the dedication of the temple, says, "Hear thou in heaven thy *dwelling place:* and when thou hearest, forgive." It is a remarkable fact that in all the Old Testament expressions concerning heaven, the word in the original Hebrew has no singular. It is always "heavens." God is not limited to any portion of the heavens—the heavens are His "dwelling place," His house, and in it are many "abiding places."

Visitors to Earth

I can well remember as a lad wondering with an intense wonder, whether this earth of ours is the *only* dwelling place of responsible life. So overwhelming is the natural thought that it cannot be, the words of the Christ, "If it were *not* so I would have told you," seem to intuitively and logically answer the question. For further corroboration of this interesting fact we are again thrown upon Scripture, and it does not fail us. The story of heavenly visitors to earth is woven into Bible history so skillfully as to disarm any denial of its actuality; and the promise of future intercourse with them is unmistakable in Hebrew Bible prophecy.

The Common Belief

It is the next point, "I go to prepare a place for you," that touches the heart of concern for the believer. The common belief is that these words convey the idea that the "place" is elsewhere than this earth of ours, but as to where, the unaided mind becomes a complete blank. We think that the popular idea is entirely erroneous. Not only because in our judgment they have misunderstood the language of Christ in John 14, but because we believe that Scripture has given us very definite information.

Suppose we try to get exactly what Jesus did say. Following the words quoted above, He says, "And if I go I will come again and receive you unto myself, that where I am there ye may be also." Weymouth's annotated translation renders the passage, "I will return and *take* (italics ours) you to be with me." (Personally, the writer has a strong aversion to annotated Bibles and Testaments, for the sufficient reason that the binding together of other matter on the same page as the text, has often caused the reader to have the same reverence for the notes as he has for the Bible text. If notes are printed at all in the same binding, they should be in an appendix at the end of the volume.) Such a translation lends not a little support to the common view. Strangely, however, he admits in a footnote that the literal reading is, "I will receive you unto myself." This we need scarcely say could well be accomplished without His again departing. Indeed it is worthy of note that while the Bible in both Old and New Testaments contains almost countless references to the coming again of the Lord Jesus, there are not, I think, any which speak with definite voice of His return to heaven. Before passing on to what we believe to be the Scriptural explanation of the passage under consideration, we would like to point out one or two interesting facts.

So far as human knowledge goes, and what is more important, so far as can be gathered from the Scriptures, this earth is the *only* abiding place in God's universe into which sin has found admission. *(Please turn to page 11)*

Bringing in the Sheaves

An Anniversary Sermon

By G. Eldred Marsh

THE deep bass voice of Grandfather Snow blended harmoniously with the softer alto of his wife as they sang in unison those old familiar words:

"Here I'll raise my Ebenezer,
Hither by Thy grace I come;
And I hope by Thy good pleasure,
Safely to arrive at home."

Grandfather still held the "tuning fork" in his hand, that simple little instrument that was the symbol of his office as leader of the New England choir and by which he "pitched the tunes long before anyone had invented a reed organ or considered the purchase of a harpsichord or melodian for the church.

"Here I'll raise my Ebenezer . . ."

People sang from their hearts in those days! They remembered with gratitude the graciousness of the Lord. They appreciated His goodness, the protection He had afforded them under the dangerous pioneer conditions that then prevailed.

Away back in the early seventeen hundreds, our forefathers had driven their lumbering oxcarts through the rugged mountain passes into New Hampshire. There they built their one- and two-room cabins of unhewn logs, taken from the primeval forest that clothed the rocky acres they called their "farms."

With them, of course, they brought their Bibles, a hymn book or two, and a tuning fork. When the sun had set after a long day of toil, they would meet with friends and neighbors and lift their voices in song and their hearts in praise to Him who had thus far helped them on their perilous way. Happy is the people that can remember the goodness of the Lord to them! Happy were those grandparents of ours as, dressed in homespun, living in huts of logs on sanded floors, fighting for their lives, laboring for their daily bread, praying always, they sang those old songs of thanksgiving in the wilderness! For God was with them! His presence was felt and clearly recognized among them. Religion was no mere theory in the lives of those men and women of another day! It was the thing for which they lived and struggled and died, if need be!

They had come to this wild country of the New World that they might do this. They had fled from religious persecution and political oppression across the sea, in order that they might find here, not a haven of physical security only, but "a cot in some vast wilderness" where they could worship God and rear their children in His honor and fear.

Now that their prayers had been answered and they were here, they gratefully acknowledged that their escape from the many dangers they had seen, and from countless other dangers which they had not seen, was by God's grace alone.

"Hither by Thy grace I come . . ."

Thus they sang and thus they believed. And as they looked courageously into the future, their faith strengthened by what they had experienced of God's goodness in the past, they sang in fullness of faith:

"And I hope by Thy good pleasure,
Safely to arrive at home."

This week the Churches of God in Grand Rapids are looking back over the road they have come, and remembering the difficult trail they have followed. Their hearts are lifted up by the cheering consciousness that God's watchful eye has been over them, that His blessing has attended them, and that they can press forward into the mist-shrouded future with boundless assurance of His continued favor. With Samuel, they cry from the depths of their overflowing hearts: "Hitherto hath the Lord helped us!"

. . . . . .

Just as Israel entered as strangers the Land of Promise, so the Church of God entered this community twelve years ago.

When the tribes followed Joshua into Canaan, they took with them a new God, a new religious faith, a new conception of man and his relation to the Deity and to his fellow men. No one in all Canaan, so far as we are informed, was a worshiper of Jehovah at that time. No one knew of the promises He had made to Abraham nor how those promises concerned the idol-serving people then living in the land. No one in all that region knew what sin was and the dreadful results that followed man's disregard for righteousness.

It is true, they entertained vain dreams of immortality, misty conception of a future life; but they were dreams without reality and hopes devoid of solid foundation. With groping hands they reached out in the darkness to find some one who could lead them into the light. But they failed to find such a one.

Israel had knowledge of the Light! Israel knew the place where God dwelt in fullness of glory! Israel knew how He could be reached by needy man! Israel knew the reality of sin and the even sterner reality of its penalty, death!

So Israel entered that land of ignorance and superstition and heart-hunger with knowledge at her disposal that would dispel the gloom and bring "life and immortality to light through the gospel," that gospel which had first been preached to Abraham four hundred years before, "In thee shall all families of the earth be blessed."

So it was with the Church of God when it came into this community. It came as a stranger in a strange land. It came bringing with it a new conception of God, a conception that differed widely from the unbiblical Trinitarian ideas which were then, and still are, held by the majority of religious people. For our understanding of the nature of God, like our understanding of the entire plan of salvation, is essentially different from that which is entertained by the great mass of mankind.

The Church of God came into this new and flourishing territory with no mystical and visionary doctrines which can be expressed only in emotionalism! It came here with the truth of the Abrahamic promises firmly intrenched in its mind and heart. It came here in full realization that sin spelled death—literal death—for the sinner unless he found a divinely provided way of escape from it.

The Church of God came here prepared and determined to teach and preach "the things concerning the kingdom of God and the name of Jesus Christ," and to insist that to believe this gospel message and to obey its requirements in baptism and in life, constituted the only means by which salvation and immortality might be attained.

Such were the strange truths, the unique truths, the hitherto unknown truths in this community, the Church of God brought to Grand Rapids when it came, and these are the truths it has since sounded forth with all the fervor and power of a profound faith.

In the short time we have been here, we have been strongly impressed with the volume of work that has been accomplished in so short a time. Not only that, but we have been astonished at the number of men and women who have been brought to a knowledge of the kingdom of God and who, because of the knowledge thus obtained, have been led to consecrate their lives to Jesus Christ and His service.

Much indeed has been done. Much good seed has been sown. Many faithful sowers have gone forth and we believe that shortly they will return, "bearing their sheaves with them." Well may you, who have labored here from the beginning, at this point in your advancement toward the promised land, raise a memorial, an Ebenezer, and say, "*Hither hath the Lord helped us!*"

You could not have done this work alone, without the help of the God of Abraham and of Isaac and of Jacob, whom you serve. And it is His help that we shall need if we are to continue to go forward and win new and greater victories for the cause of truth. *(Please turn to page 11)*

"In the Beginning"

John 1:1

By James W. McLain

"IN THE beginning was the *Word.*" This was true in the very beginning of things, when God created the heavens and the earth. His *Word* was authority. It was all-powerful. He *said*, "Let there be light: and there was light." There was no question as to the authority of the *Word*. *God* was the *Word*. So Moses, led by the Holy Spirit, testified concerning creation, "In the beginning *God.*"

There has been much debate concerning the time application, and person involved in John 1:1. The important conclusion is that the *Word* of *God* is of prime importance in any beginning.

We must recognize that John does not begin his gospel as a commentary of Moses' record of creation. Rather, he has a new and vital truth to record. He is deeply concerned with a new creation. It must be apparent, to every conscientious student of the Bible, that there is a natural, and there is a spiritual creation.

As *God* was Creator of the first man, Adam, so was *He* the Creator of the second Adam, His Son, the Lord Jesus Christ. There is no doubt as to the identity of *God* as the authority for this new creation. "In the beginning was the *Word.*" *God* was the *Word.*

In the Garden of Eden, God *spoke* concerning the Seed. God *spoke* to Abraham of his Seed (which was Christ). God *spoke* to the prophets, foretelling the Son, the Prince of Peace. God's *Word* was authority that the Son, the Seed, the Savior should be given. All through those long centuries Christ existed only as a promise by the *Word* of *God*. In that sense only was Christ in the beginning with God. In due time the *Word* of *God* was fulfilled. The *Word* became flesh. God *spoke* to Mary, saying, "Thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus."

The Westcott and Hort Greek text makes the clearest distinction between God (the Word) and His creation, Jesus Christ. "In beginning was the Word, and the Word was with God, and God was the Word. This was in the beginning with God. All things through him were made (came to be), and without him was made not one thing." (To this point in the text, God is the only person in evidence. He is set forth as the Creator of all things. From this point the subject of the sentence changes to that which has been created by God.) "That which has been made in him life was, and the life was the light of men."

There is no evidence here that Jesus either preexisted or was creator of heaven and earth.

"In the beginning was the Word." *God* was the *Word*. Jesus is the creation of God, the *Word* become flesh, the *Word* fulfilled.

Our Changing World

By F. L. Austin

BEING requested by the Editor to offer a series of articles in the study of prophecy, the writer—in view of the rapid downward slide of governments, and peoples, and world-wide economics, and organized religion, and social standards—desires to present a short series of suggestions as gleaned from his Bible studies relative to the general subject of the above caption. This is with a view to heeding the Master's repeated injunctions to "Watch." In so watching, may we become the better prepared to identify "these things" of Matthew 24:33. For, he who can identify "these things" is to "know that he (margin) is near, . . . at the door." Identify conditions and characters foretold by the "sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place" (2 Peter 1:19).

To date, this year of 1938 seems to have staged some strikingly strong characters. These characters have entered, one from the south wing of the Rome-Berlin axis, another from the east wing of the Berlin-Tokio axis, while he who has taken the leading role entered from the center. Witness Mussolini staying the hand of Britain in the Mediterranean, in Egypt, in Palestine, in Spain. Hitler, after previously occupying the Rhineland, proceeded to absorb Austria, incarcerate Schuschnigg, and purge the land of the Jew. Again! It is September 26-27, the God-appointed date for the Feast of Trumpets, and he sounds his ultimatum with no uncertain blast on September 26 to the Czechs; Britain and France, former opponents, extend their blessing on September 29, and on October 1, at the expiration of the ultimatum, Sudetenland is occupied, and embalmment of the Czech nation begins by the process of injection of Naziism; Benes withdraws.

But, look yonder! It is the Jap. He is forging a new boundary toward the setting sun, slaughtering in battle, and capturing other hosts to be murdered in mass, shot down by soldiers.

Yes. It is in the year of our Lord, 1938. It is 1900 years future from the year in which our Saviour spoke. It is a long corridor of time down which He looked to see our day, but He saw it, clearly, with its many lineaments. And He enjoined the Christian to "Watch."

While these lines are being penned on this 31st of October additional press reports arrive from yesterday depicting the shooting forth, like a flood stream from a geyser, of constantly new and ravishing results from the Munich Agreement of September 29. Practically all eastern adjacent and near-by peoples are trembling under the presence of the murky Nazi pall emitted from the Munich Agreement beclouding every phase of life:

> Memel and Lithuania are revamping laws to satiate the Nazi regime, some of which changes become effective this night.

The League of Nations Secretariat, for declared economic reasons, is dispensing with about fifty leading officials. The Nazis note with satisfaction that this purge appears to affect for the most part, if not entirely, officials who are opposed to Naziism.

The Swiss Government is heeding the handwriting on the wall and modifying its ways in hope of remaining in Nazi favor.

Italy yields to German preference regarding Hungarian claims.

The building of a new highway, which might also become of greater military value, is announced for construction from west to east through Czechoslovakia. Ukrania, as also Rumania and Poland, query the full meaning of this.

The rights and liberties and dignities of individuals are being restricted by those who wield the power of dictatorship.

All these non-military gains of territory, of submission of rights and liberties and dignities of governments and of people above mentioned, together with the falling of China before German-approved Japanese pressure, and the cowering of France and Great Britain in their Asiatic possession adjacent to China, in addition to very many other developments—all of which changes have taken place within the one current month of October following the blowing of the Hebrew Ram's Horn and of the Desolator's (?) ultimatum on September 26, the first day of the Feast of Trumpets—all of these, I say, can apparently be attributed to the Munich Agreement of September 29.

What mean all *these things? What are we seeing?*

We are witnessing the behavior of nations and of peoples. Not merely of two or three or four nations, but the behavior of the whole family of nations. With yet two months to go, this year of 1938 already sees the nations trembling for looking after those things which are coming on the earth. Rapidly the nations are either gathering—or being forcefully corralled—into one of two companies. The one company is headed by the dictator, or totalitarian, which has repudiated God and looks to crowning and enthroning himself in God's stead, raising the war cry of—Might makes right. The other company is headed by Great Britain, a government of the people who openly acclaim the majesty of God, and whose war cry is—Right makes might.

Our Scientific Age

Because of astounding achievements in numerous scientific fields—achievements unimagined a century past—many have turned from God and His Word to rely upon the word of humanly educated man—scientific man. But have you stopped to recall that every one of our scientific achievements has resulted from first having discovered God's laws relating to nature's facts and that only by the slow, tedious process of experiment with those laws have workable gadgets been produced? Consider the automobile.

Compare in thought the first world-wide acclaimed model with the 1939 models. Think of the many myriads of gadgets built and tried, only to be scrapped as useless—all in search for the chosen gadgets which, combined, constitute the machine of today. The shelves of the Patent Office are crowded with scores of thousands of specifications of patents describing ingenious devices which experience later proved to be useless. This is true in every known field of science. Yet people do not repudiate science because of its myriads upon myriads of such failures. Rather, they cling to it, properly. For, out of the numberless of tested devices, now and then one proves to be a veritable gold mine of value.

Our Bible Days

As never before, this generation is living in real Bible days. The days of the writing and of the evidencing of the truthfulness of God's Scriptural Words were grand, good days indeed. But the days of the fulfillment of Biblically recorded facts and of Biblically pre-written history are the fruit-bearing days of those earlier plantings. Such is our day—a veritable harvest day of Biblical assurances. It is a day when "all these things" are rapidly coming to pass.

In these days the Bible student is observing the "test" results of many past theories. Like the story of the Patent Office shelves regarding scientific theories, so also many theological theories are, in these days of prophetic fulfillment, being proven useless "gadgets." But not all. Some prove to be valuable expressions of the true laws of God pertaining to spirit-led and evil-led peoples and nations. Today's "proving ground" for the field of Biblical science—just now testing out the national and governmental "gadgets" of Europe and Asia—is revealing many useless and obnoxious devices of man, as also sound laws governing progress in the field of Bible learning. (When God's "judgments *are* in the earth, the inhabitants of the world will learn righteousness."—Isa. 26:9.)

"Stop, Look, Listen" before this "proving ground."

Twilight

The Treaty of Versailles, signed June 28, 1919, apparently intended to reduce to submission for all time Germany and all eastern and southeastern Europe. It apparently intended to make Great Britain master of Europe, if not of the world.

Today, twenty years after the Armistice of November 11, 1918, "all the world" is wondering after a man who, then a paper hanger in Austria, has since entered Germany, seized power, exalted himself and Germany to such point that, on September 29, last, "power was given unto him" (cf. Rev. 13:3-7) which already, in the first month, he is using to subdue and control in every direction. He has notified France and England that he cannot trust them unless they control by dictatorial methods the expression of public opinion against Germany.

Certainly it behooves every Bible student, in disregard of every former theory, to "watch" "these things" so rapidly developing, that they may be quickly and correctly identified.

The writer is very glad that from 1893 and after he met and many times conversed with the late R. S. Dwiggins, John L. Wince, S. Roxanna Wince, Mrs. Nichols, A. J. Eychaner, all of whom, with others, and with himself, were deeply convinced by Bible study that Great Britain was the governing head of the dispersed ten-tribed Kingdom of Israel.

In Ezekiel 38:14-23 there is much to suggest that Israel, in the day there spoken of, will be victorious, but not by her own military power. Rather, a "great shaking of the land of Israel" and the raining of "pestilence" and of "hailstones, fire, and brimstone" by God, will defeat the enemy. By His own great miraculous power God "shall be sanctified in thee, O Gog, before (heathen) eyes." This suggests not only national weakness of Israel but also national sanctification. Is the first now overtaking England that the second may be brought forth?

A similar thought is possibly suggested in Revelation 12, where Israel seems to be symbolized by "the woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." The only recalled Scripture of this symbology is that of Genesis 37:5-10. Joseph had two dreams. In the second, "the sun and the moon and the eleven stars made obeisance unto me." (He was the twelfth star.) His father's chagrin is noted in verse 10 in the words, "shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?" And they, father, mother, brethren, constituted, at that time, the whole house of Israel. Returning to Revelation 12, it reads that, after delivery of the expected child (vv. 5, 6), "the woman fled into the wilderness, . . . a thousand two hundred . . . threescore days." If this chapter refers to Israel, it indicates that she shall be helpless before the dragon, protected only by God's power. And, if Israel in prophecy refers to Great Britain in history, then this would indicate England's temporary let-down.

When Italy struck Ethiopia, England talked but did not act. Why? Because her navy was relatively weaker for Mediterranean service than was Italy's. When Italy and Germany sent aid to Spanish rebels, England talked; never marched. Why? She was slipping, relatively, from strength. When Germany marched in Rhineland contrary to treaty, England watched and complained. When Japan struck China, England, though her warships and diplomatic officers were humiliated, only talked. When Hitler six months ago marched on Austria, England again talked. When Hitler issued his ultimatum to Czechoslovakia September 26 last, England, on September 29, signed and blessed—and lost, unspeakably.

Apparently a great power (read Daniel 7) is rising up in the person of Hitler. So also indicate the numerics on page 1 of October 25 Herald. His identification marks already seem to be similar to those of the dragon-serpent of Revelation 12:15 and of the dragon-beast of 13:1-7. Let us "Watch" coming events.

Apparently England is losing her military prestige, giving way to hideous, subversive, God-opposing powers.

As a result of present developments regarding England and Germany, many peoples of Europe and Asia fear they

are in the twilight of a setting sun. But—

God rules; not man. Therefore, to the Christian, "Lift up your heads; for your redemption draweth nigh" (Luke 21:28). And,

Out of the confusion of twilight of this rapidly closing world a bright new world of peace seems to be in the dawning.

"When ye see these things" "Watch" and discern.

Let's Talk of the End

By James M. Watkins

INSTEAD of deep, profound study, I am thinking of a little story I heard about a boy, a BB gun, and a hornets' nest. In the case of the boy and the BB gun we're not so much interested, for they're only the forerunners of other events; but in the case of the hornet, the end is important.

Much will undoubtedly be said by many other writers in the months to come about the world's parallel of the boy and the BB gun, the forerunners of the great event; but it is about that really important thing I wish to speak—the end itself.

Over the past (who knows how many years?) people have come to speak of "the end of the world." My elders can undoubtedly recall better than I the concern and actual fright that have been stirred up by these periodic prophecies of the certainty of the world's complete doom and destruction on a certain date, and how it has led to the giving away of property and all worldly assets, although for what reason I can't possibly imagine. It points out the unreasoning fear that has been inspired by these seasonal outbursts.

Of the fears that I have known in my early childhood, I think one of the most important was inspired by one of these calamity predictions. I recall how I spent hours of many sleepless nights in contemplation of the dreadful and terrifying aspect of the end of the world as it has been pictured over many years by those who have never understood, I'm afraid, what the Bible *does* say about this so-called event.

If only these prophets of doom created these impressions it wouldn't be so bad, but I sometimes wonder if there are not times when we all say things that create impressions that we do not intend to create simply because we do not choose our words carefully enough.

Did you ever consider the psychology of the words you use? To make it simpler, let us assume that you gave each of two sons five dollars to go to the circus (more likely you'd give them fifty cents; but we can assume anything). After a short time you meet them and the first son says, "Father, my money is half gone." But the second son, a bright young man, speaks up, "Why, I have half of mine left yet." Almost invariably you'll think what a thrifty young man the second son is. What makes the difference if you say a glass is half full of water or is half empty? Certainly the amounts of water are the same, but the impressions you create are not.

I think we are inclined to pay too little attention to the effect our words have on people, and particularly on children. We may mention that we are nearing the end of the world, when we don't even believe that, certainly I don't, and a few minutes later we've forgotten all about it, but to the listener it may bring many distressing thoughts, merely because he did not thoroughly understand.

I said I don't believe in the end of the world. I don't; for it is clearly indicated that the kingdom of God is to be on earth while the finality of the word "end" indicates that the earth would return to the void it was at the beginning. "They shall sit every man under his vine, and under his fig tree; and none shall make them afraid" (Micah 4:4). So says the Scripture. A fig tree is *material*. It has to have roots in good solid earth. It couldn't exist in a void. The close of this age is no implication of the end of the world, i. e., universe.

That the old *order* shall change and a new *order* be instituted I do not doubt. So instead of mentioning the end of the world, let us say rather the present order is rapidly approaching the end. Such, it most certainly is. But the fact that we are nearing the end of the mess that man has made of his social existence is nothing to arouse fear or distress, for the new order ushers in a new day where the unpleasant things have no place. We certainly can't be sorry for that.

Like the hornet, that thing called "the end" is important, and the way we speak of it is doubly important. Instead of calling it the end, why not call it the beginning, for it is just as much that? It is the beginning of a new day, the great day of Christ's reign on earth. Considering the muddle we're in, it is certainly something to long for, not to fear.

Let us consider well the psychology of the words we use to describe this approaching time. The end implies the ultimate, nothing more to be accomplished, a fearful, terrifying finality, and endless void. The beginning implies hope, joy, a pleasure in the years to come, a bright and optimistic future. The end robs us of our hopes, our ambitions, and plunges us into the apathy of despair in which the future is meaningless. When we speak of the beginning we have hope, ambition, a sense of pleasant purpose and desire in the though that we may have a place in what is yet to come.

Making Our Religion Attractive

By Mary A. Gesin

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

EVERY teacher of God's Word desires, among several other things, to make that teaching so attractive that it will win to Christ those under his instruction. Even before that teaching is recognized as truth it must be attractively presented in order to win the hearer away from error. It goes without saying that the honest teacher will strive to make his teaching conform to truth, as his own understanding progresses, and his own convictions grow in a like direction.

The Master Teacher is the great Example for all lesser teachers to follow. He is the One by whom they must pattern their teaching. But, first of all, to do this successfully they must pattern their lives after His, for one's teaching is reflected in one's life.

If Jesus were now on earth we could picture the "common people" following Him "gladly," as they did in the days of His ministry (Mark 12:37). He drew to Himself by His own winsome personality those whom He would win to His Father's ways. Those whom we might shun sought the Savior of men to learn from Him the way of life. And there was a reason for this.

Perhaps one of the most outstanding characteristics of the Christ was His humility. It was the more evident in view of the lofty position He occupied before God. Study the story found in John 8:3-11. Can you find in it any evidence of stern authority and repellent justice such as one of us might display? Though the Son of God might well have shown unyielding severity, yet His kindly words, we may be sure, did more to win this erring one to the path of rectitude than any of the accusations of scribe or Pharisee.

The apostles marveled at His sinless life, but they loved Him for His gentle kindliness, His unassuming graciousness. As He went about teaching the gospel, He did not condone evil, nor did He incur the opposition of those He would teach by an ostentatious display of His own righteousness. He allowed the purity of His life to speak for itself.

A study of the four Gospels, with an intensive survey of the way that Jesus taught and lived, is at all times most helpful. Study Him, imitate Him, for He is our model in winsomeness of personality as well as in spotless purity. Note His attitude in public places, along the seashore, in the synagogue, among the homes of those whom He loved and those who loved Him.

What Christ was every Christian, and most certainly every teacher, should endeavor to be. The Apostle Paul paints a word picture of the true Christian, and of Christ, surely. These are the colors and tones he uses in the portrait: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8). Can you picture any finer things to "think on"?

Remember, the wisest man wrote that as a man "thinketh in his heart, so is he" (Prov. 23:7). What nobler results could one desire than those that come from thinking on truth, honesty, justice, purity, and loveliness? Such would be reflected in the features of the thinker and are the crowning attractions of the Christian's character.

A student of the Word tells us that in the above verse (Phil. 4:8) is the only place in the New Testament where the words "lovely" and "of good report" occur. The former means that which is "dear" to anyone; the latter signifies "that which excites admiration and wins approbation." The two expressions signify, together, "Be lovable; let your life win the hearts of all around you."

Can a teacher of the Bible strive for a more effective means of impressing his hearers? Can he find a better way to gain their acceptance of these same truths, provided always that he studies intensively the subject matter taught, and arrives at truthful interpretations of it? God Himself will "guide you into all truth" (John 16:13).

Not every pious Christian is a lovable one. Some people "sour" their Christianity by too much acidity, too much censoriousness. Others are so just that they lean backwards, away from people whom they might uplift. Some, calling themselves Christians, may never consciously do a wrong act, but they may never do a pleasant one, either.

All Christians, especially teachers of young people, need a "dose" of the Apostle John, as some one aptly put it. His first letter, as well as his Gospel, reveals the pathway that a lovable Christian should follow. Listen: "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7).

Further: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3:2, 3). There are many more similar expressions in this brief letter. Read it prayerfully.

Let us all, as teachers of God's Word, lean on the Master Teacher. Let us study His life and pattern our lives after it, even as we would have our pupils do. His example can turn the most repellant life into one of winsome personality. A lovable Christian is always the most powerful argument for the gospel. If we would attract others to Christ we must make our religion attractive by our manner of living.

"GO HOME TO THY FRIENDS"

By D. G. Harvey

THE fall conferences are over, local churches have held their annual home-comings, where isolated brethren have driven miles to meet again with those of like faith in the home church. The long winter months draw near, long months when those isolated brethren are alone to fight a lone fight of faith, without the close fellowship. It is to those brethren that the writer would bring this message.

Mark records the story of a man, wild, insane, one who made the tombs his abiding place. No doubt this man had friends who loved him and desired to care for him, but because of his mental condition, even their attempt at kindness seemed harsh. We read that this man was captured and bound with chains, but with the brute strength of the insane he broke his chains, cut and tortured himself with stones. "No man could tame him."

Then Jesus came by. When this man met the Son of God he was healed. His mind at peace, he became sane, even a follower of the Christ.

The day came, however, when the Lord must move on to new fields. As He left by ship this man, whom "no man could tame," begged to be allowed to follow. What disappointment when the Master refused to grant his plea, saying to him, "Go home to thy friends, and tell them how great things the Lord hath done for thee"!

Like this man we were born in sin, wild, and, while most doctors would declare us of sound mind, just so long as we live apart from God we cannot be wise. "The fear of the Lord is the beginning of wisdom" (Prov. 1:7). While we do not live among the graves, *a home without love is like a tomb.* We are not bound with chains, but are restricted by laws and customs which we sometimes break in following our natural desires. Then we injure ourselves more than others, and *no man can give us peace.*

We, too, met the Son of God through the Word. Repentance and baptism followed. We, too, are followers of Christ. Do you remember the great desires that sprang in your heart, desires to do great things for Him? Did you ask *His will to be done?* Perhaps your work is not in some strange land. It may be you are needed for some humble task. Can you hear our Lord's words, *"Go home to thy friends, and tell them how great things the Lord hath done for thee"?*

What has the Lord done for me? I was deep in sin. I feared what I knew must come—*my life must end.* I had seen my friends die. I had carried them to their resting places. I knew death would come. *No hope!* Fear of the unknown!

A dear friend then told me of Jesus. I began to learn of Him—how His death on the cross was for me, that He had promised to call me from death. He was *my* Friend. *Hope sprang up.* I saw death as but rest till Jesus comes; then a new and greater life. *What peace! What joy! No fear of death!* "O death, where is thy sting? O grave, where is thy victory?" (1 Cor. 15:55).

"Go home." What greater work could you ask than to "go home to thy friends and tell them how great things the Lord hath done for thee"? Go home to wife or husband. Go home to father or mother.

We have an example in the Word. When Jesus first called Andrew, Andrew *went home.* He found Simon Peter, his brother, and told him, *"We have found the Christ"* (John 1:41). Not much is said of Andrew, but Peter did a great work. Andrew's work went on through Peter, John Mark, and on an on through others. The truth spread. *What if Andrew had not gone home?*

Truly, God has done great things for you. "Go home and tell thy friends." Perhaps your brother, like Peter, will be a great worker for Christ—if you, like Andrew, do your part.

—o—

A DOUBT MADE CLEAR

By Mrs. William Stine

O, happy heart,
With a mind at peace!
When will the dying
Of loved ones cease?

When will the grave
Open her dark mouth,
And allow those asleep
To wake and come out?

You say, "Christ will come!"
But how do we know?
There is nothing but strife
In this world below.

Will He come to a world
So full of distress?
Or will He await a
A time of righteousness?

Dear one, the tree is in bud,
And summer is nigh;
God's sign to watch
For the Savior on high.

To a world of trouble
The trumpet will sound,
And God will awake
Those asleep in the ground.

Some to life everlasting,
Some to shame and contempt;
But in a world made new
Wickedness will be exempt.

God's kingdom established
On earth will be—
A heavenly place
Throughout eternity.

BRINGING IN THE SHEAVES

(Continued from page 5)

The fields that in the past have been sown to gospel seed —*true* gospel seed—are now ready for the harvest. Hundreds have been reached through the Sunday school, Berean society, and Bible classes. Many of these have been carefully taught in the doctrines that form the intellectual basis of our faith and have been led to see that knowledge alone is not sufficient, but that to be effective faith in the gospel must be supplemented by baptism for the remission of sins, followed by a life of consecrated service. But all have not responded to your appeals. All have not taken a definite stand for the truth. We want these dear ones, we want them every one! God wants them! Christ wants them for His church!

And that is our task now—your task and my task—to bring them in. And what a joyful task it will be, that of bringing in the sheaves! For "he that goeth forth weeping, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psalm 126:6).

"I GO TO PREPARE A PLACE FOR YOU"

(Continued from page 3)

Consequently, it is the only place that requires to be *prepared*. Indeed, Scripture seems to recognize but two spheres of service, viz., heaven and earth, and generally places one in contrast to the other. May we not, then, reasonably assume that when our Lord used the word "heaven" as in Matthew 6:9, 10, He had in mind the *same* "heavens" (plural) as spoken of in the Old Testament, to which we have already made reference? (See also Psalm 103:19-22.) We come then to the natural conclusion that His words clearly convey the inference that this earth is the only place where God's will is *not done*, and therefore the one place that needs preparing.

Further, if we consider in conjunction with these thoughts the oft-repeated promises that wars shall cease, that sin and death shall be no more, that the earth shall "be full of the knowledge of the Lord as the waters cover the sea" (and what could be more complete?), and that God's will shall be "done *on earth* even as it is in heaven," have we not ample proof that this is the place that our Savior has gone to prepare? "The heavens even the heavens are the Lord's, but the earth hath he given to the children of men."

The Parable of the Nobleman

There is one parable which seems such a perfect parallel of the events spoken of in John 14 that we are surprised that they are seldom if ever brought together, for they would seem to be but different expressions of the same subject. We refer to the parable of the nobleman in Luke 19:12, who goes to a "far country." It is acknowledged by nearly all Christians that Christ is represented by the nobleman, and the far country to which He goes is admittedly heaven. Let us notice the order of events in these two passages which appear to be so closely related. As in the promise of the prepared home, the nobleman "goes into a far country" to receive for himself a kingdom and *to return*. Just as an Englishman living in India, and having become proficient in knowledge concerning India, goes to London, England, to "receive" the viceroyship of the Dominion of India, and to *return* to that country to *receive* the people over whom he will rule. The only place he is said to return to is the country he left. No mention is made of return to the far country.

Further, we should take into account that Christ promised His disciples that they should be rulers over cities, that they should judge the twelve tribes of Israel, and that Abraham, Isaac, and Jacob would "sit down in the kingdom of God." With these thoughts in mind, and many others that might be mentioned, the accumulating evidence becomes almost overwhelming that the earth is itself the "place" being prepared, and over which Christ will ultimately rule, not only as "King of the Jews," but as King of the whole earth.

One more thought before we close. When we carefully study the descriptive passages concerning the joys of the redeemed on the renewed earth, it is almost impossible not to be impressed by the fact that only through actual service that expresses itself in *bodily action*, can happiness be manifested. We assert, without fear of being disproved, that Scripture does not contain any record of *bodiless* beings of any kind going to heaven. Indeed, bodiless beings are a contradiction in terms. Popular theology may teach it, but the Bible certainly does not. The Bible and nature divide life into two great classes—one dormant, the other active. Life is dormant in the seed, and all but valueless, but expresses itself in *glory* and *power* only through the *body* which God gives to the seed, for He "giveth to every kind of seed a body of its own." Comparatively few know of the glorious wonders of the living trees, and their actual active individual existence for the good of mankind. Few know but little of the amazing instincts of the animal world, many so minute they are only capable of discernment through powerful microscopes, and little do they know of the capacity for knowledge that God has given to the human race, yet the characteristics of each and all can only be manifested through the *body* which God gives to the seed of vegetable, animal, or man. In every instance the expression of life is limited to the body through which it is manifested, in this or any succeeding age. "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." There is not a promise in the Bible that we shall "see him" before then.

"Behold, the tabernacle (dwelling place) of God is *with men*, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:3, 4).

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Whittling!

How many of you were reared in a small town? I was, and it was a great experience. There one gets to intimately know practically every one in town—their eccentricities, their joys, and their sorrows. Yes, and you will come to gather about "the town pump," and to join in the small talk that is invariably going on. Before you know it you will be whittling on a small stick with the rest of the men who are gathered there, or sitting about a roaring fire at the post office in the wintertime.

Let us notice these whittlers for a time. Practically every man when he is loafing will whittle. Some of them are really great artists at this pastime. I have seen some works of art come from the knives of these idle men. Most of them, however, just whittle without even trying to make anything. Sometimes they will take long strokes with their knives, and before long the stick they are working upon will be all gone. Others will cut away with patience, and the tiniest shavings imaginable will fall to the floor as a result of their efforts. Some of the whittlers, after littering up the floor or making a pile of shavings on the ground will clean them up and burn them. One man once remarked that he didn't know why he whittled as he did, for it never availed him anything but work in cleaning up the mess.

These men just whittle on a stick. I am thinking at this time of another "whittling." Let our lives resemble the stick and ourselves the whittlers. We have seen men take their lives, and with bold, long strokes, really do things with them for a short while. But before long the life is gone, and with nothing to show for the energy used. Remember Alexander the Great? He was the greatest warrior the world has ever known, capturing practically all of the then-known world. Alexander died at the age of thirty, because of the fast life he had lived. Most authors and music composers die at an early age because they study too hard and dissipate their lives for the sake of their art. Then, too, we have the common run of people who put on a show of their lives for a short while but seldom last very long.

The great majority of men can be compared with the man who makes the small shavings from his whittling stick. These men just go along in the same old way that their fathers and their grandfathers have gone, with never a desire for anything better. I know of many people who are completely satisfied with the bare necessities of life, and nothing more. They work during the summer to live during the winter, and cure their meat in the winter so they will have it during the summer. They never go anywhere, especially to church, and no one ever goes to visit them. Some of these people, when they see that they have made a mess of their lives, endeavor to right them, but only half-heartedly.

Even as there are some whittlers who really make some articles beautiful to look upon, so there are some people who whittle their lives so that they will really amount to something in this life, and in the next. The best knife to use in this type of whittling is the Holy Word of God. There you will find instructions in what to do to round out your life in a uniform way. If the edges of life are a bit rough, either through your own fault or some one else's, the Scripture will help you to smooth them. When you are through with this life, people will remember the beauty. You will make no litter, will leave nothing behind that will make people think evil of you. Your diligence in shaping your life to the rules laid down by the Scripture will gain you eternal life in the age to come.

You cannot shape my life. Neither can I shape yours. The shaping of our lives is up to our individual selves. How are you going to shape yours? To conform to the world, or to conform to the rules of Christ?

Opportunity

* * *

By Mary Richardson

Opportunity often comes without our seeking. But this is not always the case. Frequently opportunity must be developed. There are people who are not anxious to do certain things, and find an opportunity to get around them. Once we have dedicated our lives to Christ, it will not be hard to find opportunities to do good. Also, after we have started to live for Christ, it will not be hard to find an opportunity to go back to the world, but let us ever guard against this. One must live fully for Christ, not be a backslider. If one constantly keeps gazing back over the past life, and side-steps every opportunity to do good, his life is one of wastefulness. It should be particularly emphasized here that we will not be rewarded for what we might have done, but will be held responsible for what we could have done.

A true Christian has the outstanding traits of faithfulness and preparedness. He is ready for an opportunity of service when the time comes. Everyone should be ready to serve, as Peter states in 1 Peter 3:15. Most people prepare themselves ahead of time, so when the time arrives they are ready for service.

May God ever give us the strength to prepare for the opportunity of service when it presents itself. May we never pass up an opportunity to tell others of Christ.

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

"Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48).

Is There a Difference?

We hear parents, older brothers and sisters, and friends speak of some of the rulers of countries far over the seas. Do you know in some countries people cannot worship God as they desire? They are unable to go to church where a minister tells them of God! These people are not even allowed to worship Him in their homes!

How wonderful it is that we can worship God at church, and in our homes!

Or, *is* there a difference to be seen in our homes when compared with their homes? If our clocks talked, how many hours—or minutes—would the clock say were spent in home worship?

Have you been able to start a daily home devotional?

Some day, perhaps, we may be as those persecuted people across the ocean, for "Blessed is the nation whose God is the Lord." But if we all forget to follow God our land will be different.

If our nation were to forget God, and the privilege of freedom of worship were to be taken away from us, would there be sorrow in our hearts because we had not taken time to pray and study and sing His praises when we should have?

Let us make our homes Christian now!

Better Than the Mighty

When a man captures a city he receives a great amount of praise. "He is strong," some one says. "He must be wise," remarks another. Yet you may be better than any such leader. You may be a greater hero! You need neither conquer any land nor capture any people. All you need do is to be "slow to anger," and to "rule your spirit" (Prov. 16:32).

In our lesson for this Sunday, Jesus tells His followers not to call their brothers names, for He says it is just as bad to hate as it is to kill. When we speak, our words reveal our thoughts. When we say words which show we hold our brother in contempt or scorn, then our hearts hold him in contempt, too. If we scorn a person it means that he is thought so low, or inferior, as to not be worthy of our attention. In other words, we think we are better than he. Whoever says such words or thinks evil thoughts will be punished unless he repents.

Jesus says if you are angry with your brother without a cause no gift you bring Him will be accepted. Go first and make things right with your brother. Then offer Him your gift.

What causes us to say evil things? Yes, one reason is that we generally lose our tempers. We fail to keep the instruction, "Rule your spirit." Perhaps we get angry too quickly, also.

Jesus is our guide and example, but we are the rulers, too. We are not machines that must work without choice, but we have a choice to make about everything that we do or say. When we get angry and call names we make the wrong choice. Jesus is never our guide when we do wrong. An angry person cannot think clearly, so he who is angry is a very poor ruler. That is why so much harm is often done in "fits of anger." May we pray, "Create in me a clean heart, O God; and renew a right spirit within me."

Temples

Where did Mary, Jesus' mother, find Him one day when He was twelve years old? That is correct, He was talking to the doctors in the temple. Perhaps you have seen pictures of that visit. It would be a lovely picture for your room.

There is another kind of temple for us to consider. Friday's lesson tells us of this other temple. "What? know ye not that your body is the temple of the Holy Ghost which is in you? . . . Therefore glorify God in your body and in your spirit which are God's" (1 Cor. 6:19, 20).

The Holy Spirit lives in each of us. Our body is a temple! If we rule our spirits then the spirit of lust and anger will not get control. God's Spirit is good. We are not our own to act any way our mind or heart desires. But we are bought with the blood of Jesus. Because we are not our own, when we accept Jesus as our Savior, we have all the more reason to control our tempers and our tongues. You may not yet have been buried with Christ in baptism, but you may be in training in walking a Christlike life. The sooner we begin to control ourselves the easier it will be as each day comes. Let us glorify God with our tongue, and use our spirits to express the love of God toward friend and foe. By so doing, we will keep the sixth rule God has given us to use as a guide to being perfect, even as He is perfect.

AMONG THE CHURCHES

BURR OAK CHURCH OF GOD
Burr Oak, Indiana

We are planning an all-day fellowship meeting at Burr Oak for Sunday, Nov. 13. All churches of this State and immediate states are asked to participate.

The afternoon service is to be an impromptu symposium of visiting ministers and leaders. Morning and evening speakers are being contacted with a view to bringing the best available.

We are not calling it a "home-coming." It is hoped it will be state-wide in scope, taking the form of a quarterly meeting.

It is hoped this will set a precedent for greater intercourse among the churches of the State. All are welcomed.

James W. McLain.

TO BRETHREN EVERYWHERE

In building our church, the cost went far beyond our original plans, and this taxes our people in and about Tempe to the limit, and then some. If your eye falls upon this appeal, we ask any brethren, who are so inclined, to help us even though it be ever so small. There are really only a few of us to bear the brunt of the burden and we will appreciate any help that may be given in love. We feel that now we are in far better condition than ever before to press the Master's cause in this community. We have had an uphill fight in having to meet in a hall where conveniences were few. Address any communication or offering to Mrs. Victor Corbell, Tempe, Arizona.

VACATED ROOM IN GOLDEN RULE HOME

Mrs. Minnie Steffa, for six years a resident of Golden Rule Home, has recently gone to make her home with her cousin in Tacoma, Wash. This leaves a vacant room in the Home for a new member. Anyone interested in coming to the Home may write to Mrs. Idona Romine, Golden Rule Home, Oregon, Ill.

ILLINOIS QUARTERLY CONFERENCE
November 13, 13, at Macomb

The Fall Quarterly Conference of the Illinois Churches of God will be held at Macomb is at 409 South Dudley St. A short business on November 12 and 13. The place of meeting meeting of the executive board will be held at that time. Paul C. Johnson, Pres.

ILLINOIS NOTES

Bro. Harvey Krogh, treasurer of the Illinois State Conference reports that so far he has received $84 in response to the Dollar Day cards. If you haven't sent yours in yet, do so now.

He also states that rain has put an end to evangelistic meetings at the Independence School near Camden. There seemed to be some interest and he hopes to hold another meeting when opportunity presents.

Bro. and Sr. Bernard Crofton and family of Mt. Carroll, Ill., were in attendance at the morning services of the Oregon, Ill., Church on November 6.

BRUSH CREEK CHURCH OF GOD
Near Tipp City, Ohio

Sr. Martha Lehman died October 27, and following the funeral sermon, preached by Bro. J. A. Patrick, Oct. 30, was laid to rest near her parents to wait the call of her Master. Burial was in the cemetery adjoining the churchyard.

Russell Shellhaas, husband of Sr. Pearl and father of Sr. Vivian Magaw, is slowly recovering from a second stroke in one week.

Sr. Dorothy Demmitt is recovering satisfactorily from her recent operation, but is not yet able to leave the hospital.

A fine, inspiring sermon by Bro. Patrick, a former pastor, was enjoyed by everyone Sunday morning, Oct. 30, The evening service was conducted by Bro. Emory Macy, who spoke on "The Truth of the Bible." It was very well presented, and showed what can be done when we earnesly put forth our best and trust in the Lord.

Bro. Charles Doll plans to conduct the evening service on November 6, and urges all children and young people to be present.

Mrs. Eunice M. Pearson, Reporter.

A WELCOME FOR BROTHER MAGAW

Oregon church members, to the number of about 75, invaded the home of Bro. and Sr. S. E. Magaw on the evening of October 21 to tender them a welcome. An enjoyable evening was spent in listening to a fine musical program, and in joining in two or three stimulating Bible games, after which Bro. Magaw kindly contributed some of his entertaining sleight of hand numbers.

Lunch was served by the committee in charge, and an hour of getting acquainted followed, for many of the Oregon members were new to Bro. Magaw and family.

Mrs. Mary Gesin.

SOUTH LAWN PARK CHURCH
Grand Rapids, Michigan

Twenty-two, including the pastor, were present at Blanchard on Sunday to represent the South Lawn Park Church at the quarterly conference of Michigan. With the rest of the large congregation Sunday afternoon, the Grand Rapids delegation was deeply impressed with the splendid analysis of present world events made by Bro. Gerald Cooper. It was one of the finest prophetic discourses we have heard in a long time.

At the request of the group meeting on Tuesday nights for devotion and Bible study, the pastor has entered upon a series of illustrated studies on the Great Prophetic Periods. Each member of the group is provided with an outline chart and lesson material for advance study.

The senior Berean class, which is composed largely of Sunday school teachers, are taking up each Thursday evening the lesson for the following Sunday, studying under Bro. Marsh's guidance the doctrinal features presented.

Last Friday night a large group of church folk gathered at the home of Mr. and Mrs. George Witham to help Mr. and Mrs. Ernest Barrows celebrate their silver wedding anniversary. Entertainment was provided by Bro. Van Fleet and Bro. Hopkins.

Next Sunday night the pastor will speak on "President Roosevelt's Personal Message to the Jews of Grand Rapids." A representative group of Jews of this city requested the President to exert his influence on behalf of their persecuted brethren in Europe. The President, in replying to their request, outlined the policy of this country with regard to Palestine and expressed his sympathetic attitude toward that long-suffering people in most significant terms.

Sr. Richard Skeels is slowly recovering from a serious illness which overtook her shortly after the anniversary services in South Lawn Church. The sympathy and prayers of the entire body are called forth whenever this beloved "mother in Israel" is suffering.

Gleanings From the Field

The brethren at Kokomo, Ind., have recently remodeled their church building, having raised the ceiling six feet, and added sixteen feet to the length of the auditorium.

Jerry, seventeen-month's-old son of Mr. and Mrs. Byron Cummins of West Milton, Ohio, died in the Troy hospital, Oct. 20, from the effect of acid fumes. The maternal grandmother is Sr. Sara Curtis of Troy, Ohio, Rt. 3.

Bro. L. E. Conner plans to assist in the Burr Oak, Ind., conference, Nov. 13.

A request for prayer for Sr. (Mrs.) Lillian Brewer of Macomb, Ill., has come to us. Sr. Brewer has just undergone a serious operation at the St. Francis Hospital in that city. Also, a word of encouragement from any of the brethren would be much appreciated.

With no pastor, the Brush Creek, Ohio, congregation carries the following Sunday schedule:

Sunday School	9:30
Morning Worship	10:45
Evening Worship	8:00

The elders of the church, Bros. James Kessler and Vivian Magaw, and two other willing workers, Bros. A. J. Hoke and Emory Macy are doing the preaching. This is all very good news. "Press on."

Bro. F. L. Austin will be the guest speaker at the Illinois Quarterly Conference at Macomb, Nov. 12 and 13.

Bro. Rolland Stilson informs us that the South Bend, Ind., brethren anticipate erecting a church building within another year, and that 133 opera seats have recently been purchased for use then.

MICHIGAN CONFERENCE

The fall Conference convened at Blanchard, Oct. 24-30, with Bro. Gerald Cooper of Eden Valley, Minn., as guest speaker. He gave some very interesting sermons on "The Preaching of Jesus," "Our Inheritance," "The Holy Spirit Today," "Repentance and Immersion," "Jesus, Light of the World," "The Return of Israel," "Why I Believe in God," and "People, and the Signs of the Times."

Sunday was an ideal day and was well taken advantage of. The most distant point represented was Coats Grove, with more than half the members in that vicinity attending. Grand Rapids was also well represented.

We are indeed glad to welcome to Michigan, Bro. G. E. Marsh, the new pastor of the South Lawn Park Church, and will appreciate the lift of his large "spiritual" shoulder to our wheel of progress.

A short business meeting was held Sunday afternoon, at which time Miss Leota Hanson, Treasurer of the National Bible Institution, gave a short talk on the work in general—The Herald, Truth Seekers' Quarterly, Golden Rule Home, and the Training School.

The sermon hour was divided between Bros. Cooper and Marsh, after which the ordinance of Communion was observed.

How thankful we are for the inspiration and encouragement these meetings in fellowship bring in these trying times. Therefore, plans are under consideration for another conference to be held in early spring at the Pennellwood Chapel.

When Christ comes, we trust He will find the banner of truth still unfurled in Michigan.

Mrs. L. F. Slocum, Sec.

ARKANSAS CITY, KANSAS

Elder T. A. Drinkard of Handley, Texas, closed a ten-day meeting at Arkansas City, Kansas, Oct. 30. Owing to different causes, in many cases unavoidable, the meetings through the week were not, I am sorry to say, very well attended. But there were several from a distance in attendance at the Sunday services. Attica, Wellington, Milan, and Caldwell were represented, and our little church was pretty well filled.

Bro. Drinkard gave three sermons each Sunday to appreciative audiences. All were happy to hear again the gospel message of hope and comfort. Sunday noon a basket dinner was served in the church basement. The day was spent in Christian fellowship, showing how good it is for brethren to dwell together in peace and love.

Bro. Drinkard left Sunday night after evening services for his home in Texas. We had a very enjoyable meeting. We hope he will visit us again.

Mrs. A. J. Chaplin.

JOHNSON - EATON

Sr. Mina Knodle reports the marriage of Leslie W. Eaton and Beulah May Johnson on October 23, 1938, in Saint Paul, Minn. Leslie is the eldest son of Bro. Edward and Sr. Mae Wagner Eaton of Welch, Okla. The newlyweds are making their home in Saint Paul.

CONTRIBUTIONS TO N. B. I.

Gerald L. Cooper	$ 2.50
Clifford Wilson	20.00
Mrs. B. F. Cook	3.00
Hattie A. Gearhart	3.00
Mr. and Mrs. F. G. Carpenter	5.00
Ella M. Siple	5.00
George C. Coats and Sons	25.00
Ignomar	5.00

OUR COMFORTING HERALD

It was suggested by Sr. William Hanson the other day, that Sr. Ross, who lives near Alaska, Mich., and has been confined to her bed for some weeks, would welcome a call from the former editor of The Restitution Herald before she went to Lansing for the winter. Bro. Abbott, pastor of the Pennellwood Church of God, having kindly consented to accompany us, we drove to the pleasant country home of Bro. and Sr. Ross, both of whom were baptized by Bro. James A. Patrick years ago.

Sr. Ross had not been informed of the day of our coming. As we entered her room, where she lay reading in bed, we saw on a chair close to her hand, a pile of Restitution Heralds. After a few moments' conversation, we questioned her about them, and she said that she was going over them before she went away, picking out old papers containing the choicest articles to take with her and read again during her confinement in the house this winter. She told of the joy she experienced in reading our little paper from week to week and said that she depended upon it for news of the outside world, especially for information concerning the Jews in Palestine and of other events which prove that our Lord's return is near.

We had never met this sister before, but she knew us, and we felt that we knew her. The Herald was the tie that had brought us together and helped to make us one in faith and hope and love.

If those who "give of their best to the Master," through the columns of this journal, could know of the pleasure they afford such shut-ins as Sr. Ross, and of the inspiration and uplift they bring to hundreds of others whom they may never see in this life, I am sure they would feel amply repaid for their painstaking efforts and perhaps respond more frequently to the plea of our new editor for helpful "copy" for the paper.

G. E. Marsh.

WILLIAM COULTER

William Coulter was born in Wisconsin on January 26, 1865, and died October 22, 1938, at his home near Eden Valley, Minn.

On September 7, 1893, he was united in marriage to Belle Driver. To this union eleven children were born, all of whom, with their mother, survive to mourn his death. The children are: Ethel, now Mrs. Roy Cloukey; Esther, now Mrs. Elmer Wendroth; Ida, now Mrs. Chester Goble; William; John; and Russell, all of this community; Lizzie, now Mrs. Walter Randall of Mora, Minn.; Alma, now Mrs. Lester H. Vadner of Monticello, Minn.; Mary, now Mrs. Carl Storlie, and Eileen, both of St. Paul, Minn.; and Dorothy, now Mrs. Clayton Magee of Gary, Ind. There are also thirty-one grandchildren, other relatives, and a great number of friends who knew and loved him, who now mourn his passing.

Services were held at the Church of God in Eden Valley on October 25, 1938, with the writer officiating. Interment was in Lake View Cemetery.

May we, family and friends, cherish his memory as we look toward the great day of resurrection in which the "dead shall hear" and "live."

John Denchfield.

THE RESTITUTION HERALD

The Restitution Herald is the official organ of the General Conference of the Church of God. It is published by the National Bible Institution at Oregon, Illinois.

L. E. Conner . Business Manager

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Board of Evangelism

Preach the Word

C. E. Randall, Superintendent

The fall work in our churches is well under way. It seems that this season of the year is the most suitable for hard driving church work, and it is also the most ideal time of the year to do evangelistic work. Weather conditions are generally favorable; income, especially in the rural communities is better at this time of year, therefore making it easier to finance a revival. Considering all these factors, the Board of Evangelism would like very much to take advantage of this favorable season to press its work. It can move only as the membership make it possible by their contributions. We would like to pioneer in new districts where the message—the distinctive message of the Church of God—has not gone. If you would like to have new fields evangelized, then send your offerings to the treasurer, whose name and address are given below.

Then, too, the Board has made certain commitments to assist the work in the South, and, according to the expressed feeling of those attending the General Conference, the money spent in the Southwest has been wisely invested. In order to carry out this work of assistance in reestablishing the southern field, we need regular monthly offerings. We could do much more if we had the means to do with. These efforts are deserving our full hearted support. Remit your gifts to the cause of Church of God evangelism to Elder C. E. Lapp, 41-31st Ave. N., St. Cloud, Minn.

C. E. Randall.

REPORT OF EVANGELISTIC FUND

October Receipts

Ripley, Ill., S. S.	$ 3.63
Paul M. Hatch	9.00
October total	$12.63

The Ripley, Ill., Sunday School was the first to respond when we asked that each Sunday school give its birthday offerings to the Evangelistic Fund. Jesus said, "Ye must be born again." Will other Sunday schools send your birthday offerings that some one may be born to the truths of God?

C. E. Lapp, Secretary-Treasurer.

"Home, Sweet Home"

Provided by the love and sympathy of the entire brotherhood of the Church of God, *Golden Rule Home* assures to the members of its Family the comfort, security, and solicitous care which the word "home" always suggests.

Here the anxieties of earlier and more active life are laid aside forever. No threat of eviction for non-payment of rent or taxes or other indebtedness troubles the hearts of the residents of *Golden Rule Home*!

No doctor or hospital bills, no grocery, coal, or light bills to be met the first of the month, bring fear to the minds of the *Golden Rule Home* Family!

All such obligations and burdens are taken from the shoulders of these older ones immediately upon their entrance into the *Home* and are carried thereafter by the *Golden Rule Home* itself, which is amply able to bear the load on their behalf.

A hearty Christian welcome awaits all who seek the protection and lifelong support the *Home* provides.

Conditions of entrance into *Golden Rule Home* are as liberal as absolute security permits. Write for full particulars concerning the *Home* and its advantages. Or, better still, come and visit the *Home* itself and let the Family tell their own story of its advantages and comforts.

Address: *Golden Rule Home*, Mrs. Idona Romine, Matron, Oregon, Illinois.

THE RESTITUTION HERALD

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THE CHURCH OF GOD AT EDEN VALLEY, MINNESOTA

The Eden Valley Church was organized by Elders E. E. Thoms and S. P. Matheny, February 16, 1899. On March 26 a hall was rented, and on April 2 the first Sunday school met. In 1900 the present building, shown above, was erected.

The pastorates, in order, follow: E. E. Thoms, James A. Patrick, P. L. Sweany, Henry Dingman, James A. Patrick, Charles Blanchette, James A. Patrick, Ray Abbott, T. A. Drinkard, S. E. Magaw, John Denchfield, and Richard LeCrone.

Now a new pastorate begins. Elder Gerald Cooper of Ripley, Illinois, was installed as pastor on Sunday, November 6. Brother Cooper is a former member of our Bible Training School; is the present editor of the Berean page in THE RESTITUTION HERALD; and has already proved himself a capable, zealous, and acceptable minister. May God bless both pastor and congregation in their work.

A message from the new pastor, accompanied with his picture, is on page 3.

EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

We Look at Palestine

On July 8, 1937, a British Royal Commission recommended to divide Palestine into three parts, one for the Jews, a larger for the Arabs, and a third—including Jerusalem, Bethlehem, and a narrow strip to the Mediterranean—to be continued under British control.

Now, November 9, announcement is made by Britain that it has abandoned its own proposal of dividing Palestine into these three parts. The proposal had been unpopular with both the Jews and the Arabs, but the Jews had agreed to it as a step toward something better.

Still hopeful of finding a peaceful settlement of the problem, Britain now plans to soon call a conference in London, to which leading Jews and Arabs will be invited. If this conference fails, as it very likely will, Britain will then assert her rights and "announce the policy which they propose to pursue." A little time will be gained in the play.

"Peace at any price," which has recently stamped Britain as a lion losing its howl, may soon be the rule laid down for Palestine, a land much farther from the Lion's protection than Czechoslovakia was, though of course of more interest to the Lion. The Jews and Arabs are surely going to keep right on in their fussing. Either would welcome the aid of some strong nation and, while the Jews can hardly expect such aid from other than England, there are possibilities of the Arabs finding a sympathizer. Hence, peace in Palestine, if at all possible, is vital to England.

Palestine is in a strategic position. It is on the north flank of the Suez Canal which, though belonging to England, is of interest to Italy as a way of intercourse with her Ethiopia. Palestine is also on the path along which German domination is spreading since the moral defeat of Czechoslovakia.

Germany is looking eastward, for there is no other direction for expansion, and Hitler is ambitious. Germany cannot look westward against France and England, nor northward against Russia, nor southward against Italy. It is now "*Eastward*, the course of empire takes its way." Who knows it any better than Hitler?

Italy, interested in Mediterranean control, is threateningly calm! Benito Mussolini, though a measure less bold than Herr Hitler, is by that same measure more crafty. Benito, we think, is finding a peculiar satisfaction in calm waiting to see what England can do to cure the boil in Palestine. Italy is studying the game. We may expect her to move. The game nears the climax.

In the past four months the Arab rebellion has resulted in 2,458 casualties, which is more than twice as many than during the previous two years. Italy sees. And now with Britain's abandonment of her own proposal to divide Palestine, Italy sees a German-humbled England admitting she doesn't know what to do.

However, Britain still has 20,000 soldiers in Palestine. She is still very much in the game. Before the game is over many men will be forfeited, the God of heaven will make a decisive move, and there shall appear a *crowned King*, and victory for the people of that King.

Until then, it is a fight. "Watch and pray."

When the Moon Withdraws Her Shining

When the sun, moon, and earth are in direct line there is an eclipse. Such a phenomenon occurred on the evening of November 7. Then the three spheres were so aligned that the earth was directly between the sun and the moon, and the earth cast her shadow on the moon.

When the earth, sin cursed and war smitten, insisted on getting in the way and being noticed, she could do nothing but cast a shadow. Then the glory of the moon was lost, and, looking farther, the glory of the sun was lost, as the moon is non-luminous and really gets its light from the sun.

Now Jesus is prophetically called "the Sun of righteousness." All light is in Him. Like the moon, the church of God can reflect only the glory of the "Sun." But when the earth insists on getting in the way, and it does, there of necessity appears an eclipse. Then the church withdraws her shining, and the glory of the "Sun" is lost.

Christian, beware. Do not allow the world to get between you and the "Sun."

Writers

We are still in need of more contributors for the columns of The Restitution Herald. Especially do we urge all the *ministers* of the Church of God to assist us, and thereby assist themselves and the cause we are working for, that of sowing the precious seed in all places. We need you.

COOPERATION

By Gerald L. Cooper

IN THE great State of Minnesota we hear a great deal about cooperation. There the people have joined hands in forming cooperative creameries so that they might sell their milk and cream at better prices. They have gasoline companies, groceries, machine shops, feed stores, and many other examples of cooperative selling and buying. It seems to me that if these businesses are run as they should be, the idea is a splendid one. However, man being as he is, we find that many of these places have been corrupted, and that the real purpose of the cooperative has been lost. The leaders have so arranged it that they are making the profits and the common people, the members of the organization, are the losers. It has ever been thus. Men have never been able to work unselfishly together for any length of time, no matter what they were trying to accomplish.

Most of you have seen at one time or another the very apt illustration of the two mules and the two piles of hay. The mules are pictured as being tied together, and each one is straining at his end of the rope to get to the pile of hay closest to him. As long as they do this neither can eat his hay. The picture then shows both mules working together, first eating one pile of hay and then the other. Men are that way also. As long as they pull in the opposite directions nothing is accomplished, but let them begin to work together and twice as much can be done.

God's Cooperative Plan

The plan of God in regard to man is the greatest cooperative that has ever been founded. Sometimes we think that God is not cooperating with us, but if we will be reasonable we will find that it is the other way around. Let us review a few examples of cooperation given us in the Scripture and see to what conclusion we can come.

At the time God cursed the earth because of the sin of Adam, He also gave us a promise. "In the sweat of thy face shalt thou eat bread, till thou return unto the ground" (Gen. 3:19). If we will but work and till the soil we shall be granted a living from that soil. This is the promise of the Creator! Later, when God began to deal with the nation of Israel, He gave instructions in regard to the treatment of the land. Every seventh year the Israelites were to let the land lay completely idle. Not only did this allow the land to rest, but it gave the Israelites more of an opportunity to worship God. Today in our country the most of the land has been so overworked that it won't raise anything. Perhaps if the farmers would do as God commanded the Israelites, and would let their land rest, utilizing the time they weren't working to serve God, their land would raise the crops they desire. There is no doubt, that if we cooperate with God, He will do the same with us.

Moses, the great lawgiver, was a man who worked with God most of the time. He obeyed God in leading the people of Israel out of Egypt. He gave the law to the people as God gave him instructions. In all of these things he praised God and took no credit unto himself. One day (Num. 20: 8-10) God commanded Moses to speak to a rock, to bring forth water. Instead of doing as God had commanded, Moses smote the rock, bringing forth the water. Almost immediately we find God telling Moses that because of his disobedience in this thing, he would not be allowed to go into the Promised Land. This lack of cooperation on the part of Moses cost him this prize he coveted.

Jonah, a prophet of God, was told to go down and prophesy to the people of Nineveh. Jonah didn't want to do this thing, and went in the opposite direction. We know the story of Jonah and the whale, how God caused a great fish to swallow him, keeping him in the confines of the fish's stomach for three days and nights. When Jonah was finally liberated he went gladly and did as God had commanded him. A working attitude on his part, in the first place, would have saved him from his difficulties.

It seems to me that we have a good many people like Moses and Jonah today. Especially in church, people show a lack of willingness to do what they can to cooperate with their fellow members and with God. You will remember the following words, found in Acts 2:1: "And when the day of Pentecost was fully come, they were all *with one accord* in one place" (italics mine). Suppose that some of the early apostles had not been in accord with the rest of their fellow workers. Do you think the blessings of Pentecost would have been as wonderful as they were! Many church members today remind me of the small boy with a new baseball who let it be known, "If I can't pitch, I'll take my ball and go home." We shouldn't be like that in God's work, but rather cooperate to the best of our ability.

As I write these words, I am preparing to take over the pastorate at Eden Valley, Minnesota, a place where many of our best workers have labored. No one realizes better than I the responsibility that is mine. I need the cooperation of every member of my church and we need to *cooperate with God!*

There are many of our churches that have new pastors this fall. Remember, brethren, pastors are but human beings like yourselves, and they will make mistakes. Work with your pastor and, together with him, cooperate with God. Your reward will be great in that great cooperative movement that God and His Son, Christ, will bring at the soon coming of our Lord! May we all so live and conduct our lives that we may have a place with Him then, is my prayer!

"If Thou Hadst Known"

By Harvey Krogh, Jr.

IT IS told that a man who went on an ocean voyage took food with him for the journey. Each day at mealtime he would eat, but soon discovered that he had not taken enough food along. After suffering the pains of hunger for a few days he came out of his cabin and begged of the steward if he might have some food, stating that his provision was exhausted. The steward told him that he had paid for every day's food when he paid for his ticket, and that food was served for him but he had not been coming to the dining room for it. For lack of knowledge the man might have starved.

God said, "My people are destroyed for lack of knowledge" (Hosea 4:6). So many are destroyed and so much is lost for want of a little knowledge.

When Jesus rode toward the city of Jerusalem just before His triumphal entry, He wept over the holy city, 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" (Luke 19:42). Yes, the things which belong unto thy peace. How well He knew of the destruction that was coming upon that city. Jerusalem, the city that killed the prophets and stoned those righteous men who were sent unto it!

Jesus knew the Scriptures. He had no doubt read Ezekiel 16, which tells of God's former dealings with that city which He said was naked and filthy when he found her. God washed and clothed and adorned her with gold and silver and became as a husband unto her. But she played the harlot and turned away from God and worshiped other gods. Even the daughters of the Philistines were ashamed because of her lewdness. Therefore God said that He would cause both her enemies and her lovers to destroy her and her children. And as God foretold, so was Jerusalem destroyed by the Babylonians about 600 B. C. After seventy years of desolation, that great city was restored in the days of Ezra and Nehemiah. For a time the people again worshiped God and lived in peace. But the priests changed the laws and the people worshiped only in form. The temple became a den of thieves and they loved not the Lord their God.

Now, in the days of our Savior, Jerusalem had an opportunity to repent. The greatest of prophets had walked her streets and healed her sick, yet they knew not Him who wept and said, "If thou hadst known . . . the things which belong unto thy peace!" Jesus knew what would happen. He would be crucified and would rise the third day. His church would take form on the following Pentecost and it would grow. But the wickedness of that city would start the great persecution of His followers. Her sins would soon come to the full and her enemies would besiege her. Her children would starve to death and she would be utterly destroyed as a city.

These things all came to pass in 70 A. D., even as Jesus foresaw them. It is no wonder that He wept over that city. For, had they only known, they could have repented and there could have been peace for a long time to come. It grieves me to think of the beauty of Jerusalem, the city of peace, and the blessed peace that belonged to it, but it was lost.

I sometimes wonder if we know the things that belong unto our peace. Do we know the things that are ours? I mean the things that are ours right now. If people only knew the joy of salvation and the peace that passeth understanding how much more they would get out of the life that God has given them and how much more they would want to put back into this life for Him. It is our duty to impart that knowledge.

Sometimes we think that if it were not for the consolation of the resurrection and the accompanying rewards, this life would be a terrible trial, for no more than we get out of it. We may think of 1 Corinthians 15:19 and say that proves it. "If in this life only we have hope in Christ, we are of all men most miserable." It might well seem that the only thing we get out of this life is just an anticipation of the life to come and if we did not receive that eternal life, we would be the most miserable of all creatures.

Let us not be so pessimistic! Many other translations render that verse similar to Weymouth's translation. "If in this life only we have had nothing more than a hope in Christ, we are the most pitiable of all men." Paul isn't talking about this life and the next, he is talking of this life and the effect of Christ's resurrection upon our life now. If you are not getting a lot more satisfaction in life since you became a Christian, you are to be likened to the man who went on the ocean voyage. If you don't have more in this life than just a hope in Christ, you are missing almost all in this life that you are supposed to be enjoying in the Lord. If you have been thinking that 1 Corinthians 15:19 meant that we were to be miserable in this life, and have been finding it so, you are indeed the most miserable of men.

We praise God that we have more than just a hope in Christ. We have *Him*. "He that hath the Son hath life" (1 John 5:12). Who is the Son but the risen Christ? "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession" (Heb. 4:14). "Wherefore he is able also to save them to the uttermost that come unto God by him."

Do you come unto Him every day in prayer? It is one of the things that belongs unto thy peace. That is why Paul spoke of having more than just a hope in Christ in this life. Because Christ *is* risen and has ascended He makes intercession for us and has given us the Holy Spirit as an earnest of our inheritance of eternal life (John 16:7; Eph. 1:13, 14).

Do we as individuals have peace? "Therefore being

justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1). And therefore we have peace also with all men.

Do we have love and hope? "And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost (Spirit) which is given unto us" (Rom. 5:5).

All of these things make the Christian life more than worth while without counting the joy of the resurrection. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28). That doesn't mean that just whatever happens to us will be for the best, but God will see that the best things come to us if we love Him. The little promise of John 15:7 can change our lives into the rich fullness that is ours.

Jesus paid for all of these blessings of this present life for us when He died, was buried, and raised to the right hand of God. Therefore let us know of the things that belong to our peace and let us be enjoying the Christian life to the extent that we will not be able to keep from telling these blessed things to others.

Why Does God Permit War?

By Harold Hardesty

THE recent war scare in Europe brought home to many Americans the horrible realization that another war of world-wide proportions is in fact a possibility. We have been covering our eyes to realities and making ourselves believe that although wars have been spreading destruction in other countries, we are beyond the pale. Now we note the ease with which the world could again become involved in the flames of a universal war. We are forced to realize that the greatest peace efforts of all time have failed utterly in their purpose and that the "war to end war" was fought in vain. Already our President has asked Congress for increased appropriations to be used for defense purposes during the coming year. Thus, America cannot get around the dread possibility that sooner or later she may again be called upon to offer up her youth in human sacrifice to appease the god of war.

After twenty years we still have with us some of the more awful and lasting results of the last war. We have but to look inside our Government institutions and hospitals to witness them. There we find men with bodies that are crushed and broken. In some cases they are so horribly mangled that it is hard to recognize them as human beings. There, also, we find the living dead—dead in mind, yet alive in body—to be tormented day and night for the remainder of their natural lives. Only death can relieve these people of their agony.

And all this must be done again!

It is small wonder that ever since there was a war the cry has gone up: "If there is a just and merciful God in heaven, how can He permit war to exist?" This question has gone unanswered for many people, Christian and infidel alike. Yet it is a question which requires an answer if God is to be known and understood.

Let us stop and analyze it, however, before we attempt an answer. First, we find that it carries the inference that God had no part in bringing about war, but that He merely allows its existence in the world, which is true. Sinful man has brought it upon himself; he is punishing himself for his own disobedience. It also presumes that God has the power to banish war from the earth. War can only destroy. It can bring only heartache and pain and cruel death. So why does not God abolish war if He is all-powerful?

The time is coming when He will put an end to war, for "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain" and "nation shall not lift up sword against nation, neither shall they learn war any more" (Rev. 21:4 and Isa. 2:4). But for the present He is content to allow war to continue. Our question, then, resolves itself into this: what purpose can God have in permitting war to exist? To answer this we must have a proper understanding of God's plans and purposes in dealing with mankind.

God created man for His own pleasure and glory (Isa. 43:7). By obedience through faith man glorifies God (Heb. 11:6). Adam no doubt glorified God on many occasions, for he had many reasons to do so, but one day doubt crept in and weakened his faith, causing him to disobey God. Because of his disobedience God pronounced death upon him by separating him from the Tree of Life. Death was the punishment meted out for disobedience, which is sin.

As mankind multiplied, sin and disobedience increased at an alarming rate until God repented that He had created man. Then the Flood came. "The windows of heaven were opened" and "the fountains of the great deep" were broken up and gushed forth to drown the entire population of the earth like so many rats, with the exception of eight persons. Noah, a preacher of righteousness," found favor in the sight of God, and he and his family whom he had converted were provided for, but God passively allowed the others to die.

We observe two results of the Flood: it punished the wicked and it made it easier for the man of God to live righteously. It was a curse upon the sinner and a blessing to Noah.

Although the wicked had been cut off, sin again pre-

(Please turn to page 10)

Our Changing World

Article 2—God's Schools

By F. L. Austin

"The earth is the LORD's, and the fulness thereof; the world, and they that dwell therein" (Psalm 24:1).

The earth and its fullness are the creation of God. He created them; both are His.

Of man and woman it is written (Gen. 1:28), "Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over . . . every living thing that moveth upon the earth." Then followed the first recorded test of man's tenancy in God's planted garden. He failed God by turning from His word, and in misusing the provision essential to life. Thus, in the early morn of human history man demonstrated to himself his ineptness to dwell in the paradise of God's presence. "So Yahweh God put him forth from the garden of Eden,—to till the ground wherefrom he had been taken. So he expelled the man,—and caused to dwell—in front of the garden of Eden—cherubim, and a brandishing sword-flame, to keep the way to the tree of life" (Emphasized Bible, Gen. 3:23, 24).

No, man's failure under test in no wise indicated his final overthrow. Nor did it indicate God's capitulation to man. Rather, God "expelled" man from the garden of His presence, provided for keeping "the way to the tree of life," and put man under training.

We must quickly pass over the childhood of the race. Notice, however, that "Enoch walked with God"; "Noah was a just man"; Abram believed God: which facts, with others, bear witness that God was guiding and building the race of man during those first centuries. To correct "the wickedness of man" that was in the earth in Noah's day, God brought on a flood; to shield against increase of Nimrod's wickedness, God confounded the language that they might "not understand one another's speech" and "scattered them abroad . . . upon the face of all the earth" (Gen. 11:6-9), thus leading them toward national establishments. Later, He called out a lone man, Abram, and his wife. Of Abram He said (Gen. 12:2), "I will make of thee a great nation, and I will bless thee, . . . and in thee shall all families of the earth be blessed."

And so He did. To Abram were given two sons: Ishmael, who was born to him by Hagar, his bondmaid; and Isaac, born to him by Sarah in her old age. At Genesis 21:10-13 God instructed that, though of Ishmael, the first-born, He would "make a nation," yet, for the particular nation which in Genesis 12:2 He had promised Abram, the plan was that "in Isaac shall thy seed be called." To Isaac, Jacob was born, whose name was later changed to "Israel." He was the third link from Abraham toward a nation. To Jacob, twelve sons were provided—the twelve sons of Israel. These twelve great-grandsons of Abraham, and all their families, were, by famine, driven into Egypt and "became there a nation, great, mighty, and populous" (Deut. 26:5).

GOD'S BEGINNING SCHOOL

This Israel nation, made of Abraham's seed, in Egypt, was God's nation. He made it for a special purpose: that He, through it, might manifest to all the world His mighty power in righteousness. Through miracles of plagues and other wonders He took that nation of people from Egyptian bondage to Mount Sinai and to the Promised Land. He stayed their journey at Mount Sinai till He could seal an added covenant to, and with, them. The commandments, words, judgments, laws of this covenant are written in Exodus, chapters 20:1 to 24:8. To these the people said, "All that the LORD hath said will we do, and be obedient."

This Law-Covenant I have likened unto a Beginning School. I have done this because of Paul's inspired comments found in Galatians 4:21 to 5:1. Referring to Hagar and Sarah, Abraham's bondmaid and his wife, the freewoman, he says (vv. 24, 25), "Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is (in allegory) mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children."

That is, Hagar, the bondmaid mother, did, in Abraham's day (and now, also), represent the Mount Sinai covenant and the later Jerusalem capital which enforced the covenant, while her bondson, Ishmael, represented the children of the covenant. The covenant, which was conditioned upon obedience to the commandments and judgments and statutes and ordinances, was, in its fullness, the God-given text of instructions for Israel to learn and obey. That people were the pupils placed by God under that school of instruction. All of their citizenship standards were the results of the lessons from that covenant-school. Moses and Aaron and their true successors were the master instructors, and later, Jerusalem was the seat of learning to whose campus all Israel were to repair at least three times a year to attend to certain matters as instructed by that covenant. Jerusalem was, in the language of today, the *Alma Mater* of all Israel, that is, of God's nation.

I have called it God's school for His nation Israel. It was more than that. In twentieth century language it was His university established for them. It was a university because it taught, not only one subject, but every subject pertaining to every phase of life. The laws and judgments

and rules of that government regulated in theory: their relationships and duties toward God; their relationships and duties toward one another domestically, socially, industrially, economically. They directed their agriculture, their legal processes, the care of their poor and sick and orphaned; the punishments and methods toward their criminals. These laws were their National constitution; their industrial, economic, financial, jurisprudential, sabbatical code of operation. Faithful obedience thereto rewarded them years of blessings of Heaven far greater than was ever experienced by any other people. God evidenced His mighty power for good unto them. Their snitching of contrary customs and rules from other peoples and incorporating them into daily life habits wrought heartache, devastation, national overthrow.

God's Finishing School

A new School, new covenant, has been assured. It has been sealed by the given life of Christ. It is not of the character of the bondwoman, Hagar, but of the freewoman, Sarah; not Sinai, but Zion; not of bondage, but of freedom; not under Moses, but under Christ. Its campus, which will be established when God's nation Israel is ready to return to God, will not be at old Jerusalem but at new Jerusalem. Its teachings are, in the meantime, available to all inquirers who are willing to learn by faith, in advance.

More of this must be deferred to the next paper. In the meantime, duty requires that we shall search for the educational status of that nation which walked out from God's Beginning School. That School has now long been closed and God's Finishing School for His renewed Israel has not yet been opened. Where is Israel getting her education? is the query.

Another Woman, Babylon—a Foreign School

Some nine centuries before Christ, God divided Israel into two nations as recited in 1 Kings 11:20-40 and 12:12-20. Judah and Benjamin formed the kingdom of Judah, having Jerusalem for its capital, while the other ten tribes were given three several names — Israel, or Samaria, or Ephraim—with the city of Samaria as capital. A little before 700 B. C. God cast out ten-tribed Israel unto the Assyrians. About 600 B. C. He delivered Judas unto Babylon, for seventy years. It is indicated that at this latter time God largely withdrew His guiding hand, for a time, from the whole of the twelve tribes, and permitted Babylon almost unlimited power over the earth. *(Turn to Page 11)*

Not Made With Hands

By F. E. Siple

A RED-BLOODED American boy with lots of energy was given a bicycle. His father in making the gift explained to the lad that this particular bicycle would not last so very long, but that he wanted him to learn how to use it and use it well, and that a much better one was already prepared, and would be given to him when he had learned to use this one properly.

It is not difficult to understand how a boy under those circumstances would do his best to master the art of handling a bicycle. One can easily see that he would study it from every angle, and do his best to convince his father that he was worthy of, and capable of handling the better machine.

How few of us realize that this is almost the exact situation that prevails between ourselves and our heavenly Father, except that most of us do not show the same intelligence in dealing with our bodies and life that the boy uses with the bicycle! This life is the gift of God. This body, though not permanent or very lasting, is the result of a Father's love. The human surroundings in which we find ourselves are far from perfect, but they have been given us in order that we might learn how to live—how to deal with life.

There is much comfort in the words of 2 Corinthians 5:1, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." We all love this life, and our present human surroundings. Years of association have made these conditions dear to us, even though in them we often "groan, being burdened." But, though we love this present order, there are none of us who do not long to be clothed upon with the better life, the house not made with hands. That this life is eternal and is in the heavens is easily understood, because we are taught in the Scriptures that our life is hid with Christ in God, and that when he who is our life shall appear, we also shall appear with him in glory.

In spite of all the unpleasant things of life, we never desire to be "unclothed." None of us under normal circumstances wish to die. But though we do not care to give up what we have by way of life, yet we do long for Jesus to come, and give to us the better life, that we may be "clothed upon, that mortality might be swallowed up of life.

The picture of this happy event is given to us very beautifully in the last part of 1 Thessalonians 4. Jesus shall come, His voice shall ring out, the trump of God shall sound, the dead in Christ shall rise, and the living in Christ shall be changed. These are the ones who shall be clothed upon with immortality.

What believer is there who does not long for that day? Who would not yearn for the house not made with hands, and pray, "Come, Lord Jesus, and come quickly"?

Saul of Tarsus

By J. E. Adamson

TARSUS, a city in Cilicia, lay snuggled among the mountains at the crossroads for the caravans trading between Asia and Europe in the days of the greatness of Imperial Rome. Its geographical location gave it an importance out of proportion to other cities of Asia Minor. Rome, in those days, always had armies on the move, and large amounts of supplies were needed. It was this trade that brought considerable wealth to the family of a Jewish trader who was the father of our leading Bible character, Saul of Tarsus. As one of the items of trade with the Roman army and also with the caravans, was tents, and other canvas goods, it was only natural that the growing boy should learn the art of tent making, as all Jewish boys were required to learn a trade, even though their family position should be such as to make it improbable that they would be called on to earn their own living.

This boy wos born about twelve years after Jesus of Nazareth was born. As he came to advanced boyhood he was educated in the fine schools of his native city, and enjoyed the freedom of a citizen of Rome, as he says in Acts 22:28, "I was free born." About the time that Jesus of Nazareth was thirty years old, Saul was sent from Tarsus to Jerusalem to finish his education in the synagogue school of Gamaliel, and was a student in that school during the thrilling events leading up to the crucifixion of Jesus. The young men in these schools became strongly enthused by the adverse teachings the scribes and Pharisees poured into their ears. Saul, and probably many others, joined the sect of the Pharisees, and at times came to lead demonstrations against the followers of Jesus the Christ. In fact, soon after his graduation we find him in charge of the group that stoned Stephen to death, where they laid down their clothes at the feet of a young man whose name was Saul.

At that time Saul received some sort of commission as a prosecuting officer, and he asked and received authority to go to Damascus to carry on the effort to stamp out by death and imprisonment the followers of the great Teacher. With this authority went the right to take along soldiers of the high priest to carry out his orders.

Leaving Jerusalem by the Damascus Gate, the party crossed the Brook Kedron and journeyed across the hills past Bethany, and on to Jericho, then turned up the Jordan Valley toward Damascus. They found the first part of the trip pleasant, but the last part across country that is almost desert, a total of one hundred sixty miles, about the distance from Los Angeles to Yuma, Arizona, and much the same character of country and climate. While traveling in the hot part of the day, members of the party became very quiet, each occupied with his own thoughts. Even the horses became listless. Then suddenly with a flash of white light brighter than the sun, the summons to Saul came, "Saul, Saul, why persecutest thou me? It is hard for thee to kick against the thorns." Blind from the rays of white light and stunned by the voice he had heard, Saul answered, "Who art thou, Lord?" Imagine the shock to his self-assurance to hear the answer, "I am Jesus whom thou persecutest."

The effect of the vision would indicate that there was somewhat of an explosive effect, as we are told in Acts 26:14 that, "When we were all fallen to the earth, I heard a voice speaking to me in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kick against the thorns."

The entire party saw the light and heard the voice, but only Saul understood the words, only Saul saw the one who spoke, and only Saul said, "When I could not see for the glory of that light, being led by the hand, I came to Damascus." Here he was made recipient of God's mercy and his blindness healed at the hand of one Ananias, who said, "The God of our fathers hath chosen thee that thou shouldest hear the voice. For thou shalt be his witness unto all men of what thou hast seen and heard." What a change for the young man who had but a few days previously held the garments of those who had stoned the martyr Stephen to death! The young man who had been taught that the disciples of Jesus had removed and hidden His body and spread the story of the resurrection, came now to see that Jesus was *really the living Christ*, "declared to be the Son of God by the resurrection from the dead" (Rom. 1:4), and that the story of Jesus Christ was the "gospel . . . which is the power of God unto salvation to every one that believeth" (Rom. 1:16).

Saul remained in Damascus until he recovered from the shock of the vision. He then went into Arabia (Gal. 1:16-20), and in the solitude of the desert he saw the Christ and received the "revelation of Jesus Christ" (Gal. 1:12) so that he needed not the story from man. Then he went back into Damascus. After three years he went to Jerusalem, and afterwards went preaching in the regions of Syria and Cilicia. His experiences in the districts where he was well known brought him to a change of name to get away from the old disgrace of having "done many things contrary to the name of Jesus of Nazareth."

Ten years after his experience on the road to Damascus, we find Saul entering upon a missionary effort in company with his friend Barnabas. Leaving Antioch in Syria, they went to the Island of Cyprus and from there to parts of Asia Minor, for about two years. This trip called for travel by foot of about 665 miles. It was during this trip that the change of name took place and from then we find him always as Paul the Apostle. He had become a wonderful exponent of the gospel of Christ and from him we get most

of our knowledge of the resurrection in its threefold aspect, "Christ the firstfruits; afterward they that are Christ's at his coming," and the others "when he shall have delivered up the kingdom to God, even the Father. Read 1 Cor. 15:23, 24; 1 Thess. 4:14-16; Rev. 20:4-6.

The second missionary trip took about thirteen years, and brought many wonderful experiences and remarkable sermons, which are too long to reproduce here, but the reader should not miss them. Read Acts 13:16-38; 16:20-34; 17:16-31; 21:37-40; 22; 26.

His ministry was not all pleasant. Listen to his words in 2 Corinthians 11:22-27, "In labors more abundant, in stripes above measure, in prisons more frequent, of the Jews five time received I forty stripes save one; thrice was I beaten with rods; once was I stoned; thrice I suffered shipwreck." Be sure to read the entire quotation.

After fourteen years of the Master's work, he says of himself, as he looked back to the days when the great change in life came, "I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth)." Then he says, "Lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh. . . . And he said unto me, My grace is sufficient for thee."

His sermons and his letters abound with the grace of the Lord Jesus Christ, with the story of the resurrection and the eternal judgment, giving comfort and assurance to those who look "unto Jesus the author and finisher of our faith." His words have come down through the centuries to us. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way," and "having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast . . . without wavering."

His return from the last missionary journey brought his arrest at the insistence of the Jews, and ended in his death in Rome, but it gave opportunity for some strong talks on his favorite subject, the resurrection. Notable among these was the address before Agrippa, also the letters to the Galatians, Ephesians, Philippians, Colossians, 2 Timothy, and Hebrews. The second letter to Timothy is aflame with the Spirit, but the crowning statement in chapter 4:6-8 should be seared into the mind of all those whose lives have had the influence of this man's wonderful gift. Knowing that he was soon to suffer death, he said, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

God's Power

By Mrs. W. F. Hoskins

GOD is all-powerful! Man's power is great, but it is limited. God's power is unlimited. He is also all-wise, and the Maker and Giver of every good and perfect gift in life. His marvelous power formed the heaven and the earth (Gen. 1:1). His power, wisdom, and goodness are shown in His dealings with men and nations.

We see God's power manifested in the leading of animals into the ark, where Noah waited to receive them. Two by two the animals of all descriptions went into the great ark of safety, well typifying that men and women who are now led by God's power are also entering into their great Ark of Safety, even Jesus (Gen. 7:9).

God's marvelous power is seen in the story of Abraham, especially in the offering up of his son, Isaac. Miraculous power provided an offering when Abraham, through his great faith in God, knew of none other than his own son for an offering (Gen. 22:10-13).

When the children of Israel came to the Red Sea, divine power parted the waters, and they went through on dry land. Wonderful, unlimited, beyond measure is His power (Ex. 14:29).

Again, we see God's power as the children of Israel marched through the wilderness, though they murmured just as we are prone to do today. There in the wilderness God heard their cries and murmurs, and sent them quails and manna, that they might eat and be filled (Ex. 16:8-11).

In Exodus 17:6 we see that by God's power water was brought forth from a rock, a type of the lifeblood that flowed from the Rock, Jesus Christ, whereby Christians receive everlasting life, and all this is governed by God's great power. God further showed the Israelites that He was with them by leading them in a "pillar of the cloud by day," and "the pillar of fire by night." "He took not away the pillar" (Ex. 13:21, 22).

Oh, that we might all come to realize that power in its fullness! That we might be as obedient as our father Abraham!

Again, we see God's power as it raised Jesus our Savior from the tomb (1 Cor. 15:14). We know Jesus now has that same power. Once He raised the dead back to mortal life. When He returns He will raise His sleeping people to immortal life, when indeed the sick will be healed, and the

ears of the deaf will be unstopped, not for a few short years, as was the case in His first ministry, but for eternity.

In Matthew 8:24-26 we read of a great storm at sea, and "the ship was covered with the waves: but he was asleep." Then His disciples awakened Him, saying, "Lord, save us: we perish." Then He said unto them, "Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm." Power? Yes, the power of God was working through Christ.

Multitudes learned of Christ's power when He fed the five thousand with five loaves and two fishes. They did all eat, and were filled. Christ's power revealed the true powers of God, for it came from God.

Now the power of God is in the world today, and it is doing its work. Paul said, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Have you come into the light and favor of God's power? Has the gospel done a work with you?

BIBLE CURIOSITIES

THE learned prince of Granada, heir to the Spanish throne, imprisoned by order of the Crown for fear he would aspire to the throne, was kept in solitary confinement in the old prison at the place of skulls, Madrid. After thirty-three years in this living tomb, death came to his release, and the following remarkable researches taken from the Bible are marked with an old nail on the rough walls of his cell. They told how the brain sought employment through the weary years:

"In the Bible the word 'Lord' is found 1,853 times, the word 'Jehovah' 6,855 times, and the word 'reverend' but once, and that in the 9th verse of the 111th Psalm. The 8th verse of the 118th Psalm is the middle verse of the Bible, the 9th verse of the 8th chapter of Esther is the longest verse, the 35th verse of the 11th chapter of St. John is the shortest. In the 107th Psalm four verses are alike, the 8th, 15th, 21st, and 31st. Each verse of the 136th Psalm ends alike. No names or words with more than six syllables are found in the Bible. The 37th chapter of Isaiah and the 19th chapter of 2 Kings are alike.

"The word 'girl' appears but once in the Bible, and that in the 3rd chapter and the 3rd verse of Joel. There are found in both books of the Bible 3,586,483 letters, 773,693 words, 31,373 verses, 1,189 chapters, and 66 books. The 26th chapter of the Acts of the Apostles is the finest chapter to read. The most beautiful chapter of the Bible is the 23rd Psalm, and the four most inspiring promises are John, the 14th chapter, 2nd verse; John, 6th chapter, 37th verse; St. Matthew, 11th chapter and 27th verse; and the 37th Psalm, 4th verse. The 1st verse of the 60th chapter of Isaiah is the one for the new converts. All who flatter themselves with vain boastings of their perfection should learn the 6th chapter of Matthew."—*Canadian Magazine;* selected by G. M. Birkey for THE HERALD.

APPRECIATION OF GOD'S KINGDOM

By C. E. Randall

"AND the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever" (Rev. 11:15).

To appreciate anything to the fullest extent, we need to have an understanding of it. To merely see a vial of adrenaline would have little effect upon us, but to understand the processes by which it is obtained, and the uses to which it is applied causes one to appreciate its scientific value to mankind. So it goes in all fields of human activity—true knowledge of the worth-while creates appreciation of it. Tacitus has said: "It is common to esteem most what is most unknown." And this is true in a narrow field of thought, more among the unstudied. But to the thinker the relative value of knowledge to appreciation is an accepted proposition.

How true this is of the kingdom of God! If people had a knowledge of God's kingdom and correctly understood its earthly nature, they would, like Peter, give all diligence to make their calling and election sure in order to obtain an abundant entrance into it.

The basic fact of the kingdom is its external character. It is not the triumphant company of believers in heavenly bliss—but a material kingdom under the direct, personal, and visible rule of the Christ. It is no less material, earthly, and outword than the kingdoms of this world; for it is the kingdoms of this world that become the kingdoms of Christ upon His return to Zion. This is an all-pervading truth.

—*Church of God Messenger.*

WHY DOES GOD PERMIT WAR?

(Continued from page 5)

vailed in the earth. Now we come to see the divine purpose brought about by war. God had made a promise to Noah that a flood to cover the whole earth would never come again, so He allows earthquakes, floods, pestilences, and wars to exist now for the same reason He permitted the Flood to come upon the earth in Noah's time—that the wicked might be held in check and that those who desire to live in righteousness might do so without fear. The Christian can thank God that He permits wars to exist in a world filled with wickedness and sin. War is a blessing to the Christian just as much as the Flood was a blessing to Noah. "All things work together for good to them that love God"—including war.

In the scientific laboratory it has been discovered that maggots, hatched from the eggs of flies, are of invaluable service in cleansing wounds and human bone tissues by eating away the decayed matter. Wars serve much the same purpose by cleansing the world of moral decay. His-

tory gives ample evidence that every empire that rose in splendor soon lapsed into decay and was wiped out of existence by war. In the conquest of Canaan, Israel was commanded at times to completely annihilate whole cities because of their moral and spiritual depravity.

A more up to date example of the divine purpose in war is modern France. Prior to the World War, France was perhaps the most morally corrupt nation in existence. From France has emanated much of the poisoning and degrading literature of today. Most of the lewd and passion-arousing dance steps originated in that country, Paris was, and still is to some extent, the fad and fashion center from which shocking fads spread over the world. France also enjoys the distinction of originating the nudism cult.

What happened to France in the World War is a matter of recorded history. She suffered the effects of the war more than did any other country, not excluding Germany. Most of the fighting took place on French soil, leaving much of it unfit for use of any kind to this day. So many of her young and middle-aged men were killed off that the birth rate fell far below normal, and for a long time her population kept decreasing instead of increasing. France knows that another such war would be fatal to her existence.

World conditions and Bible prophecy indicate that another such war is just in the offing. But it will be far more ghastly. The deadliest weapons which human minds can devise will be used. A gas will be found which will be so powerful that men's flesh will consume away, leaving nothing but human skeletons (Zech. 14:12). It will be a war of which "there hath not been ever the like, neither shall be any more after it" (Joel 2:2). The world has become a festering sore of moral and spiritual degradation. Not until the sore breaks and the blood flows freely (Rev. 14:20) will it be cleansed.

God provided the ark to carry Noah and his family over the judgment which terminated "the world that then was." He has also provided an ark to carry the righteous over the tribulation which is to mark the end of this present age. That Ark is Jesus. "Blessed is the man that trusteth in the Lord, and whose hope the Lord is" (Jer. 17:7).

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OUR CHANGING WORLD

(Continued from page 7)

But Babylon was the idolatrous, sensual head and beginning of a succession of kingdoms that, according to Daniel 2, were to rule throughout Gentile times. At the close of Gentile rule, Israel is promised restitution beneath the care of God's new covenant.

Too much has the writer in former days thought of Babylon in the sense of a politico-military power. That she was all that is not doubted. That she was also the leading head of an economic and commercial system that was destined to control, temporarily, the earth, must, he thinks, also be recognized. This economic system of thought has spread its tentacles into nearly every phase of industrial, commercial, social, religious, political, patriotic, and criminal activity. It is the one system today of whose golden cup of finance the world as a whole prays to drink. In a sense the dollar seems to be the rudder to guide the whole combined ship.

Concentrated superior economic power at the center and heart indicates widespread poverty and suffering elsewhere.

That industry, labor, boards of trade, market managements, as also organized crime, have long sought—some unwittingly, others knowingly—how to entrap the dollar for economic advantage is quite common thought.

Our madly rushing age is the pupil of this ungodly school. Its teachings permeate deeply and widely.

As God's inspired Word teaches that by allegory Hagar and Sarah indicated two covenant systems of instruction, also associating them with "Jerusalem which now is," and "Jerusalem which is above," so also the writer believes that the same scripture refers to Babylon, the capital city, as related to a ruling system which in Revelation 17 is spoken of as the woman, Babylon. Revelation 16:19 reads, "Great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath." In the following chapter (v. 4), He speaks of her as "the woman" who "was arrayed in purple and scarlet color . . . and upon her forehead . . . a name written, MYSTERY, BABYLON THE GREAT, . . ." Verse 18, further describes her, "And the woman which thou sawest is that great city, which reigneth over the kings of the earth."

Within the coils of this far-reaching system both Israel and Judah undoubtedly find themselves. Indeed, they have partaken of her instructions. They have learned them well. Both are now wailing at their predicament.

But a new thing is happening. Listen to John on Patmos. In Revelation 17 and 18, the doom of this great city, this woman, is definitely pronounced. "Babylon the Great is fallen, is fallen, and is become the habitation of devils." Kings and merchants and shippers wail and mourn at her death. She is completely brought to naught.

The Bible gives us these facts in inspired language. It gives no certain dates. There are Bible numerics which many have computed as indicating these very years of economic depression through which the world is now passing. The Pyramid scalings indicate strongly that the date of Babylon's rapid decline is now upon us.

Our Changing World

If the Babylonish system is the world's school which has developed a world of pupils, and which system is now being eradicated by God, then our world is today passing through that change which is necessitated by the quitting of this ungodly, unholy, poverty-making school, and preparing to accept and engage in God's Finishing School to be dedicated by Christ at His return. To that new campus Israel and Judah will be gathered.

To the Christian, the question of the day is not, What shall happen to this nation or to that nation; to the gold or wealth or status of nation or family? The question is, Can he, by faith, withdraw himself from participating in the God-rebuked ways of Babylon, and zealously push forward in the ways of Christ?

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The Safety Line

In this modern age of speed we hear a great deal about safety. Devices are put on our cars to make them safer for us to drive. Traffic rules and regulations are rigidly enforced in order to cut down a mounting accident toll.

On practically every state and federal highway on which I have driven there is a dividing line down the center. We all know, of course, that we should always stay on the right side of that line, except in passing. The other morning as I was driving on a highway on my side of the road, I met a car which came dangerously close to mine. I suddenly realized what that line down the center meant to me. If I had been even six inches across it I would have collided with that other car. That line is a safety line that keeps us all from serious accidents.

There is a "safety line" in our lives today that keeps us on the "strait and narrow" path of life. That line is the Bible, the inspired Word of God. As long as we read its commandments, and stay on the side to which it directs we shall be all right. If, however, we cross over the line we will collide with the world. That collision may be so great that it will cost us *eternal life.*

Let us stay on the right side of the "safety line."

Brighten Your Light

* * * *By Mrs. Jane LeCrone, Woodstock, Va.*

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16).

We sometimes hear the first half of the above verse quoted, and wonder what has become of the rest of it. Have we forgotten to glorify God in our good works? Do we do good, only to be seen by men?

All of us have had the experience of being in homes for a short time and, while there, we heard nothing but pleasantries, saw nothing but kindness. Yet, we knew, definitely, that when that family was alone, all was discord in that home. People will show nothing but the best side of their natures to others, but they bare their souls to God.

Do we forget that God sees what man can never see, that He knows the thoughts and intents of the heart? Do we snap at members of the family, who should come first in our thoughts, and purr to the stranger, who should be secondary in our consideration?

It has been said that "God only, knows." But *you,* too, know your own shortcomings. What are you going to do about it?

Shall we put it this way? "Let your light so shine before men, . . . and glorify your Father which is in heaven." Think it over, friends!

Isaiah 2:5 cautions us to "walk in the light of the Lord." If we walk in the light of the Lord we will have to walk, not blinded by petty grievances against the other fellow. We know what our Lord expects of us as Christians. Then listen, when He speaks through His holy Word: "And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? . . . And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:41, 46).

If we are afflicted with the "nag" habit, and pray for patience, shall we not do our best to overcome the habit, when we are given an opportunity to use that patience? Shall we forget, or—better still—quit looking for "the mote" that is in our brother's eye, and "cast out the beam" from our own eyes? Then we can, indeed, let our light so shine before men, that they may see our good works, and glorify our Father which is in heaven.

Brush Creek Bereans

The junior Bereans at Brush Creek, Ohio, are earnestly working for their Bibles. They have until the end of the year to complete the work. The requirements are:

1. Memorize the books of the Bible in order.
2. Memorize the Twenty-third Psalm.
3. Memorize fifteen New Testament verses.
4. Memorize the names of the Twelve Apostles.
5. Write or relate the life of ten characters of the Old Testament, and ten of the New Testament, giving main characteristics, sins, and accomplishments.
6. Be present at least ten times in the last quarter.
7. Be responsible for at least three visitors.
8. Lead the class in prayer at least once.
9. Write a fifteen hundred word story about a person or happening in the Bible.
10. Obtain one subscription to THE RESTITUTION HERALD.

The Bibles are furnished by the Berean society of the church. We believe this helps to create interest in the work, as well as being a fine thing for those who earn the Bibles.

Eunice M. Pearson, Teacher of Junior Bereans.

Answer

The answer to the question asked in a previous issue of THE RESTITUTION HERALD in regard to Ehud is found in Judges 3:15.

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

"Keep thyself pure" (1 Tim 5:22).

From a Window of a Home

The evening is cold, and stars are shining brightly. Snow has formed a white blanket on the ground. Let us peep into a window of the home we are passing.

See! There is a motto on the wall which reads, "God Bless Our Home." The room looks warm and comfortable.

What! The whole family appears to be gathered around the piano. One of the children, a girl, is playing. All are heartily singing, "By and by we're going to see the King."

The music stops. The mother speaks, "Dad, you're singing so loudly I can't hear anyone else." The father answers something we do not hear, but makes the family laugh.

They start over. Now we hear a boy soprano. Three small girls sing lustily.

Hush! A baby cries! All the girls rush from the room to be first at the baby's side. Back into the room they come, bringing a little chubby baby girl. All are smiling happily. Mother takes the baby, and once more they join in singing, gathered around the piano.

That look from the window showed us a home with peace, and love, and God enthroned. The family was all together. All were singing that they wanted to see the King some day. He has not yet appeared, but we are expecting Him soon.

Will you be ready when the great day arrives? Make the golden text, printed above, part of your life.

A Change of Clothes

Mary finished her bath, and dressed in clean clothes. As her mother was busy with the smaller children, she did not notice when Mary went outside.

It had rained the night before, and a large puddle was still beneath the swing, toward which Mary ran.

"I'll pump," thought she, as she looked the situation over, "then I won't get dirty." Mary liked to swing just about as much as you do. She climbed into the swing without getting more than the toe of one slipper a tiny bit muddy.

"O, my hands hurt," she sighed after a while. "I'll hold my feet up. Then I can sit down without getting dirty."

"Mary, come here!" called her mother. "Your Uncle Ed is here. He wants to take you to visit Grandpa and Grandma. Hurry, for you must take the next street car, which will be here soon."

As Mother finished speaking, Mary came into view. Yes, she was quite spattered.

Uncle Ed whistled, and her mother frowned.

"Hello, Mary! Where have you been?" laughed Uncle Ed.

"Swinging," answered Mary, hanging her head, for she was sorry her clothes were so dirty.

"Come," said her mother, "we have time to change your clothes. Then you can go with Uncle Ed." Her mother knew how well Mary liked to swing. She also knew how much Mary loved her grandparents.

"I'm ready!" laughed Mary a very few minutes later.

"And just in time. We must run to catch the car," answered Uncle Ed, as they started on their way.

Our lesson is about keeping ourselves pure. If we wish to keep sweet and pure we must think clean thoughts. For, is it not true that "from within, out of the heart of men, proceed evil thoughts" (Mark 7:21)? Some boys and girls think they are brave and very wise when they accept dares to do things they know are not right. Do you think they forget Proverbs 9:10?

It takes more than a change of clothes to purify one who is spotted with sin. David tells us not to be as the mule or the horse. Read Psalm 32:9.

Building Stones

Shall we recall a little of the previous lessons? First, I'll ask the questions and you answer them.

Who is the one true God we are to worship?

Why should we worship Him in spirit and in truth?

In what ways can you show reverence for God?

Now you ask the questions, and I'll answer them.

Our day of rest is used for worship and rest from our daily tasks.

Temperance means moderation, generally. But when habits may be formed from drugs such as those found in alcoholic drinks or tobacco, it means total abstinence.

If we honor our parents we respect their ideas.

Ah, that is an easy question. Last Sunday we learned it is wrong to kill anyone. We also learned it is just as bad to hate anyone.

Read again the story of Mary and the swing. Think of the mud spots of sin. See how first there are a few, then more. Finally an entire change is needed to make one right in God's sight.

AMONG THE CHURCHES

TRUTH SEEKERS' SUNDAY SCHOOL QUARTERLY

Work is now progressing on the Truth Seekers' Sunday School Quarterly for the first quarter of 1939. It will soon be printed. Please send in your order at once if you have not already placed a standing order. This present quarter we sold out and found it necessary to cancel a few orders. Be prompt, so that we will know how many to publish. Increase the size of your order if your Sunday school can use more.

The price is 15 cents each if three or more are sent to one address. Single copies cost 17 cents each.

EVANGELISTIC NOTICE

It is our present plan to make a trip South immediately after Christmas. At this time meetings will be held in the two Louisiana churches. If there are other places which would desire us to stop briefly we would be glad to know of such wish as early as possible. Address 140 Celia, S. E., Grand Rapids, Mich.

F. E. Siple.

LOUISIANA CHURCH NOTES

It is extremely gratifying to witness the regular attendance of a large number of our church folks at each service. Such loyalty indicates an interest in the spiritual side of life and the gospel of the kingdom of God.

Mr. and Mrs. Ralph Kennard left this past week for their home in El Paso, Texas, after spending a number of weeks in Hammond, visiting relatives and friends. During their stay here Mr. and Mrs. Kennard attended every service at both churches each Sunday and made for themselves many friends. We surely appreciated their attendance and interest and trust that they will return again.

The Blood River Church has just purchased a new supply of song books.

Miss Thelma Richardson and Mrs. Taft Richardson are recovering from recent operations. Mrs. Gilbert Bottolf was able to attend Sunday school at Happy Woods for the first time in many weeks.

Both churches are looking forward to the Christmas season, and are preparing programs in keeping with the spirit of Christmas.

Our Berean classes have been enjoying some interesting lessons recently and the interest and attendance are good.

Surely we are living in the "last days" when God's Word is being fulfilled before our eyes. Let us all stand firm for the truth and be ready when the King shall come.

Harry Goekler, Pastor.

INDEBTEDNESS FUND

Notes Payable		$4,309.00
Amount received	$2,225.86	
Ripley, Ill., S. S.	5.00	
Oregon, Ill., Church	8.50	
Mrs. Anna A. Eidemiller	10.00	
George Lehman	10.00	
W. A. Reid	2.00	
Mary E. Elton	25.00	
Mrs. Allen Johnson	4.00	
Burr Oak, Ind., S. S.	2.00	2,292.36
		$2,016.64

NEWS OF THE VIRGINIAS

We have just recently returned from West Virginia, where we held a series of profitable and encouraging meetings with the brethren, Oct. 18-27. Good interest was shown, and although the last few days were rainy and cold, the brethren were faithful in attending. We were favored several evenings with special music by some of the local talent, and Sr. Le Crone had a story for the children each evening, which feature was also enjoyed by those "many years young." Although the membership is small, this faithful group are formulating plans for the building of a church in the near future. We pray for their success in this venture and ask God's blessing on these brothers and sisters of like precious faith.

At the present writing we are preparing for a like series at the Dry Run Church, Nov. 16-27. We invite all within walking or driving distance to join us in our worship of the Lord.

On Thanksgiving morning we will join in a thank service at the Maurertown Church. "Oh, come, let us worship and bow down; let us kneel before the Lord, our Maker." All are invited to attend.

Mrs. J. R. LeCrone.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Georgia and Wayne Thompson; R. H. Judd; Dorothy Magaw; Delos and Mabel Andrew; Mrs. Floyd Nedrow; Mrs. Mary Calkins; Mr. and Mrs. Ezra Railsback; Ella M. Siple; Mrs. Eva H. M. Fletcher; Helen M. Chisholm; Mr. and Mrs. M. Fetters; W. A. Reid.

IN TEXAS AND ARKANSAS

The first week in October the writer held a meeting at Westbrook, Texas, which resulted in two baptisms, Mrs. T. E. Grant and Miss Florence Stewart.

On October 7, Bro. Clint Scott and I started south. We stopped at Normandy, Texas, and preached Sunday night to a very attentive audience. The next day we drove on to Hargill, in the beautiful Rio Grande Valley, where the writer engaged in a four-nights discussion with a Church of Christ preacher upon the subject of the establishment of the kingdom. Loud-speakers were stationed to accommodate the listeners.

Leaving the beautiful valley, dotted with orange, lemon, and grapefruit groves, we motored up the Gulf Coast, via Houston, and into the beautiful mountain scenery of Arkansas. At Bear we held a few nights' meeting. Then on to McGintytown, to the home of Bro. C. E. Weaver, where six sermons found response in the hearts of Mrs. Pete McGinty, Mrs. Harvey McGinty, and Mrs. Era McGinty. These three splendid women came forward for baptism, for which we are thankful. We left with a strong solicitation to return for meetings in the spring and summer.

We are now at Cleveland, Ark., where a splendid interest is being manifested. We have three more weeks' work in this State, then we will return to Texas. I will return to Arkansas in March. Those who desire my services will please write me at Sweetwater, Texas, Box 485. Arrangement should be made before I leave home, as it is difficult to rearrange afterward.

E. O. Stewart.

Gleanings From the Field

That you may share in the joys of Bro. S. J. Lindsay of Tempe, Ariz., we quote a few lines from his recent letter, "Our reception (referring to a recent meeting held in the new church building) came nearly running away with us. . . . Had all the people remained who came to see the church, we could not have seated them all. . . . God has surely been good to us. Our attendance has increased steadily from the first. With Sr. Lindsay's prospective recovery, and the new church, and the wonderful spirit of our people, I have so much to be thankful for. May God be praised."

Mrs. Rose Eby of Emmett, Idaho, is visiting her mother and sisters of Oregon, Ill., and vicinity. The mother is Sr. Julia Ordnung.

We were delighted to learn from Bro. A. B. Wilson of Longmont, Colo., that he has baptized his son and daughter-in-law, Mr. and Mrs. Bryce Wilson, also of Longmont. Bryce has considered this step, we know, for a number of years. We pray both he and his wife will stand fast in the faith that Paul calls "one faith."

Elder T. A. Drinkard of Handley, Texas, writes, "Any place where they want meetings I shall be glad to hear from them." That is showing the true evangelical spirit.

Bro. J. E. Miller, St. Jacob, Ill., and a member of the Oregon, Ill., church, is slowly recovering from a tonsillotomy.

The Rally Day services at Eden Valley, Minn., were attended by well over a hundred people. There were several special features, and the day was the beginning of the pastorate of Bro. Gerald Cooper. His picture and a message from him appear on page 3, and the church at Eden Valley is shown on the front cover.

Bro. Arthur Johnson reports plans for the baptism of his wife, Marie, on Sunday, Nov. 13. Bro. Johnson is vice president of the Iowa Conference, and we all rejoice with him in the obedience of his wife. Their address is Lake View, Iowa.

Visitors in attendance at Oregon church services on Sunday, Nov. 13, were Charles Lindsay and family of Pearl City, Ill., and Mr. and Mrs. George Loudenslager of Washington, D. C.

A scribe sends word, "Hooray! I am writing an article for The Herald; believe it or not." He has caught the spirit, and lives way out on the Pacific Coast. Hurrah! Hurrah! Let's have an epidemic!

T. A. DRINKARD'S OCTOBER REPORT

Places Visited—Dates—Number of Sermons

Ater, Texas (1, 2), 4; Mullin, Texas (8, 9), 3; Sedan, Kansas (13-20), 9; Arkansas City, Kansas (21-30), 12. Total number of sermons, 28.

It is a pleasure to present this report to our brethren that they may see that I am still busy in the Lord's work, which demands much labor. The future will tell the value of the work I am doing. May the Father receive all the praise and the glory. I am asked occasionally why it is I do so much preaching without baptizing very many, which is a fair question. Bro. Bradley once said that in preaching he often had to convert the brethren before trying to convert the world. This may be true in many cases; many of the brethren become indifferent and seem to be sleeping away the time. Herein lies part of our duty—to wake them out of this sleep of indifference, and persuade them to go forward in real Christian service. Please read Matthew 26:38-41.

Two special meetings were held during the month among brethren where I had never gone before. The many expressions of gratitude and real joy by brethren and friends indicate to me that real good is being done. The first meeting was held at Sedan, Kansas. There are a few brethren there, who came to know and embraced the truth through the efforts of Bro. Owen Jones, Magazine, Ark., who is now sleeping in death. They had not heard any other minister of the Church of God until I went there. I feel that efforts spent in this field will bring results that all like to see. I promised to go there again, as soon as possible. There is another place just across the line in Oklahoma that I have promised to visit later.

It was indeed a pleasure to be with the brethren in Arkansas City, Kansas. I sincerely pray that the efforts put forth there will bring results worthy of God's blessings.

I am rejoicing that we have men and women who give of the means that God blesses them with toward carrying the gospel into these fields where few of our brethren live. Your help given toward this great work will enable me to stay in the field, warning the brotherhood against indifference and neglect, and going forward in the work for Christ. I shall be glad to hear from anyone interested in the gospel work.

T. A. Drinkard, Handley, Texas.

Is your subscription paid to **The Restitution Herald?**

HERALD RECEIPTS

M. VanPortfleet; Mrs. J. D. Phenix; Don. C. Huffer; Virgil D. Claypool; Mrs. A. L. White; Ransom Lake; Mrs. Allen Claypool; J. H. Adams; Mrs. Rena Coyner; Mrs. B. F. Cook; Ora Burnett; K. A. Coats; Floyd L. Moore; Mrs. Harriett Fox; Emery Dixon; Hattie A. Gearhart; Leonard Pelton; Mrs. Tennie Long; June Macy; Mrs. Bertha Lesh; Mrs. Emma Railsback (for another); Earle H. Mogle (for another); Abbie H. Fiske; George C. Coats; Leslie Niles.

Enos E. Elton; Mrs. Ida Hardesty; Rolland C. Stilson; Mrs. Lottie Graham; Roland E. Biese; J. S. Lyon; Roy Macy, Jr.; Staup and Eickhoff; E. C. Macy; Leslie Earl Pearson; Mary E. Elton (for another); W. A. Reid; Van. V. Knife; Joe D. Lawrence; Mrs. Allen Johnson; Sherman P. Baker; A. B. Wilson; Mrs. Perry Pearson; Grace Laning; S. M. Mills; George Wiseley; James Kessler; Ms. Howard Huey; Mrs. W. H. Holland (for others); Mrs. John W. Hutchings; J. R. Gardner; Marion Ellsworth; Fred J. Daubanton; Ben Magedanz; Mrs. Belle Hartman.

SALEM CHURCH (ILLINOIS)

One of the most inspiring meetings that we have had the privilege of taking part in for a long time was the series which closed at Salem Church, near Marshall and Martinsville, Ill., on Sunday night, Nov. 6. The house was packed to capacity with most attentive listeners.

During the many years of our acquaintance with the Salem Church it has been very encouraging to see the younger generation taking the places of responsibility which the older ones laid down as death claimed them, one by one. And the enthusiasm for the cause of truth appeared stronger than ever on this occasion. This was no doubt partly inspired by the fact that their long-standing prayers for a gravel road to the church are being answered, but even more inspired by a vision of the rapid development of God's plan as evidenced in the present international situations.

It was a genuine pleasure to discuss the prophecies with these loyal workers, and we pray God's guidance to be with them in the continuation of their work.

A note of sadness was sounded while we were there by the death of Charlie Claypool, long-time neighbor and friend of the church. Two of his daughters, and other relatives, are members of our group there. Concern was also felt in the sudden illness of Dean, the son of Bro. and Sr. Homer Hendrix. At present writing he is in the hospital at Paris, Ill., being treated for pneumonia.

F. E. Siple, Evangelist.

RIPLEY, ILLINOIS

Two months have passed since we began working with the Ripley brethren. We can report good attendance at all services. The members are widely scattered; some must drive several miles in order to attend. We are organizing a choir and an orchestra, the latter, we hope, will be able to make its first appearance at Christmas.

The church granted us a leave of two weeks in September. With our small son, Billy Ray, Betty Thoms (Mrs. McKnight's sister), and Bro. Gerald Cooper, we drove to Minnesota to visit friends and Mrs. McKnight's parents, Elder and Mrs. V. R. Thoms. We found Mrs. Thoms' health much better this fall; she has been very poorly for some time. Bro. Cooper stayed for the Minnesota Fall Conference.

When we became settled in our new home, the church gave us a reception which was a complete surprise. Besides gifts from each family, we received from the church a gift of new furniture—a heater, studio couch, and several other pieces.

We are enjoying the work with this friendly group of people, in their well-kept church, of which they can justly be proud.

Wilsie J. McKnight, Pastor.

SUMMER TRAINING SCHOOL FUND

Correction—In the October 4 issue credit was given Pennellwood Church, Grand Rapids, Mich., for $15.00. This should have been credited to the Michigan Conference.

ILLINOIS QUARTERLY CONFERENCE

The Illinois Quarterly Conference was held at Macomb, Saturday and Sunday, Nov. 12, 13. The attendance this year was somewhat larger than at a similar meeting held here just a year ago, there being 72 present at Sunday school. There were visiting brethren from Ripley, Oregon, and Camden, in Illinois, and St. Louis, Mo.

JAMES T. FOX

James T. Fox was born in Lawrence County, Ohio, August 25, 1864, and died October 9, 1938.

When a young man he came to Hamilton County, Neb., and on March 24, 1889, he married Rebecca Stahlnecker at Giltner, Neb. Here they lived on a farm for five years, then moved near Moorefield, Neb. To this union were born six children, three girls and three boys. Two boys preceded him in death. He leaves to mourn his passing his wife and four children: Mrs. Margaret Wilson, Mrs. Minnie Peter, and Mr. Clarence Fox, all of Moorefield; and Mrs. Verlie Johnson of Fort Collins, Colo.; ten living grandchildren and one great-grandchild; four living brothers; other relatives, and a host of friends.

He was baptized into Christ, and became a member of the Church of God, Sept. 29, 1917. He was a faithful follower of the Savior until death.

Services were held in the Union Church by Eld. J. E. Cowles. He was laid to rest in the Moorefield Cemetery, there to wait the resurrection.

Mrs. Verlie Johnson.

CONTRIBUTIONS TO N. B. I.

Enos and Carrie Elton	$3.00
H. G. Pierce	.80
Mrs. Edna Gruber	1.00
W. A. Reid	4.00
Mrs. Emma Scott	2.00
F. A. Stilson	3.51
Mrs. W. H. Holland	2.00

THE RESTITUTION HERALD

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L. E. Conner . Business Manager

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National Bible Institution
Oregon, Illinois
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$. .....

(Signed) .....

If you wish to specify how you wish it used, fill out the following blanks:

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Address: *Golden Rule Home*, Mrs. Idona Romine, Matron, Oregon, Illinois.

THE RESTITUTION HERALD

VOLUME 28 | OREGON, ILLINOIS, NOVEMBER 22, 1938 | NUMBER 7

PILGRIMS GOING TO CHURCH

"In Every Thing Give Thanks"

"O SING UNTO THE LORD a new song: sing unto the Lord, all the earth. Sing unto the Lord, bless his name; shew forth his salvation from day to day. Declare his glory among the heathen, his wonders among all people. For the Lord is great, and greatly to be praised: he is to be feared above all gods. For all the gods of the nations are idols: but the Lord made the heavens. Honour and majesty are before him: strength and beauty are in his sanctuary. Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name: bring an offering, and come into his courts.

"O worship the Lord in the beauty of holiness: fear before him, all the earth. Say among the heathen that the Lord reigneth: . . Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth" (Psalm 96).

EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

"He Took the Cup, and Gave Thanks"

With too much to be seen vision is blurred, with too many noises little is heard. Modern surprises have numbed our wits, leaving us immune to thrill. The bushel has been so often multiplied that we have lost our taste for grain; and having so much, there are so few who pray.

"He took the cup"—where was blessing in disguise. And for this cup Jesus "gave thanks." "My meat," said He, "is to do the will of him that sent me." To do God's will "he set his face like a flint," He *gave* His "back to the smiters," and His "cheeks to them that plucked off the hair."

When Peter would have fought for His Lord, Jesus said, "Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?" Into that cup flowed blood from His thorn-crowned brow. There were wagging heads, and shot-out lips, faithless friends, and nails, then gall. What dregs to drink! Unyielding, what a victory won!

Death failed to hold her prey. Though crushed beneath the foot of careless man, the "Rose of Sharon," never to die again, will bud throughout earth's desert lands. For this our Savior offered "thanks."

A wise Creator has so made man that triumphant joy, and heartiest thanksgiving, are found in the way of the cross. A whole flock of turkeys cannot make a Thanksgiving Day.

Jesus said, "A man's life consisteth not in the abundance of the things which he possesseth." Peter said, "All the glory of man (is) as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you." Paul said, "I bear in my body the marks (whip and rod marks) of the Lord Jesus," yet steadfastly affirmed, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." John said, "All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever."

Thank God for those who can truly thank God. Thank God for those who get their "thrill" out of the cup of which Jesus said, "Divide this among you." Thank God for the men and women who are the "salt of the earth."

America's First Thanksgiving

The first Thanksgiving Day in America followed Governor Bradford's proclamation, which follows in full on this page. The simple wording, old spelling, and childlike faith should help the reader to better appreciate that day which we are now commemorating. May the United States of America ever build on the Pilgrim's basic confidence in God.

Solomon warns (Prov. 14:34) that while "righteousness exalteth a nation," "sin is a reproach to any people." Does it appear to the reader that the governors of our nation have the implicit faith of the Pilgrim's leader?

Governor Bradford's Proclamation

"Notwithstanding all their great paines & industrie, and ye great hope of large cropp, the Lord seemed to blast, & take away the same, and to threaten further and more sore famlie unto them, by a great drought which continued from ye 3. weeke in May, till about ye midle of July, without any raine, and with great heat (for ye most parte), insomuch as ye corne begane to wither away, though it was set with fishe, the moysture whereof helped it much. Yet at length it begane to languish sore, and some of ye drier grounds were partched like withered hay, part whereof was never recovered. Upon which they set a parte of solemne day of humiliation, to seek ye Lord by humble and fervente prayer, in this great distress. And he was pleased to give them a gracious and speedy answer, both to their owne and the Indeans admiration, that lived amongst them. For all ye morning, and greatest part of the day, it was clear weather and very hotte, and not a cloud or any signe of raine to be seen, yet toward evening it began to overcast, and shortly after to raine, with such swete and gentle showers, as gave them cause of rejoyceing, and blessing God. It came without either wind, or thunder, or any violence, and by degree in ye abundance, as ye earth was thorowly wete and soked therewith. Which did so apparently revive and quicken ye decayed corne and other fruits, as was wonderful to see and made ye Indeans astonished to behold; and afterwards the Lord sent them such seasonable showers, with enterchange of faire warme weather as through his blessing caused a fruitfull and liberal harvest, to their no small comfort and rejoycing. For which mercie (in time conveniente) they also set aparte a day of thanksgiving."

Thanksgiving Messages

Thanksgiving Day

* * *

By S. J. Lindsay

"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."

IT IS a nice thing to congregate from time to time to give thanks unitedly to God for His illimitable goodness to us. It seems that the spirit of Thanksgiving Day grew up in this country in the early history of the colonies, who suffered so many hardships in their efforts to tame the wild country into which they had come. It is sometimes asked what people who suffer so much have to be thankful for. It is the history of man that with plenty on every hand it is hardest to give thanks, and to worship God. It is said of Israel, "But Jeshurun waxed fat, and kicked, thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him, and lightly esteemed the Rock of his salvation" (Deut. 32:15). It is the very nature of man to forsake God when plenty is on hand. Under such conditions man hasn't the time to take for thanksgiving. It is his nature to grab everything in sight and feel it his right.

But to the thoughtful one the time of plenty is the best time for thanksgiving. Is it possible that owing to our being so busy we set aside a day in which we may do the job of thanking God up in one great effort to go thankless the rest of the year? It seems to us that the true Christian will be in the spirit of Paul as revealed in our initial text.

If we take the time to meditate upon God's goodness we will be full of the spirit of thanksgiving *always*. God is *so* good to us. Daily we should praise and thank Him. We, here in Tempe, Arizona, feel so thankful to God for giving us such a nice place in which to worship Him. It is a sanctuary where reverence insists upon attending as we enter. Thank God for His goodness to the children of men. Thank Him always.

Thanksgiving

* * *

By J. R. LeCrone

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4:6).

WE HAVE frequently observed the heartening effect of the very pleasant custom observed by thoughtful people of recognizing any special service rendered by a friend by offering him a small gift. Such gifts are not intended nor regarded as a payment or reward for services rendered. They are merely gestures of appreciation. The thoughtful kindness thus displayed makes for a feeling of fellowship and good will far in excess of their monetary value.

While we were in meditation upon this our thoughts turned to the approaching Thanksgiving Day—the day that we have set aside as a day for recognizing the manifold blessings that our heavenly Father has bestowed upon us during the past year. We began to wonder what portion of men show to God even the small measure of appreciation that we show our friends and neighbors for services rendered and favors granted.

"I was so grateful for the favors that you have granted me that I went and bought myself a big dinner as a token of my appreciation." Should one of your friends to whom you had rendered a service make the foregoing statement to you, you should consider that he was making light of your services or else that he was a fit patient for the mental ward of some hospital! Imagine him thinking that he was showing his appreciation to *you* by buying *himself* a treat! By what twisted mental process could he possibly imagine that by stuffing his own stomach he was thanking you for what you had done for him?

Yet, on Thanksgiving Day, millions of otherwise rational people will spend half of the day preparing feasts for themselves, and the other half in trying to overcome the unpleasant after effects of overeating. This they will do as a means of expressing their gratitude to God for having provided so bountifully for their temporal and spiritual needs during the past year.

At the close of the day they will retire feeling that they have kept a day of Thanksgiving to God in a very acceptable manner. Have they not spent the day in seeking amusement and in eating until they could eat no more? Does that not amply express the gratitude that they feel for blessings received and answered prayers? What more could be expected of them?

But did not the Pilgrims, whose example we are following, spend the day in feasting and in merrymaking? Of course they did, but first they held a service of thanksgiving unto the Lord at their church, during which they testified to the goodness of God. They sang hymns of praise unto Him and offered up prayers of thanks. They read from His Holy Scriptures and listened to the admonition and exhortation of their spiritual leader. Then, and not until then, did they begin to feast and otherwise seek pleasure.

It is right and proper that men should enjoy their day of thanksgiving with feasting and fun. May we suggest, however, that we feel certain that our commemoration of the day will be a great deal more pleasing to our heavenly Father if it is begun with a period of prayer and thanksgiving to honor Him!

From Darkness to Light

* * *

By R. H. Judd

SEVERAL times during recent months our attention has been called to the seemingly paradoxical fact that we, as believers in the Word of the living God, may actually

give thanks for the terrible conditions that now prevail—the whole world arming for mighty conflict that cannot be so very far distant. We thank God, *why?* Because we know that the very darkness of midnight precedes the dawn of glorious day—*the day of Christ.*

We cannot understand why the darkness of midnight is necessary to present conditions, but we do know that God does not cease working. We are told that "God created the heaven and the earth" even before we are told that God said, "Let there be light: and there was light." Then light beamed upon a wonderful world of which God gloried that He had made—a world of mountains and valleys, hills and dales, peaceful streams and rushing torrents, that *God Himself* had created for the habitation of man (Isa. 45:18). And why these varied scenes? God foresaw that man needed all these, for only by contact with the things that respond to a being so fearfully and wonderfully made, could the wonders of man's being be fully developed. Only in comparatively recent years has man become acquainted, in small degree, with the marvels that are daily being discovered in reference to this bountiful home that God has prepared, *and is preparing,* for him; and more recently still is he learning of potential transcendent powers of which he himself is possessed, but which will not be unveiled except in those redeemed by the blood of the Lamb. The darkness of midnight is passing, the dawn of a new day—*Christ's day*—approaches.

These same things are true of the Word of the living God. The great themes of the Bible were penned in the infancy of the human race, when darkness, as the blackness of midnight, covered the earth. But now, "the light of the gospel of the *glory of Christ,* who is the image of God" (2 Cor. 4:4, R. V.), is becoming better and more widely known among those whose "delight is in the law of the Lord." "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

As we thank God with all our hearts for the hills and the valleys, the rough places and the smooth of the natural world, so with all our hearts do we praise Him (for thanks and praise are often synonymous in Scripture) for the difficult places as well as the smooth in His wonderful *Word.* We thank Him that in many places, yes, in most of them, the "vision" is written "*plain* upon the tables (wayside tablets or boards, see concordance), that he may run that readeth." Upon these we may base our faith, and stand upon them as upon a rock, in the full assurance that they cannot be overthrown, or their meaning misunderstood.

We thank Him, too, for the places "hard to be understood," that take abundance of time, prayer, and patient study before we find the true interpretation that is, and must be, in harmony with the literal and the plain. Sometimes, indeed, we may get a sudden ray of light upon the Word, like pure sunshine after rain, but in the main God in His wisdom has so ordered it that we need to "search and see," and to dig deep for hidden treasures, so that our characters may be strengthened, and that we do not quickly let slip the truths that are revealed to us. Let us not forget to pray, "Open thou mine eyes that I may behold wondrous things out of thy law." Then we shall be able to join with King David, and say, "Let my lips utter praise; for thou teachest me thy statutes" (Psalm 119:17, R. V.), and to exclaim in exultant thankfulness with Job, "Who is a teacher like unto him?"

A Few Thanksgiving Thoughts

By F. L. Austin

GOD instructed Israel in Exodus 23:14-19, "Three times thou shalt keep a feast unto me in the year. Thou shalt keep the feast of unleavened bread: . . . and the feast of harvest, the firstfruits of thy labours . . . : and the feast of ingathering, . . . in the end of the year, when thou hast gathered in thy labours out of the field."

These several feasts were named: Passover, Pentecost, Tabernacles. The Feast of Tabernacles was also called the Feast of Booths. It commenced upon the fifteenth day of Tishri, which this year was our October 10, and continued over eight days. The seventh and eighth days were days of thanks giving. We here quote portions of Deuteronomy 16:13 from the Emphatic Bible rendering: "The festival of booths shalt thou keep for thyself seven days, when thou hast gathered in out of thy threshing-floor and out of thy wine-vat. And thou shalt rejoice in thy festival, . . . for Yhaweh thy God will bless thee in all thine increase and in all the work of thy hands, . . . therefore shalt thou do nothing but rejoice."

The Feast of Tabernacles was for double purpose: first, as memorial for God's blessings and watch care during the forty years of wilderness journey while they necessarily dwelt in booths; and, second, as a rejoicing and thanks giving to God for the abundance of harvest and provision during the season passed. The two closing days of the feast, Tishri 21 and 22, were days of "solemn rejoicing" to God for past blessings, and days of prayer to God for continued blessings.

Since President Lincoln issued a proclamation setting aside the fourth Thursday of November, 1864, as a day of thanks giving and rejoicing to the God in heaven for His goodness to the people of America, the last Thursday of November has been set aside annually for such purpose. True, the Pilgrim fathers had previously designated days of thanks giving, but there had never been a set annual day for our great nation, until Abraham Lincoln's appointment in 1864.

How like the ancient Israelites was the spirit of thanksgiving in the early Puritan days, as also in the days of President Lincoln. God was honored as being the Giver of the harvest. Like Biblical patriarchs they looked to Him as the One who blessed the soil, and the weather, and the productivity, as rewards for man's recognition of the fact that God was the Authority over nature as over man. They recognized that wickedness of mankind did, through God, affect not only the heart of the wicked doer, but also the very soil upon which the wicked persons labored. Please read again carefully the words of God unto Cain after he had slain his brother. They are found in Genesis 4:11, 12,

and read: "And now *art* thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; when thou tillest the ground, it shall not henceforth yield unto thee her strength." Such was God's voice to Cain—"it shall not henceforth yield unto thee her strength."

How sad it is that in recent years Thanksgiving Day is anything but a day of thanks giving. Like Sunday, the day set aside for worship, and Independence Day, the day set aside for righteous patriotic spirit, so also Thanksgiving Day, which was instituted as a day of rejoicing in thanks giving to God, has been commercialized for social and sportive occasions where man more than God is exalted.

That the world is in another wilderness trek dwelling in temporary booths of frailty looking for rest and righteous conditions of permanency is sensed by many. Such will be glad that our President and governors have seen fit to again appoint a day which, upon the face of it, is to be used in devotion and thanks giving to the God of heaven and to His dear Son. I would that everywhere all professed Christian people would break away from the unholy revelry of our times and consecrate Thanksgiving for a day of solemn rejoicing to the God of heaven for His wonderful goodness to the children of men.

Are We to Blame?

By James M. Watkins

"Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof" (Prov. 18:21).

IF YOU are interested in observing the reaction of people to the everyday affairs of life, and noting their inconsistencies, perhaps you'd like to try this one.

Go into any home carrying a rifle, or other firearm, and begin to handle it a little carelessly. If necessary, look down the barrel! You know in advance what will happen. Immediately the old hue and cry will go up, "Is that thing loaded?"

Why do people always raise this question? Because tucked away in the tiny capsule at the end of the barrel is the power over life and death. As such it is nothing to be treated lightly. Every consideration must be shown it.

Now lay the gun gently aside, and inquire if they have heard about the young lady in the next block. Immediately they're all ears, glad of the chance to hear something to repeat at the club meeting tomorrow. *There is no fear in that,* and yet the old proverb rates the power of the tongue no less than the power of the gun, for to it is given the power over life and death.

I know what some of you are thinking by now, that we're making it a little too important. But what made the gun important? Wasn't it merely because it threatened you instead of the other fellow? I believe that this thought is important, to us as well as to the other fellow.

That I believe this proverb literally I would not have you doubt. Many things have happened in the last few years to call our attention to this fact. Having happened in my locality, undoubtedly they have happened in yours. Have you heard of a man in your neighborhood who, for no reason that you could see, took out his best friend and killed him or her? I dare say you have. But have you ever asked yourself the question, "Did I help him kill that man?" No, it isn't a silly question. It may be a fact that you are guilty.

In many cases the murderer is what is known as a paranoiac. He may be perfectly normal in every way, except that he feels that the world is against him. His motive is revenge for some fancied wrong. He wasn't made that way in a day. It was done gradually over a period of years, perhaps even back to the time in the fifth grade when he tendered a none too enticing apple to the girl up ahead, only to feel the tang of rebuff as she turned her nose up and then smiled at the banker's son—because he had a box of chocolates.

Perhaps at adolescence, the most sensitive period of anyone's life, some one he worshiped from afar thoughtlessly mocked his mannerisms or ridiculed his dress, leaving little wounds that never healed. So he has gone through life building up to fortify himself against the deeper cuts of thoughtless words that are growing more and more noticeable to him. That fortifying goes on and on, until at last the first little twinges of revenge culminate in the destruction of some one who has done him, in all probability, only a fancied injustice.

Unfortunately, all of this is locked up inside, and is not visible to us until it is too late. If it were not so, we would readily judge the little things we say by their true importance.

You may recall reading, a few months ago, the newspaper accounts of the young man who plunged to his death from a tall building while scores of curious onlookers invited him to hurry it up so they could go home. This young man represents another side of the picture. He suffers similar pangs to the other at the unkindness of people, but his feeling of inferiority does not permit him to build his fortification to the point of revenge. So he suffers alone in self-pity, and eventually destroys himself.

Genuine interest and brotherly friendship of the Christian people would have been the salvation of such a person. I wonder if in that crowd there were not those who knew that young man and who called themselves Christian people. Yet they had withheld their interest and friendship.

and in so doing had gone as far as the others in inviting him to jump. I do not propose to judge, I only ask that *if* there were such ones, can they truthfully say that they have never killed a man?

Yes, death and life are in the power of the tongue. I know that many times I have hurt people with the things I have said. Somehow I wish I hadn't, for when the day of revelation comes, with the judgment set and the books opened, and I am asked gently perhaps, but firmly, "Hast thou killed?" I'm not sure that I'll know what to say.

I have often wondered, if we regarded every word we uttered as a prospective nail in somebody's coffin, how much it would affect our lives and speech.

If speech, like the gun, is only important when pointed at us, it still behooves us to give it its rightful portion of consideration. See the warning of Matthew 12:36, "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment."

The Covenant With David

By T. A. Drinkard

"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" (Acts 2:30).

THE covenant which God made with David many years ago holds for the Church of God many great and precious promises which will be fulfilled when Jesus Christ, in person, returns to earth; and He is coming just as surely as God's Word is true. This great message comforted the hearts of our brethren who are sleeping the sleep of death; their faith rested upon its rays and beams of light that emanated therefrom. This was as it should be, and the same should be true today, as the message is still in force.

God promised David in that covenant that Christ would build "an house for my name," and that God would "stablish the throne of his kingdom for ever" (2 Sam. 7:13). That house is in the process of being made today, as shown by, "how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth" (1 Tim. 3:15). Have we grown tired of presenting this great covenant in gospel form to the people? Have we discovered something that is better than what the Father has chosen for us? The warfare seems long, and we grow weary, forgetting to trust the living God.

Jesus consecrated Himself to do the Father's will in all things, and because of this the Father exalted Him to the position which He now holds in glory, and further plans to make Him "King of kings, and Lord of lords." These promises are all included in God's covenant with David. You will see that the "Lord God shall give unto him the throne of his father David" (Luke 1:31), and thus fulfills His part of the contract made with His servant David through Samuel the Prophet. In this great plan God is seen as the architect and Christ as the builder, as indicated by Matthew 16:18, "Upon this rock I will build my church; and the gates of hell shall not prevail against it." The Father and the Son have always worked together perfectly.

In the covenant the building of the house comes first; so it is being built during this age. Jesus said, "I will build," indicating that He was fully authorized to do that very thing according to the plan previously given in the covenant itself. This building has already started, and is growing "unto an holy temple in the Lord" (Eph. 2:21). In majesty and beauty it is unequaled by all the counterfeits that may appear. The house in the plan was to be erected according to certain specifications, fully outlined in the New Testament by Jesus Christ and the Apostles. After this house is perfected, it is represented as being presented to Jesus Christ as a "glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:27). After the perfecting of the church, comes the work of carrying into execution the second part of the covenant, the establishment of the kingdom of God on the earth. What a work that will be!

During the intervening space of time from the call of the church to its completion, Christ is on the Father's throne. But when that moment comes when the Father announces that the time is ready for Christ to start earthward, things will begin to change very rapidly. Then the end of all earthly affairs will come. What a day!

Jesus, by reading the prophetical writings, clearly understood the glorious part He would play in God's great plan. He understood that He would call for men and women to build His church; and that after this He would be exalted to His throne.

Jesus was raised up from the dead that He might be exalted to sit upon His father David's throne, according to the flesh. But by Matthew 25:31 you will note that He will not ascend to His throne until "the Son of man shall come in his glory . . . then shall he sit upon the throne of his glory." It is written of Him: "Upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever" (Isa. 9:7). Again it is written: "And in mercy shall the throne be established; and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness" (Isa. 16:5). And by Acts 15:16, it is seen that the "tabernacle of David, which is fallen down," will again be built after the church of God is taken out, and Christ returns to the earth.

REPENTANCE

By George M. Siple

"If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 John 1:8).

DOWN through the ages God has selected certain men to carry on His work. We read in Genesis 6:6, "And it repented the Lord that he had made man on the earth, and it grieved him at his heart." This was on account of the extreme wickedness that existed upon the earth at that time. But one just man, even Noah, was selected by God to build an ark. In this way Noah and his family were saved, and much wickedness was destroyed by the flood of waters.

Later, the city of Nineveh became very wicked. God called Jonah to go to Nineveh, a great city, and warn the people that if they did not repent of their wickedness within forty days the entire city would be destroyed.

This was a very disagreeable task, and Jonah tried to shirk his duty, like some of us do sometimes, by running away. He boarded a ship, thinking he could best escape in that way. Then God sent a great storm. The sailors became frightened, fearing the ship would be dashed to pieces. Finally, lots were cast to see who on board the ship was to blame, and the lot fell upon Jonah. Jonah acknowledged that he was the guilty one, as he knew that God was punishing him for running away. At last they were compelled to cast him overboard, according to his own request.

Now the Lord had prepared a great fish to swallow Jonah, so Jonah was three days and three nights in the stomach of the great fish.

Then Jonah prayed very earnestly to be delivered; so God spoke to the fish and he delivered Jonah upon the dry land.

"And the word of the Lord came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee" (Jonah 3:1, 2). After his experience on the ship and in the fish, Jonah was very glad to obey God this time.

(Please turn to page 11)

Children, Obey Your Parents

By Mrs. William Stine

"ALL RIGHT, Mother, I will," are beautiful words to hear in answer to a mother's request, but more often excuses and disobedience follow. Many children have forgotten the Apostle Paul's command, "Children, obey your parents" (Eph. 6:1). Many more have never read or heard of it. This command has much more significance than we find in the title of this article, and we must complete the verse to understand it fully. We read, "Children, obey your parents in the Lord: for this is right."

Non-Christian, as well as Christian parents, expect obedience of their children, but not knowing the Lord's will, how can they guide them his way? More often they cause them to despise anything connected with God's teaching by their godless lives. If the child of this parent is able to decide the right way for himself to follow he is not going against Paul's command if he disobeys his parents for the right. We who have Christian parents who have loved the Lord enough to want us to learn of him and who did all in their power to guide us aright, have much for which to be thankful. By obeying them we have been saved from temptations that so many have yielded to and for which they are paying a very dear price. Some of sin's wages in this life are sickness, sorrow, bad habits, and weakness of will. Strong Christian characters are built by obedience to *parents in the Lord*. So it is right to do as they ask. To forfeit the pleasures of this world your parents ask you to omit is not a loss to you, but a gain. By obedience we gain happiness in this life and life everlasting when God's kingdom is established on this earth.

Our parents have learned through the Bible that *they* are children of God and that He wants *them* to obey Him. Only by *their* obedience can the world see that there is a God who is loved and honored. They always have in mind the promise of eternal life which He has given, and faith that it will be fulfilled. They knew also that there will be a just and final punishment of the wicked, and to escape God's wrath they must obey Him.

Knowing the love and mercy of God alone commands obedience. The parents' first steps in bringing up their children to love and obey is to teach them of Him. Their own example of obedience to their heavenly Father is the second step. Punishment should be used as a final resort to save children from sin.

Children, you know that your Christian parents are asking you not to do the things that will drag you down to sin and everlasting shame, but rather to do those things that become Christian behavior. Therefore, *honor them*, and glorify God by loving obedience, because this is right.

The Gospel of the Kingdom

By E. C. Pearson

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations" (Matthew 25:31, 32).

IN MARK 16:15, 16, Jesus said unto 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 damned." The word "gospel" means good news or glad tidings.

In Luke 9:2, 6, we read, "He (Jesus) sent them (His disciples) to preach the kingdom of God, and to heal the sick. . . . And they departed, and went through the towns preaching the gospel, and healing everywhere." They preached *the* gospel, a *definite* gospel, not just *a* gospel. Further, "Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness among the people" (Matt. 4:23). There are many similar quotations, but these are sufficient to show that *the* gospel concerns the kingdom of God.

Brother and Sister E. C. Pearson, Tipp City, Ohio, have for many years been faithful members of the Brush Creek Church of God. Their nine children have all accepted the faith as taught by the Church of God, and have been baptized into the fold. How good it would be if all the members of our families were thus united! Brother Pearson here greets you with his first contribution to our columns. Mrs. William Stine, whose artcle appears on page 7, is one of the daughters.

In Romans 1:16, Paul says, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." It is very evident how necessary it is to know what gospel is, that we may believe it and be saved. Yes, it does make a difference what we believe, because faith in *the* gospel saves. The gospel is just broad enough to save all who believe it, and narrow enough to reject those who disbelieve it.

Now the gospel embraces this fact: Jesus Christ, the only begotten Son of God, is to be King over all the earth. The angel, speaking to Mary about the conception of Jesus, also said, "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:30-33).

We know that the kingdom of David, known as the kingdom of God, was reigned over by wicked kings. In the days of Zedekiah, the last king, God said, "Remove the diadem, take off the crown . . . 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." Surely this points to the reign of Christ on David's throne even as was told to Mary.

God made a covenant with Abraham and his seed (because he was obedient to God) of the land of Canaan for an everlasting possession (Gen. 17:7). "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ" (Gal. 3:16).

To identify Christ as the heir to the promises made to Abraham, as heir to David's throne, as "heir of the world," requires only a little study of God's Word.

Daniel told of kingdoms represented by beasts, how their dominion was taken away for another. "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed" (Daniel 7:13, 14). Further, "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" (Daniel 7:27).

No, the kingdom is not the church. It is not in the heart. It is not in heaven, as is sometimes understood. It is real, and is to be upon the earth—its territory. It's King is Jesus Christ, the one who died, was buried and rose again, who ascended into heaven, who is coming again, who will take over the kingdoms of this earth. The church, as "joint-heirs with Christ" (Rom. 8:17), shall rule real, tangible people, and govern in righteousness in a real, tangible kingdom. Hence, we pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven."

May we still have faith in God's Word, believe the gospel, and be ready to meet Christ when He comes. Not until the "King of glory" comes can we hope for God's will to be done on the earth.

Judgment and the Three Worlds

By Mrs. H. H. Kent

THE Apostle Peter, in 2 Peter 3:6-14, tells us of three worlds. They are: "the world that then was," the "world that now is," and the "world to come." They cover a long period of time. At last, there will be brought about a "new heaven and a new earth" wherein righteousness and justice dwell. Further, the Bible speaks of "ages to come," but God in His wisdom has not seen fit to reveal to us much about the future ages that lie so far ahead of us. Just imagine, if you can, what the people who lived even a hundred years ago, would have said and thought if some one had told them about our modern conveniences in our homes, our automobiles, airplanes, and the other things that are so common today. They would have seemed impossibilities. God's children have always had foresight, but God has only revealed to them that which was necessary for their welfare. Isaiah says that God will tell us of things before they come to pass (Isa. 42:9).

Not a great deal has been written about "the world that then was," the antediluvian age. It began with the creation and extended to the time of the flood. To look back and to imagine what the Garden of Eden was like in its earthly perfection seems almost like an idle dream; for according to Bible chronology, it is nearly six thousand years since the creation of man. I often wonder, when I hear modern teachers speak of the story of Adam and Eve as a fable, what the rest of the Bible could mean to them, if they refuse to accept these important facts as history. For, God's plan for the future is based upon the fall of man, and the restoration of Edenic conditions cannot be brought about until the curse is removed. The Bible would not mean anything to me if I rejected anything in its sacred pages. I tried it once and was a most miserable creature until I again made my peace with God. Higher criticism does not appeal to me now.

When the "world that then was" ended by the flood of waters during Noah's time, great changes took place. Climatic conditions were not the same after the Flood, at which time the canopy was removed. With the many opportunities that men had in those days and the beautiful natural surroundings, they forgot God. Wickedness became so great that God repented that He had made man. The world was filled with violence, so after Noah had warned the inhabitants for one hundred twenty years this great catastrophe came. Christ mentioned it as a warning. All flesh except that which was in the ark perished. Before the Flood, the moisture coming from the canopy that covered the earth must have caused vegetation to grow to immense size. The prophets, in telling what conditions will be like when Eden is restored in the coming age, paint in glowing terms the beauties of vegetation. Isaiah says that even the desert will blossom like a rose. An example of what animal life was like then may be seen in the size of the mammoth and the mastodon. They are now extinct, but we see their skeletons in the zoological displays in our large museums. That some of them died suddenly, is shown from the fact that some, when discovered, were found in distorted positions which may be because the water came so suddenly and they may have been swiftly swept away. I have read that some of them had what resembled food in their mouths. That climatic conditions were changed is proved, because these monstrous animals which could live only in tropical climates, have been dug up in northern latitudes where, under present wintry conditions, they would not ordinarily be able to live. The civilization of that day perished, and God began anew to plan for the good of the human race.

The second world began with the flood, and we are still in this period of time according to Peter's division of time. In the New Testament, the latter part of this time is spoken of as "this present evil world." In this world period there are other dispensations, or ages, all of which ended in tribulation periods. We are now facing the judgment period that is to come at the end of the gospel age. There was the patriarchal age that began with the call of Abram (Abraham), and ended with the Jewish age, which, in turn, began when Moses ordained the law covenant.

It is not my intention to speak fully of these periods of time, but just to mention them briefly, and call attention to the judgments that were visited upon the people who lived at the close of these periods. Judgments always came because the people had rejected the light. The Jews who disobeyed God were taken in Babylonian captivity in Nebuchadnezzar's time for seventy years. At that time Solomon's wonderful temple was destroyed (see 2 Chron. 36). Still the age did not fully end until 70 A. D., with the destruction of the temple that had been rebuilt in Ezra's time. My human sympathy almost gives way to tears, in sorrow for some of them, as they refused to leave that temple that had proved to be such a blessing to them. Yet the end came when the Roman soldiers destroyed it. Their stiffnecked leaders who had criticized and rejected Christ deserved the punishment they met with. Josephus tells us there may have been about two and a half million Jews gathered in Jerusalem at that time, for they were celebrating the Jewish national holiday, the Passover. Terrible things happened to them there because they had not heeded Christ's warning to flee. Christ had reproved them often for not knowing the signs of the times in which they lived.

He said, as He wept over Jerusalem, that the future was now "hidden from their eyes" (Luke 19:41-45). They were not ready to escape because they had not listened to Him. After pronouncing the judgments that were to come upon those who lived in the Jewish period, in the same dis-

course He looked forward to the end of the gospel age which, after many centuries, would end in even more serious judgments. And they would come "as a snare" to all those who were not watching (Luke 21:34-36).

This judgment is right upon us. Daniel tells us that it will be a "time of trouble, such as never was since there was a nation" (Dan. 12:1). Jesus speaks of national strife when there will be "distress of nations with perplexity." Peter, many centuries before our day, pronounced the doom of the present order of things. It will come just as he prophesied. Paul tells us, in speaking of this judgment period, that everything that can be shaken will be shaken and then those things that are shaken will be removed. Zechariah's prophecies tell of unemployment problems (Zech. 8:10), when there will be "no hire for man nor beast." In James 5 we read of those who have "heaped up treasure for the last days." They are to weep and howl when their gold and silver become "cankered" (Isa. 2:18-21; James 5:2). In Zephaniah 1:14-17, there is further description of this day of wrath and great distress.

The latter part of the present age has been marked by great inventions, some beneficial to mankind, others not. From the standpoint of man, this has been a time of great achievement, but we are now nearing the time for the judgment. Other civilizations have fallen. Now many of our greatest statesmen and writers are telling us that our present civilization is falling. When we read of the preparations that the nations are now making in the way of aerial defence, such as bombing planes and poison gases that could quickly wipe out a city with millions of inhabitants, we believe we have reached this great crisis period. When our larger cities are taking every precaution against such dangerous warfare, in the way of underground passages for safety, it looks as if it is time to sound the alarm. We are told that nations are armed to their teeth. What may we expect?

Neither time nor space permits one to speak extensively of two great systems that have hindered Christianity's fundamental truths, and which systems are to come into judgment at this time. It is urgent, however, that we realize what these two antichristian systems are. They are Mohammedanism and Romanism (pagan and papal). E. P. Woodward in his book, "The Threefold Witness," Vol. I, says that the results of their teachings, which I am summing up, will lead to a crisis. He says that "Mohammedanism has struck at Christianity by despising and denying the claims of its Founder." Mohammedanism has exterminated Christian civilization wherever it made permanent conquests. "Current events prove that it is not dead today, any conditions that come out of double-dealing and deception, savor of Mohammedanism." Romanism, on the other hand, did not deny Christ. It did corrupt Christian doctrine, introducing grievous errors such as everlasting torment for those who disagreed with them; going to heaven at death, instead of sleeping in the grave until the time of the resurrection; also the immortal theory doctrine. The result was that by Rome's bloody persecutions of Christians, the flame of true devotion was kept alive. Quoting: "These errors kept the true church to be hidden from view for many years . . . In other words, papal Rome corrupted the church, endangering its existence, but coming short of that result: Islam destroyed the church, root and branch, in all it wide domain."

Robert Burns once said, "Man's inhumanity to man makes countless thousands mourn." What would he have said had he lived in our present times when there is such a conflict of ideas and when men are making all kinds of destructive and poisonous gases and death rays, that when put to the test in aerial warfare, could destroy large populations in a few hours? Greed, envy, and strife prevail in the human heart that has not been cleansed by Christ. These are the results of the curse that Christ's coming will destroy.

The above conditions are very common now and show us that we are in the harvest time of the age that Christ talked so much about. Read Matthew 13:39. In verse 40 of this chapter, Christ compares the gathering and burning of the tares at harvest time to what will happen at the end of the world. We know what happens at harvest time, when everyone reaps what he has sown, either good or bad; sometimes with great increase. The Weymouth translation makes it plainer by saying that "the harvest time is at the close of the age." Moffatt reads (Luke 21:31), "Whenever you see all these things happen, be sure the Reign of God is at hand." Christ explains these catastrophic changes (Luke 21:25-28). John gives us another view of them in Revelation 6:12-17. These things take place during the sixth seal.

We are told in Ecclesiastes 1:4, that this earth is to abide forever. It is the people who are to receive punishment and judgment. This earth, after it is cleansed, will be the home of the saints. All the meek are to inherit the earth. The world that Peter speaks of that will be destroyed consists of the ungodly people, the wicked governments, fashions, customs, etc., that exist at this time. The translators often confused the words "world," "age," and "earth," using them interchangeably. Job says, "The heavens are not clean in God's sight," meaning the present order of ecclesiastical things. Peter said they would pass away. The kingdom of heaven that we are looking for will be established upon this earth. This will be under the heavens that we call the starry skies. The heaven of heavens, where God's throne is, will still continue. David said, "The earth hath he given to the children of men" (Psalm 115:16). Isaiah said of the passing away of the second heaven and earth, that "the heavens shall vanish away like smoke, and the earth shall wax old like a garment" (Isa. 51:6). This great change will take place when Christ comes.

Now let us look at the bright side of this, after the clouds have all passed away. Our great hope lies in the fact that we know that Christ is coming back to earth to take over the governments of the earth and give us a righteous rule (Isa. 9:6; Luke 1:32; Rev. 2:26, 27; 11:15). His coming will be a blessing and a comfort to all who are able to go through or escape the coming judgments. "The Sun of righteousness (shall) arise with healing in his wings" (Mal. 4:2) for those who fear God's name. Not until then will we have universal peace and justice.

The sorrows and sicknesses that we now have as the re-

sult of the curse will be no more, for the curse is to be removed and its effects will be blotted out. Christ will then reign supremely as "King of kings and Lord of lords." Daniel says that the kingdom of God will be *under* the whole heavens (the starry heavens), not *up in* the skies, as some teach. It means that it will cover the whole earth. This will be the beginning of the millennium. The great hope that all Christians of the gospel age look forward to, will be realized then. The many promises of the Bible will be fulfilled during that period. At the beginning, there will be the resurrection of the just. What a great union and reunion that will be! Then will come the kingdom that we have so long prayed for!

When this wonderful age begins, Christ will have to begin to rule with a rod of iron (Rev. 2:26, 27). This means that He will need to be firm in dealing with evildoers. There will be no more oppressors then. This will be a time of great improvement. No evil system will have any opportunity to flourish, for it will be speedily dealt with in Christ's just form of government. Our social conditions will be greatly changed. There will be a mutual interest and helpfulness manifested toward everyone. The proud will be cut off. No liars will be able to stand in the presence of Christ the King.

The vegetable kingdom will put forth marvelous growths, for even the desert is to blossom like a rose. It will be because God will change climatic conditions and Eden will be restored during this thousand years. Psalm 85:12 says, "The Lord shall give that which is good, and our land shall yield her increase."

Another great change will be noticeable in our animal kingdom. After the curse is removed, neither animals nor men will fear each other. There will be nothing to fear. God is going to make all things new. All our loved ones who have died in the Lord will again be reunited with us. What a great time of rejoicing that will be! Surely, these great promises are worth striving for.

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CHURCHES WITHOUT PASTORS

We have often wondered what happens to all of the money, the Lord's money, that would have been paid to a pastor for the guidance and upbuilding of that church. It is still the Lord's money, and it should still go to support the work somewhere. If every church without a pastor would help out in organized evangelistic work, some day that church may have a pastor.

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REPENTANCE

(Continued from page 7)

It might be well for us if we were called upon to go through a similar experience, when we try to run away from duty.

"So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them." God heard their prayers, and the great city was spared. Thus, many *lives were saved, because they earnestly repented* of their evil deeds.

Coming to the New Testament, we learn of Jesus Christ, our ark of safety. It is just as important for us to get into our ark of safety as it was for Noah to prepare and get into his ark. Jesus says (Mark 1:15), "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." Of course, it is absolutely necessary for us to believe before we can repent. Jesus also said, "I came not to call the righteous, but sinners to repentance" (Mark 2:17). These are the exact words of Jesus spoken when He was on earth. Only if we have not sinned during our lifetime we are not called upon to repent. How many of us can truthfully say that we have never committed sin? (See 1 John 1:8-10.)

Again, Jesus speaks in Luke 11:30, "For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation." The Ninevites believed God, and took the warning He gave through His servant Jonah. Shall we, of this generation, be less thoughtful of our future welfare than the Ninevites were? Shall we refuse to take the necessary steps in order to gain an entrance into that everlasting kingdom promised those who accept the terms, and then live a life becoming a person who has named the name of Christ?

Again, Jesus, speaking to the Galilæans, said, "Suppose ye that these Galilæans were sinners above all Galilæans . . . ? I tell you, Nay: but except ye repent, ye shall all likewise perish" (Luke 13:2, 3).

Soon after Christ's resurrection He gave these words to His apostles, "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (Luke 24:47).

If these lines should catch the eye of anyone who has not already accepted Jesus Christ as his Ark of safety, I plead with you to do so as quickly as possible before the Master returns, *and the door is shut*. It will then be too late!

The "signs of the times" are pointing more and more to the soon coming of our Savior. Peter says, "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" (Acts 3:19). On Pentecost Peter said to them, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). Paul says, "Godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death" (2 Cor. 7:10).

. . . . . .

When our editor invited me to write something for THE RESTITUTION HERALD, I first thought I could not, as I never had had any experience along that line. My second thought was that I would try! Here is the result. If this should escape the much dreaded wastebasket, as found in all well regulated printing offices, I may try again, basing my thoughts on another necessary step toward salvation.

BEREAN DEPARTMENT

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Thanksgiving

At this season of the year it is our custom to pause, for a day at least, to count our blessings and observe a day of thanksgiving to God. As I pause to reflect on the happenings in my own life during the past year, I realize that they were not the results of luck or chance. They were the results of God watching over His people, providing them with the blessings He has promised, watching over them and shielding them from harm. Many times when things happen to us we cannot understand just why they happen, but later see that it was for our own good. We realize that God is true to His promise that "all things work together for good" (Rom. 8:28). This Thanksgiving, then, let us truly give thanks to God, the Giver of all good gifts, and not attribute anything that has come our way to luck or chance.

The Trinity

* * * *Mrs. Claibourne Lee, Hammond, La.*

The doctrine of the Trinity is a false doctrine. The doctrine teaches that there are three coequal and coeternal persons in the Godhead, the Father, the Son, and the Holy Ghost; that the three persons are one substance, and that each of the three is God in person. The Father is God, the Son is God, and the Holy Ghost is God, and yet there are not three Gods, but one God.

There is no Scripture to support the doctrine of the Trinity. That doctrine is unreasonable, because it is impossible for three persons to exist in one.

Note what the Bible, the Word of God, says, showing that there is one God, and one Lord and Savior, Christ Jesus, "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (Isa. 45:22). "Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ" (Eph. 1:2).

Jesus said, "I came down from heaven, not to do mine own will, but the will of him that sent me" (John 6:38). Also He said, "For as the Father hath life in himself; so hath he given to the Son to have life in himself" (John 5:26).

Just before Jesus was crucified He prayed to God, His Father, in these words, "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:1-3). Surely we can conclude from these verses that God and Christ are separate persons.

We note further that Jesus prayed to God that His disciples might be one, even as He and His Father were one (John 17:21, 22). This shows that the oneness does not mean one in person or substance, but that God and Jesus are always working together in full harmony and unity.

The words "Holy Ghost" do not refer to a person. They are properly translated "Holy Spirit," and refer to God's power and influence. This power is invisible to the human eye, but God uses it as He sees best and for the accomplishment of His plans.

Precious Members

* * * *Mrs. Annie Mills, Piedmont, S. C.*

We know that we have many members of our bodies, and that when one of those members—the eye, ear, brain, or heart—gets afflicted and can't carry on its duty, it affects the whole body. We do anything in our power to get that member in shape to resume its work. We often see a physician. We realize how precious one member is to the body. Each member has a duty that it must carry out before we can have a strong body.

The church of God is the body of Christ (1 Cor. 10:17; 12:27). Each one has a certain duty to carry out (Rom. 12:4-13). These members are just as precious to Christ as the members of our own body are to us, and we should be just as particular not to harm one of these as we would not to harm a member of our own body. We should love them, pray for them, visit them, be true and trustworthy to them, and be always ready to forgive them. "Be kindly affectioned one to another with brotherly love" (Rom. 12:10). Don't do anything to cause one to quit his duty, but do everything to help keep him in action, in order to make this body of Christ a strong one.

My Creed

* * * *By Granville Lecke, South Bend, Ind.*

Most men have some sort of creed.
You'll find mine in the Book of books.
That Book reveals and supplies man's need,
But none observes until he looks
Between the lids of Truth's confines.
Overshadowed with God's great grace:
Each word, each page grows rich with age,
No years, nor skeptic can efface.
An earnest quest for what is best
Will bring you to this glorious creed:
Comes inner sight to read aright—
Moreover, see another's need (James 1:27).

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

"Thou shalt not steal" (Exodus 20:15).

The Eighth Commandment

The eighth commandment does not limit the meaning of "steal." It is wise for us as Christians, who wish to get wisdom and understanding of God's will, to be sure we know the full meaning of the word "steal."

It means to take something which belongs to somebody else, as money or objects which the rightful owner may recover.

It also means to take things which belong to others that cannot be recovered. Perhaps these examples will help us to understand more fully.

Mary's duty each morning before going to school is to make her bed. If she leaves it for her mother to make, then she is stealing her mother's time. Her mother is being robbed of the time she uses to do Mary's work. Time keeps going on. No one can recover stolen time..

It is examination time in John's school. He knows the answers to the test, for he is a good worker. But Joe can't remember one important word. If he fails to get that word, he also fails in his examination. John wouldn't think of copying from Joe's paper. Do you think John should let Joe see the word he needs? Let me ask it in another way. Should John help Joe, his best friend, steal that word? Cheating is dishonest. The one who copies, and the one who lets his friend copy, are both cheats, both dishonest.

Those are but two examples of wrong-going called stealing.

Whether we are at play, at home or at school, we must remember to be honest in all things.

You think of some things one might steal that could not be recovered.

When Curiosity Brought a Blessing

Were you ever a chief in any of your games? It means the leader or head one. Zacchæus was the chief among the publicans. The publicans were taxgatherers. They took too much money from the poor people, and kept it for themselves.

One day Zacchæus heard that Jesus was to pass near by. He was a short man and so many taller people were in front of him he couldn't see well! So He decided to climb a tree. Before Jesus passed that way Zacchæus was up in a sycomore tree, high enough to get a good look at this Jesus of whom he had heard so much.

When Jesus came to the tree He knew where Zacchæus was to be found. He looked up and said, "Zacchæus, make haste, and come down; for to day I must abide at thy house."

This pleased Zacchæus, but the crowd murmured. There were some of the same kind of people we have today. Some said, "Look at that! He's going home with that sinner!"

Jesus heard Zacchæus say a little later, "Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold." Zacchæus was not going to do any half-hearted repenting. Jesus' purity had touched his heart.

If all wrongdoers could restore four times as much as they stole, many would be happier for it. The sad part is that often the wrongs we do can only be made partly right. We can only say, "I'm sorry. Forgive me! I did not intend any such harm." So many sins are like those illustrated above.

Jesus went home with a sinner, but the sinner became a saint. Christ said, "This day is salvation come to this house. Zacchæus was not a good companion. Jesus didn't copy his ways or approve of his actions. When Zacchæus took a good look at Jesus all was changed within him. As soon as Zacchæus gave Jesus the opportunity to enter his heart, He showed him His way.

Christ is still ready and waiting today for us to open our heart's door so He can come in and dwell with us always.

A House of Prayer

The church building is the house of prayer.

Mark 11:17 says it is called "of all nations the house of prayer."

The first time Jesus made the temple pure He said to those who bought and sold, "Take these things hence; make not my Father's house an house of merchandise" (John 2:16).

Merchandise is anything bought and sold for profit. So it is wrong to buy or sell in our house of prayer. Let us use our church buildings for what they were intended, that is, for spiritual purposes. Offer up a prayer when you enter your "house of prayer."

AMONG THE CHURCHES

BROTHER GROVER GORDON LEAVES HOLBROOK, NEBRASKA

A farewell party was given in honor of Mr. and Mrs. Grover Gordon who were leaving for Lawrenceville, Ohio, to assume the pastorate of the Church of God at that place. The evening was spent in playing games, then lunch was served, and, in behalf of the church, Bro. Geisler of Moorefield gave a short talk and presented us with an electric waffle iron and toaster. Thus ends almost twenty years of labor with them in the work of the church, twelve as Bible teacher before the church building was erected, and eight years as pastor. They are a fine group of people and are anxious to keep the work going, but have been hard hit by drought for several years. In spite of hard years they have their church free from debt, and now have enough money in the seat fund to purchase new pews. When times permit I am sure they will establish full-time work. Our best wishes and prayers continue with them.

Arrives at Lawrenceville, Ohio, via Omaha and Oregon

On Tuesday, Oct. 25, after taking leave of the brethren at Holbrook, we started on our journey eastward. That evening we were in Omaha, where we held meeting every evening that week, closing with an all-day meeting (three sermons) on Sunday, Oct. 29. After the morning service a pot luck dinner was enjoyed in the park. All services were well attended, and the church seems to be very much encouraged, as they are zealous for the truth, and are doing all they can to carry the message to others in that locality. They have purchased a building and are improving it as they can. A new coat of paint has recently been put on, which adds a great deal to the appearance from the outside. There is a good field in Omaha and, now with a building of their own in a good location where there is no other church, we predict a bright future and full-time work soon.

Leaving Omaha on October 30, we drove to Oregon, Ill., where we spent a very enjoyable evening with Bro. and Sr. Magaw and family. Next day we drove to Columbia City, Ind., stopping off for an hour or so on the way to visit Bro. Paul Hatch and his mother. We arrived in Lawrenceville, Ohio, on November 2, and found the brethren busily engaged in improving their church building, which is very encouraging indeed. They have done and are still doing all they can to make us feel at home and to get settled. Bro. Magaw has been serving this church once a month for several years, and now the result of the combined labors of him and the faithful members here is a full-time work. We ask the brethren everywhere to pray the heavenly Father's blessing to attend us and that our efforts will be for His glory, the edification of the church, and for the salvation of any who are without hope and without God in the world.

Grover Gordon.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Lydia A. Railsback; Delos and Mabel Andrew; Leota B. Hanson; Jessie M. B. Kauffman.

MINNESOTA EVANGELISM

Last Sunday, Nov. 13, was spent at the home of Bro. and Sr. Orlando Berry near Oamia, Minn. Two services were held during the day at a near-by schoolhouse. Attendances were 18 and 20. In spite of many difficulties this group has maintained a Sunday school, meeting practically every week in summer and winter, which really deserves commendation.

Next Sunday meetings are scheduled at the Johnsons' home near Hector.

John L. Deuchfield.

HILLISBURG COOPERATES

Twenty-nine members of the Hillisburg (Ind.) Church of God demonstrated an earnest desire to meet in Christian fellowship with the brethren of our other Indiana churches by driving almost eighty miles to Burr Oak to attend their special meeting on Sunday, Nov. 13. A school bus was used to take twenty-six of this group.

Otto Dick.

HERALD RECEIPTS

R. E. Griner (self and another); Mrs. Emma Railsback (for another); Mrs. Sidney Martin; A. C. Boyer; Ethel Lehman; Mrs. J. R. Updike; C. B. Compton; Leslie Edwards; son; Frank Laning; William Fey; Mrs. Mae Magnus; Mrs. Sophie Ammerman; Leroy Hiett; Howard E. Drew; Mrs. Morris Zeller; Arthur Gilbey (for another); Mellie Ander- Mrs. Louise Utphall; Mrs. S. T. Stantial; William O. Jenter; William J. Halls; B. A. Commings; Mary D. Goodyear; R. James Browning; Dewey Overmyer; Mrs. Nancy B. Robison.

ST. LOUIS CHURCH NEWS

The St. Louis, Mo., Church have elected the following officers for the ensuing year: President, Claude Graham; vice president, Earl Logan; treasurer and song leader, Edwin Graham; secretary, Mrs. Alice Jennings. We have Sunday school Sunday morning, and Bible class on Wednesday evening, preaching services just as often as a preacher is available.

It has been our privilege to have preaching service a number of times the past year, and we feel so thankful for these privileges.

We would be glad to have any of the brethren who are visiting in our city or vicinity to hunt us up.

Mrs. Alice Jennings, Sec.
4227 Swan Avenue.

CONTRIBUTIONS TO N. B. I.

Mrs. Mabel Netts	$ 5.00
A. C. Boyer	1.46
Mr. and Mrs. C. E. Lapp	5.00
Russell and Laura Harman	15.00
R. S. T.	50.00
Maybelle Hanson	5.00
Burr Oak, Ind., Fellowship Meeting	20.00

INDEBTEDNESS FUND

Notes Payable		$4,309.00
Amount received	$2,292.36	
Anna and Almeda Wertz	5.00	2,297.36
		$2,011.64

Correction—In the Indebtedness Fund Receipts of November 15 issue, credit should have been given to John Lehman instead of George Lehman.

Gleanings From the Field

Sr. Nancy B. Robison and her nephew, Hugh Gillespie, both formerly of Arkansas City, Kansas, are now at Whittier, Calif.

A new record of attendance was established for the Sunday school at Burr Oak, Ind., on November 13, with 126 present.

Bro. Rufus Curtis will greet you in next week's paper with his first of a series of articles on "Thoughts for Thinkers."

Sr. Rose Starbuck of California, was in attendance at the Oregon morning services, Nov. 20, with her son Harold of Rockford, with whom she is visiting.

Sr. Mary Gesin, ill for the past ten days, was very sorry to be unable to write her usual Thanksgiving Day message for The Restitution Herald. Her condition is improving.

Elder J. R. LeCrone is now holding a series of evangelistic meetings at the Dry Run Church in Virginia. The meetings will close Sunday, Nov. 27. We pray for the success of this effort, and with this note send greetings to the brethren of Powell's Fort Valley.

We are glad to have a new order for Truth Seekers' Sunday School Quarterly. It will go to our brethren at Tempe, Ariz. Thank you. Bro. Lindsay.

We are sorry to report the death of Sr. Arthur Johnson of Lake View, Iowa. She failed to recover following an operation, death coming on November 20. Our sympathy surely goes out to Bro. Arthur.

Bro. Conner reports that a very good meeting was held at Burr Oak, Ind., on November 13, and the brethren showed a splendid spirit of cooperation with the National Bible Institution by sending with Bro. Conner a contribution of $20.00.

We have been very pleased to have the following to recently visit us at the office: Elders F. L. Austin, Harvey Krogh, and Clarence Lapp, also Bro. J. H. Williams of Rochelle, Ill., and Bro. Charles Lindsay of Pearl City, Ill.

The Rockford, Ill., brethren have rented a church building, in which they hope to soon hold regular services.

LAWRENCEVILLE, OHIO

The Sunshine Class of the Lawrenceville Church of God met at the home of Bro. and Sr. Paul Overholser on the evening of November 4, for their regular monthly meeting. This was a Hallowe'en party, to which the entire Sunday school was invited. The new pastor and wife, Bro. and Sr. Grover Gordon, had arrived two days previously. This was therefore a get-acquainted party as well as one of entertainment. A number of the guests came in costumes and the entertainment of the evening consisted of games and contests, after which a light lunch was served.

We are very glad to welcome Bro. and Sr. Gordon into our midst, and we anticipate many happy and helpful hours together.

Helen Overholser, Secretary.

A LETTER FROM BRO. J. M. MORGAN

I am in evangelistic work with my whole heart, and I wish to continue in this great work of helping others to be ready for the coming of Christ. My record books show that I have baptized more than two hundred.

In October I delivered 38 sermons; traveled 540 miles; but received only $19.50. One was baptized, Nov. 2, near Sallisaw, Okla. I plan to return to Sallisaw November 17, to hold a two-weeks' meeting. I am praying that the Lord will direct and bless, and that lasting good will be done in His holy name.

Will you who love the good cause of Christ send in a small donation for the work of love? The Lord will bless you.

Eld. J. M. Morgan,
525 N. Washington St., Edmond, Okla.

ORTIZ - WILLARD

Mr. Wayne Willard and Miss Ruth Ortiz were united in mariage on October 22, at the Church of God in Holbrook, Neb. Only the immediate families were present. After the ceremony, dinner was served in the basement of the church.

Wayne is a member of the church, a nephew of the writer, and is a graduate of the McCook Junior College. At present he is superintendent of the Beverly, Neb., school. Ruth is a graduate of the McCook High School and a very talented young lady. They will make their home in Beverly. The best wishes of their friends and relatives go with them as they enter life's journey together.

Grover Gordon.

MOLA - BARBER

A wedding of interest to church people of the Northwest was the marriage, Saturday evening, Sept. 3, of Miss Margaret Mola and Carl William Barber of Corvallis, Ore. The ceremony was observed at 7:00 p.m., at the home of Sr. Edith Barber, the bridegroom's mother, with Elder H. J. Prosser of Newport, Ore., officiating.

Mrs. Barber attended the public schools here, graduating from Corvallis High School, and becoming the secretary in the office of the superintendent of public schools, which position she has held for a number of years, and where her personality and charm have won her a wide circle of friends and acquaintances. Mr. Barber attended school in Corvallis and was later graduated from the Hemphill Diesel Engineering School of Seattle, Wash. Both Mr. and Mrs. Barber were born in Corvallis. They are at home at 2053 Harrison Street, in this city.

May God bless their newly established home and direct these young people in the paths of righteousness. Corvallis reporter.

MARTHA MYRA LEHMAN

Martha Myra, youngest daughter of Algie and Daniel K. Lehman, was born in Prairie City, Iowa, June 9, 1892, and fell asleep in death October 28, 1938, In 1901 she came with her parents to Ohio, and has since lived in the vicinity of West Milton.

In September, 1912, she accepted Christ and was baptized by Eld. J. H. Anderson, who was pastor of the Brush Creek Church at that time. The hope of Christ's soon coming was a great comfort to her during her affliction.

She leaves to mourn her death, four sisters. Mrs. P. N. Benn, Mrs. Edna Brewer, Mrs. Ray Jones, and Ethel Lehman; one brother, H. A. Lehman; one aunt, Mrs. Anna Eidemiller; one uncle, John Lehman; besides other relatives and friends.

A short service was held in the Hale Funeral Parlors at West Milton, and the funeral sermon was given in the Brush Creek Church, by the writer. We laid her to rest in the cemetery hard by the church to await the call of her Master.

James A. Patrick.

ALBERT D. ESHELMAN

Albert D. Eshelman was born in Lancaster, Pa., January 12, 1846. In 1890 he came to Seattle, Wash., where he lived until 1930, when he went to San Francisco to live with one of his sons.

In early manhood he became a Christian and an active member of the Church of God in proclaiming the message of the second coming of Christ, eternal life only through Christ, and kindred truths. In the early 1890's he was a leader in organizing the first church and community Sunday school in West Seattle. During part of the time he published a Christian paper setting forth the Advent views and testifying to the grace of God.

He is survived by his two sons, Wallace of San Francisco, with whom he made his home, and Earle of Seattle; one sister, Mrs. Anna M. Young of West Seattle; and two grandchildren.

Funeral services were held from the Bonney-Watson Parlors in Seattle, Oct. 31, where many of his former friends gathered. Words of comfort were spoken from the text of the Psalmist, "I shall be satisfied when I awake with thy likeness," setting forth his faith and hope in the coming Redeemer. He was laid to rest in Lakeview Cemetery, beside the grave of his sleeping companion who, with him, awaits the summons to life immortal.

Alvin E. Lobb.

JAMES POLAND

James Poland was born on September 25, 1872, at Kingston, Tenn., and died on November 11, 1938. He moved to Skelton, W. Va., in 1924, where he spent the balance of his days. On January 25, 1902, he married Mary Capps. To their union were born four children. He leaves to mourn, besides his wife, two sons, Clarence and Clyde, and one daughter, Ellen, and three stepsons, Arnold, Lon, and Roy Capps. He was baptized in 1911 at Kingston, Tenn., was a member of the Church of God, and his faith was in God until the end.

Funeral services were conducted by the writer.

J. R. LeCrone.

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Emma C. Railsback.

THE RESTITUTION HERALD

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L. E. Conner . Business Manager

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THE RESTITUTION HERALD

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Why I Believe the Story of Creation

By James A. Patrick

"Through faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which do appear" (Hebrews 11:3).

OUR editor has asked me to tell the readers of THE RESTITUTION HERALD why I believe the Bible account of creation.

I believe the Bible account of creation because it dovetails in with all the known facts better than the theories advanced by scientists. This may seem a strange statement from one who makes no pretense of being a scientist. The reason I can make such a statement without fear of successful contradiction is because there are some well-known facts that have been overlooked by scientists in their eagerness to prove their theories.

James A. Patrick

The evolutionists tell us that no one should presume to speak on this subject unless he has read one good book on the subject. If this is what it takes to qualify, I guess I can speak, for I have read Dr. Vernon Kellog's "Evolution," Dr. William M. Goldsmith's "Evolution or Christianity," Rev. Alfred Wesley Wishart's "Evolution and Christianity," and "Debates on Evolution." The last named was a stenographic report of a series of debates held in San Francisco, California, some years ago, between the then president of the Science League of America and two Seventh Day Adventist ministers. The judges that presided were judges of some of the courts of California. I am sorry I have mislaid the book and cannot give names. Possibly I have loaned the book to some one, and he has forgotten to return it, as is sometimes the case.

Besides the foregoing, I have before me a pamphlet entitled "The Building of the Earth," by Carroll Lane Fenton. I cannot quote at length from this book, but would like to call attention to some expressions in it, such as "*almost certainly* represents," "which is *supposed* to indicate a structure that is essentially gaseous, although authorities *are not quite certain* that this is the actual condition." Mr. Fenton said this in speaking of the "nebulae known at the present time." Further, he says "it is *almost* certain that these nebular materials exist in finely divided and widely separated particles." Again I quote, "In every way, therefore, they (the nebulae) are to be favored as *possible* ancestors of the solar system." Then he concludes, "And so, out of the *supposed* chain of events here sketched, we have the spiral nebulae ready for final development into the solar system." So at best we have only a *supposed* chain of events to account for our solar system. (Emphasis in the foregoing is mine.)

I wish to quote further from an article by Francis D. Nichols in *Signs of the Times*. And, by the way, if my memory serves me aright, Mr. Nichols is one of the men who took part in "Debates on Evolution" mentioned in the foregoing. Mr. Nichols is quoting from a book entitled "The Evolution of Man," pp. 76, 77. This book was written by a group of Yale professors. Here are the quotations from the book: "May be," "may perhaps," "is possible," "indicates the possible," "seems to be," etc. Again I give quotations as given by Mr. Nichols from Darwin's "Origin of Species": "Perhaps," "reasonably suppose," "seems impossible to determine," "difficult to say."

I have quoted all this to show how much uncertainty there is in all the writings of evolutionists. Yet, these same men would laugh at you if you quoted, "In the beginning God created the heavens and the earth," or "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."

The two main hypotheses by which men have tried to account for the origin of the earth are, Laplace's Nebular Hypothesis, and Chamberlin's Plenetesimal Theory. Both go back into the past millions of years and try to find a starting point. Through the powerful telescopes they have found what they are pleased to call "nebulae." The dictionary defines a "nebula" as "a faint cloudlike self-luminous mass of gaseous *(Please turn to page 11)*

EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

"Earnestly Contend for the Faith"

"Jude, the servant of Jesus Christ" taught a certain kind of contention. He was no trouble maker, nor busybody. In greeting the "called" he wrote, "Mercy unto you, and peace, and love, be multiplied" (Jude 2). However, that "servant of Jesus Christ" did not suggest that peace should be multiplied at the expense of truth. He said, "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."

"Paul and Timotheus, the servants of Jesus Christ," in addressing the church at Philippi, wrote, "Grace be unto you, and peace," yet they did not cry, "Peace at any price."

Those "servants of Jesus Christ" taught a certain kind of strife, saying in Philippians 1:27, 28, "Only let your conversation be as it becometh the gospel of Christ: . . . that ye stand fast in one spirit, with one mind striving together for the faith of the gospel; and in nothing terrified by your adversaries." Christians are charged by Paul, "not only to believe on him, but also to suffer for his sake; having the same conflict which ye saw in me."

Christ contended for truth. Paul "fought with beasts at Ephesus." Millions of martyrs shame the modern church's chatter, "It doesn't make any difference what you believe."

Christians must today carry that "same conflict," must "earnestly contend" for that same faith. There can come no crown without first bearing the cross. Those who love peace so much that they will not "fight the good fight of faith" have not peace but ease; they cannot know "the peace of God, which passeth all understanding."

People who will not contend for the faith have no faith to contend for. There are too many record-book Christians who do not know "the faith which was once delivered unto the saints," and who scarcely know any faith. The any-old-religion that is good enough for the crowd is the religion the crowd has.

One Gospel

Ten thousand brands of oleomargarine isms cannot be substituted for the sweetness and vitamins of the pure, golden gospel. To the Galatians Paul wrote, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. . . . For," says Paul, "I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

Now the preaching of Paul was not in "enticing words," nor in language that only a pope could correctly comprehend. As Christ and the Twelve taught, so did Paul. The message was clear, the promises were sure, the requirements were simple but definite.

John the Baptist had said, "Repent ye," and many, "warned . . . to flee from the wrath to come," "were baptized of him in Jordan, confessing their sins."

Jesus said, "Suppose ye that these Galilaeans (whom Pilate had destroyed) were sinners above all the Galilaeans, because they suffered such things? I tell you, Nay; but, except ye repent, ye shall all likewise perish." Further, Jesus said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," and commissioned 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 damned."

Peter said, "Repent, and be baptized (not sprinkled) every one of you in the name of Jesus Christ for the remission of sins," and "Save yourselves from this untoward generation."

Philip preached Christ to the Samaritans, and when "they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women."

So preached Paul: "As many of you as have been baptized into Christ have put on Christ," "buried with him in baptism," "redeeming the time, because the days are evil," "and to wait for his (God's) Son from heaven . . . even Jesus, which delivered us from the wrath to come." "As he reasoned of righteousness, temperance, and judgment to come, Felix trembled."

Not only in these several respects, but in all points of faith and doctrine were Christ, the Apostles, and Paul firmly agreed. Christ's words echoed from His Apostles, re-echoed from Paul, and are yet, after nineteen centuries, the message of those who believe and care. Faith may wane, the gospel stays just the same.

Facts for Thinkers

Article 1

By R. A. Curtis

IF "GOD himself that formed the earth and made it," "and created man upon it," will condescend to invite His rebellious creatures, "Come now, and let us reason together," is it not commendable in us, His wayward children, to emulate His example and strive to compose our differences by reasoning together upon our *origin, nature,* and *destiny,* as disclosed in the Scriptures?

R. A. Curtis

It is not stating a new axiom to say, "The proper study of mankind is man." "Know thyself" is just as important now as when it first was uttered by the lips of philosopher. The Psalmist David, in contemplating "thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained," exclaims in wonder and adoration, "What is man, that thou art mindful of him? and the son of man, that thou visitest him?" (Psalm 8:3, 4).

Let us look to the proper source for "light" and "understanding" (Psalm 119:130; John 5:39). "How readest thou?" (Luke 10:26).

"Happy they of human race,
To whom the Lord hath given grace,
To read, to heed, to hope, to pray,
To lift the latch, and force the way.
But better had they ne'er been born,
Who read to doubt or read to scorn."

Man's Origin and Nature

Man existed first in the mind of God. "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth" (Gen. 1:26). In the next chapter, we are informed that God began carrying out what He had previously planned. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7).

From the above authentic statement concerning man's origin, the following facts stand out in bold, promontory conspicuousness. He was as tangible and real a person as "the dust of the earth" of which he was "formed." *No legerdemain can substitute an immaterial man* for the man that God formed and made amenable to a law, whose penalty was death (Gen. 2:15-17). No advocate of the first lie recorded in the Bible, "Ye shall not surely die," can ever make the statement fit in with the history of the man God formed; for "all the days that Adam lived were nine hundred and thirty years: *and he died*" (Gen. 5:5). The statement that "deceived" Mother Eve has long since been discredited by good authority (2 Tim. 2:14; John 8:44). It is always best to "let God be true" (Rom. 3:3, 4). God termed this creature He formed "man" before he had any life of any kind imparted to him. *Man* "became a living soul."

"Truth crushed to earth will rise again,
The eternal years of God are hers:
Whilst error, sinking, writhes in pain,
And dies amidst her worshipers."

The Earth Man's Eternal Home

Another fact in the brief narrative of the Lord, who "made the earth, and created man upon it," was that he should "have dominion over *all the earth,*" his primeval home (Gen. 1:26; Isa. 45:12). This patrimony was lost because of willful rebellion (1 Tim. 2:14). "Therefore the Lord God sent him forth from the garden of Eden" (Gen. 3:23). He went out of Paradise through the gate of unbelief. If he ever enters it again, it will be through faith in Christ, "the door" into the sheepfold of safety (John 10:1-5; 14:6). The first dominion, forfeited by the disobedience of "the first man Adam," who was "of the earth earthy," is secured by "the second man," who "is the Lord from heaven" (1 Cor. 15:45-49). He it is to whom God has said, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession" (Psalm 2:8; Ezek. 21:25-27). God's original purpose to have the earth "inhabited" has not run out by limitation or met with defeat because of inability on His part to bring to a glorious consummation His "eternal purpose which He purposed in Christ Jesus our Lord" (Eph. 3:11). Believing the Word of God is "for ever settled in heaven," I reject the theory that our earth is a transient nursery for the training of immortal and immaterial souls for eternal happiness or everlasting misery in heaven or hell (Psalm 119:89). So far as our earth, which is man's home, in time or eternity (see Isa. 45:12, 18; Matt. 5:5; Psalm 37:9, 11, 22, 29, 34; Prov. 2:21, 22; 11:31) becoming an unsightly cinder, or stricken from the sisterhood of worlds, we have this statement from "God himself that formed the earth and made it," "The earth abideth for ever" (Isa. 45:18; Eccl. 1:4). In speaking of the works of His hands, God declares, "They all shall wax old as doth a garment; and as a vesture shalt thou fold them up and they shall be changed" (Heb. 1:10-12). He has purposed in His heart to "make all things new"—"a new heaven and a new earth" (Rev. 21:1-5). *(Please turn to page 10)*

Our Changing World

Article 3—Babylon vs. Jerusalem

By F. L. Austin

F. L. Austin

THE scripture which likens Abraham's bondmaid, Agar, to "Jerusalem which now is," continues by likening Abraham's freewoman, Sarah, to "Jerusalem which is above," and "which is the mother of us all." Galatians 4:26 is translated in the Diaglott to read: "But the EXALTED Jerusalem represents the Free-woman, who is our Mother."

For the reason that "the two covenants"—the one given to the Kingdom-nation Israel of yesterday, and the other given to the Kingdom-nation Israel of tomorrow—do each consist of Jehovah's manual of instructions concerning national and private behavior, and are each provided by God with complete and competent instructors and administrators, the writer makes bold to liken the two covenants to two schools for God's two-phased Kingdom nation. The reason for using this illustration is that people in thinking of a kingdom think of it as limited by certain geographical boundaries. While this is Biblically true of God's Israel kingdom, it is also true that every member of God's kingdom should, in behavior, comply with the instructions of God's covenant rules, though he may be living in earth's remotest corner. He is expected to do just as the graduate settling in distant parts is expected to do: to pattern his professional behavior in harmony with the principles instructed by his Alma Mater. Those who pledge themselves to God's covenant of instruction and blessing are the subjects of that covenant no matter where on earth they may dwell. Geographical boundaries warn opponent nations, "Thus far and no farther"; but they do not relieve the citizen of God's covenant nation who may dwell beyond said boundaries from the principles of His covenant instructions. In obedience to this truth we read in Acts 2:9, 10 of "Parthians and Medes and Elamites, and dwellers in Mesopotamia . . . in Egypt . . . strangers of Rome," all subjects of God's Kingdom, gathered on the campus of old Jerusalem to observe the Feast of Pentecost. For, whether dwellers of Rome, or Egypt, or Mesopotamia, all of His people were first and always responsible to God. Being educated under God's instructions they all—regardless of geographical boundaries—belong to His school of life behavior. They are God's citizenship-pupils in His Kingdom.

The same general principles regarding instruction and development of scholarship apply in

Babel's School of Confusion

In this the first seat of learning was Babylon. A great variety of similar lesser schools had long time prevailed. But about 600 B. C. God made Babylon head over all such. God gave to Babylon's king the privilege of capturing and demolishing Jerusalem's whole seat of learning and authority and of instituting another in its stead. That was a most terrible punishment to Judah inasmuch as it compelled her to submit to a tremendously inferior system. It was as much inferior as man is inferior to God; as much as man's wisdom is inferior to God's wisdom. For, while Israel's covenant system was a revelation of the infinite wisdom of God as regards provision for human welfare and conduct, Babylon's empirical laws were but the oozings of finite mind so codified as to deify the self-lusting few by the compulsory serfdom of the many. No blessings were rewarded. The very system decimated even the normal blessings of Heaven. As for Babylon, she was utterly helpless to bestow any such. The enactments of the

University of Babylon

seem to be records of inerasable stains produced by mental drippings from voluptuous selfishness.

At first this university was dignified with a campus site. It was the city of Babylon. Though Babylon was short-lived, yet subversive principles of the ingratiated system have permeated through a series of successive man-made kingdoms down to the present day. In 1938 it has its controlling graduate servants in practically every phase of human action and ambition. As examples of its achievements witness numerous current national pressures: In Russia, Turkey, Germany, Italy, Spain, et al.: lands and chattels expropriated by state while owners are left to starve; husbands and fathers committed to concentration camps that wives and daughters may be confiscated for state or public; leaders purged by firing squads that incumbent officers might tighten their hold; maiden youth enthused to rapid patriotic production that the army shall be enlarged; the Jewish race despoiled of means and opportunity that another race may profit; small estates pawned for other states' pleasure. Or, as further witness, survey the social, economic, political, industrial, religious trends in general: criminal gambling charges quashed; crime patronized that political support might be strengthened; constitutional law subdued for official strength; vice promoted for financial advantage. But why go farther? These, as all their kith and kin, are the output of the handicraft of pupils impregnated with Babel's system of theories.

No longer has this Babylonian Empire a geographical location—unless it be that of the circumference of the globe. It is no longer a kingdom of location but a kingdom of *condition*—of ill-savored condition of life resultant from two and a half millenniums of instruction in the idolatrous school of

Man Worship

It is this *condition* that must be changed. The changing of international boundaries only changes the location of battlefields. The change must be from the condition of unrighteousness founded upon man's unrighteous and inequitable laws and practices to the condition of righteousness and equity founded upon "the way" of the Anointed Son of God.

How weary is mankind! What dreadful world-wide *conditions* prevail! In statecraft, industry, finance, economics, politics, religion, education—everywhere—the general public yielding (bowing) to forceful man! It was the world's "head of gold" of Daniel 2:38 which said in chapter 4:30: "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?" Though verse 31 begins the story of his pitiful downfall, yet individual and group successors have through the centuries mastered Mother Babylon's God-contradicting curriculum of life and qualified in ever increasing numbers the continuously succeeding generations for scholastic "degrees" agreeable in type to the humanly organized and equipped Alma Mater itself—even

(Please turn to page 10)

The Sunday School Teacher

By A. G. Townsend

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Daniel 12:3).

THE teacher is the hinge upon which the Sunday school swings. The importance of the teacher's office cannot be overestimated. There is a sense in which the teacher is the highest officer in the Sunday school. Certainly the superintendent outranks the teacher only in an executive capacity. Jesus was a teacher. He commands us to teach. Surely the teaching of God's Word is a worthy task, and one that is full of promise. It is my purpose here to give a few suggestions regarding the teachers and their work.

General Preparation

Other things being equal, the difference between success and failure in the work of a Sunday school teacher is usually the matter of preparation.

The teacher should have a knowledge of the Bible, that is, a general knowledge of the book itself—the relation of one part to another, its general scope.

The teacher should have a knowledge of teaching—what it is, and how to do it.

The teacher should have a knowledge of the mind. It is just as important that a teacher study the minds of his pupils as it is for a farmer to study the soils in the various fields of his farm.

The teacher should have faith in the work. Certainly no teacher will be a large success unless he has faith in his work. He should believe in the power of God's Word to do all things that God has said it would do. He should recognize his opportunity as God-given, and the Sunday school as the choicest field he can work in. He should believe in his work with all his heart, and be filled with enthusiasm for it.

The teacher should be one who believes in prayer, one who practices prayer. How can one teach that which he does not do himself?

The teacher must be one who is anxious and has a real passion to save souls. For without this passion we cannot expect any lasting results.

The teacher must study the Bible for the strengthening of his spiritual life. Sunday school teaching is spiritual work. The teacher who would succeed must have spiritual life. This can be found only in communion with God through His Word. The faithful teacher should say, "Speak, Lord, for thy servant heareth."

But it is more important that we hear God when He speaks to us. A teacher's reason for entering into the work should be the joy of service for the Master, and not with the attitude of teaching because no one else will.

Classes have often been held together by ignorant men whose power lay in their simple spirituality!

This power can be gained only in one way. We reflect the company we keep. We must daily walk with God, have quiet talks with Him, and make the study of His Word our daily food. *God will not place His spiritual power in vessels unprepared and unclean.*

The teacher must be sincere. The children are very keen in their judgment of character. Make the children love you. Shams are very easily detected. What the teacher really is and what he or she does through the week may make or destroy the thirty minutes of teaching on Sunday. The teacher must be what he seeks to have his scholars become.

Teachers, do not allow yourself to get discouraged. Whoever does his best succeeds. God's promise is to the faithful. Today it may seem that you have failed, you have gone to your home with tearful eyes and a heavy heart, only to discover later that it was one of the most profitable days that you have ever had.

"We must not hope to be mowers
And gather the golden ears,
Unless we have first been sowers,
And watered each furrow with tears."

The End of the Chapter

By James M. Watkins

IN these turbulent days we are inclined to fix our attention on the brightest light and forget the lesser lights that, by being less blinding, might do much more in lighting the pathway ahead.

We have constantly centered our attention on the actions of Hitler in Europe, and well we might, for we dare not minimize his importance there, but in so doing we may overlook some of the lesser lights that would do much to help us to anticipate the future of Europe.

One of these lesser lights was in the passing, a few days before this writing, of Kemal Attaturk, dictator of Turkey. In the minds of most people it has made little impression. His successor is almost certainly established by circumstances. As far as the world can notice, there will probably be little change in the policies of Turkey. The logical successor has long been a power behind the throne; his opinions have long carried weight with the dictator, so much so that those things he was inclined to frown at were discarded. Attaturk has at times affectionately called him his conscience, every action being put to the test of what he thought.

Attaturk appeared to have no *other* conscience, his life showed the least moral restraint of any of the modern rulers. He not only talked against, but lived against every possible teaching of God, although at no time permitting his subjects to go to the same extreme that he did. Apparently, he realized that in a country as devoid of morals as he was himself he would lose control. Entirely against the teaching of Christ, he yet instituted through peace and prosperity a modernization of his country that has not been equaled by any nation since the World War—even including those attempting to do so by force. Now he has come to his end. We look ahead.

We center our studies in the eighth chapter of Daniel. To students of history, we believe that the application of this chapter to the Ottoman Empire is obvious. It carries us in thought to the time back in the sixteenth century when the Ottoman (Turkish) Empire was brought into conflict with the Hapsburgs, not in the land of Turkey as we know it today, but up in Austria.

As in many other prophetic studies, we find ourselves in both the case of the Hapsburgs and the Turks at the dividing line of much prophetic thought, the World War. The close of the World War found the rule of the Hapsburgs ended by the exile of Kaiser Wilhelm. We also find Turkey driven back into Asia Minor with her holdings on the European continent confiscated.

In this realignment of nations we observe some very significant factors. Observing Daniel 8:22 we are told of four nations standing up in the area of the Medo-Persian Empire. Twice in history has this occurred: first, at the beginning of the Ottoman Empire, and second, at the close of the World War. The first did not continue to complete the prophecy, possibly because in that alignment the pattern of Genesis 10 was not followed. As given there, the people of the earth are divided according to the sons of Noah. History shows that any alliance involving more than one of the major groups of that division has not stood. The Hapsburgs learned this to their sorrow when they attempted to hold Poland in their dominion. They found themselves in conflict with Russia, a fact that we feel will exclude Poland from the Germanic alliance now forming.

At the close of the World War, again four nations stood up, but not under one power, as prescribed. They were Turkey, Syria, Iraq, and Persia. As the remainder of the world is forming itself according to the prescribed pattern, it would appear that we can rightfully anticipate the completion of the prophecy.

As we anticipate a little of what is yet to come in the prophecy of these four nations, we do so only in the spirit of study. We have collected and analyzed a wide variety of prophetic writings, ranging over a period of several hundred years, and in so doing have been impressed, not with their differences, but with their similarities. The opinions offered are the results of these studies, and embody only what old-time prophetic students have anticipated, yet brought up to date and applied to those things now revealed which they could not possibly have foreseen.

In the writings of these students the visions of Daniel were applied over a period of years and some worth while observations resulted. Yet Daniel in different instances was told that *at the time of the end would be the visions*, a period which I feel began with the World War. For this reason all of my personal studies have been brought up to date and applied to this latter period.

These views are presented not as fixed obsessions, but rather in the same spirit of study as they were received. The world today is progressing at such a pace that the daily paper is the best commentary we have on the prophecies of the Bible. Each day's news substantiates some old views, proves some wrong, reveals new understandings. We discuss them as we see them today and as they are revealed tomorrow, changing our views if necessary, but striving only for the truth as it is revealed to us. It is with this spirit that we approach prophecy, and it is in this spirit that these thoughts are given to you. They will be continued from time to time only if a majority of readers request them.

We would like to discuss the four beasts of Daniel 7, particularly the fourth beast—its nature and the countries involved. Each of these is a study in itself. However, this fourth beast is very important, not alone because it repre-

sents the climax of world governments, but because as we study prophetic history of any nation we always find it at last merging with that of the fourth beast in one way or another.

We find this to be true as we study Turkey, and attempt to establish Attaturk in prophecy. A period of time elapses between the verses of Daniel 8:22 and 23. After these nations had been established (by the World War), they were to continue for an indefinite period of time. Their history is not discussed in this chapter until it merges with that of the fourth beast, in verse 23. It is evident that one by one each of the major groups of nations has fulfilled each prophecy to the point where they stand ready to be merged, in the not too distant future, with that of the fourth beast.

It is in this lapse of time between verses 22 and 23 that it appears that we find Attaturk and his successor, a thought more clearly indicated in Daniel 11. Verses 18 and 19, describing the trouble with isles (in this case Greece), and how a prince in behalf of the rulers caused this trouble to cease, identifies for us the rule of Mohammed VI, who ruled Turkey following the World War. It was the Treaty of Sevres which he signed, not through his own design, but through the domination of Attaturk, that signaled his deterioration politically. As Attaturk rose to power and overthrew the Moslem religion his power as its head was also

(Please turn to page 9)

England Concerned Only With War

By John Eagleston and G. E. Marsh

ELDER John Eagleston of Pomona, California, who was appointed special correspondent for THE RESTITUTION HERALD in England, breaks a silence of nearly three months to tell of the misfortune and disappointment that has overtaken him. Brother Eagleston, after an absence of half a century from his native land, returned to England last August with the expectation of continuing his ministry in that country. His hopes of successful and happy service were high. How could they be otherwise? Was not the message of the kingdom the most splendid announcement any man could make to the anxious, war-weary world? Would not that message be received with joy everywhere by those who were waiting for deliverance from the terror of death that hung like a storm cloud over their heads? But how different was the reception the glad tidings received from that which had been expected!

Disappointed, disillusioned, and seriously ill in a hospital, into which he was taken for an emergency operation on the very "night when the terrible tension into which the entire country had been thrown by the threat of immediate war had reached its highest point," Brother Eagleston awaits in physical pain and, in spite of abiding confidence in God, mental despondency, the outcome.

"If you could see with what earnestness everybody waited for the word to go (to war with Germany in defense of Czechoslovakia)! It seemed to me pitiful. I think all of Europe is so worked up over war that they are confident they can subdue all of their enemies. But it seems to me that there will be no war between Great Britain and Germany or Italy (immediately?), but that the danger is to be looked for from the Arabs and from all the black and yellow races which are growing stronger and more aggressive and are mobilizing their forces according to the Master's orders. Soon He will command the opening of that great and mighty struggle that is to start around the Plain of Esdraelon. Every day I see in the London *Daily Telegraph* some new act of violence of the Arabs reported, and I believe that the 'time of the end' is right upon us."

"Now, dear Brother Marsh," writes Brother Eagleston, "for the brethren's sake, will you say I am not staying here any longer than I must. I am ready to leave any moment. None of the truths of the kingdom as we teach them have been found here, and neither do people want to learn them. Even if I were a Noah to warn them, they would cry, 'Leave us alone! We will live today if we die tomorrow!' As soon as I know what I can do I shall write to the brethren with whom I feel bound to communicate, personally. It gives me a buoyant feeling to think that I may see my dear brethren in America again. I hope to be back among them by the end of the coming December."

Resuming his review of prophetic world conditions, Brother Eagleston says:

"By 1940 this great cloud, now gathering in the East, will have made itself felt over the land of Canaan and the nations will be finding themselves busy in preparation for the most terrible conflagration this world has ever witnessed. And what about ourselves, Brother Marsh? I hope and trust and pray that we shall be ready for the fulfillment of 1 Thessalonians 4:16, and that we shall soon stand with the faithful of past ages before the Son of God. Oh, I pray that none of our brethren will be so diligent in their business in this world that they miss the sound of the trumpet that is to call the Lord's own sleeping ones from their earthy beds!

"This is the most important thing in which we may engage our minds and to which we may devote our efforts at this time. I am determined that I will hold no sense of ill feeling against my brother and in the midst of all of these worldly controversies in and out of the churches, I shall permit nothing to come between us as I await the Master's call."

The Word Made Flesh

By Alta King

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

THE foregoing scripture refers, we suggest, to the resurrected Jesus. It was spoken by the Holy Spirit through the Apostle John. It speaks John's intimate knowledge of the Savior and furnishes rich food for growth in grace and in knowledge of our Lord and Savior Jesus Christ, as urged by Peter on believers, for it reveals the origin and the continuing cause of His oneness with God. The following consideration is offered as an aid to this understanding and growth.

To understand John 1:14 one must first identify the terms—the "Word," and "grace and truth." The identification of the "Word" is in the verse itself. Jesus, because He is the "Word" made flesh, sheds forth a certain glory. The fullness of this glory is "grace and truth." Hence, the essential meaning of the "Word" is "grace and truth." Words in general are sound formations that express thought power. The "Word" expresses that thought power, the fullness of which is "grace and truth."

The life of Jesus furnishes the identification of "grace and truth." The Apostles beheld the glory that Jesus, the "Word" made flesh, emits. They beheld it in His words and deeds. Without exception the words and deeds of Jesus are words and deeds that meet man's needs and overcome evil, the cause of need. These words and deeds are grace and truth in action. They form a working concept of grace and truth just as the manifestations of electricity form a working concept of electric energy. The finite mind cannot encompass and confine an infinite idea within the limits of a formal definition. But it can know and make use of an infinite idea through those manifestations of it that are within the grasp of the physical senses. This statement is true of electricity. It is likewise true of "grace and truth." The words and deeds of Jesus open the meaning of "grace and truth" as no formal definition can open it, and they build a concept of them that brings their infinite power within man's grasp.

It is to be noted that "grace and truth" are the fullness of the Word's glory. The thought power expressed by the "Word" contains no other ingredient. As the thought power born of instinct life force—the fullness of man on the natural plane—impregnates and controls the flesh of the natural man, so the thought power born of grace and truth—the fullness of God—impregnates and controls the flesh of the resurrected Jesus. From Him come grace and truth only. He is the "Word" made flesh, and the fullness of the Word's glory is the fullness of *His* glory.

Summarizing our study this far, we have: The "Word" is the expression of that thought power which sheds forth a glory the fullness of which is grace and truth. The "Word" made flesh is the resurrected Jesus in whose flesh the thought power of grace and truth has complete and exclusive control. The glory of this thought power is brought within man's grasp and possession by the words and deeds of Jesus meeting man's needs and overcoming evil.

A third idea to be considered in John 1:14 is that the "Word" made flesh is the only begotten of the Father. When the Apostles beheld the glory of the "Word" made flesh in the words and deeds of Jesus, they beheld the glory of the only begotten of the Father. They, therefore, beheld the glory of the Father Himself, for the only begotten and the Father are one in glory (John 17:5, 22). Thus, Jesus is the true and the complete revelation of the Father in the fullness of His glory. As grace and truth are the fullness of Jesus' glory, so they are the fullness of His Father's glory. As His words and deeds are the media through which His fullness is making contact with man, so they are the media through which the Father's fullness is making contact with man.

According to John 1:1-5, the "Word"—the thought power of grace and truth—made flesh in the person of the resurrected Jesus is not God's initial expression of Himself. He is the finish of an unfolding expression, but in this finish only does the expression become a revelation that enlightens man about God. The unfolding that preceded the "Word" made flesh left man in darkness.

Through God's thought power He created all things and all creation is a manifestation of grace and truth. In it was the life and out of its fullness of grace and truth the life emits light that was the light of men. But these expressions of God are appearing in darkness that does not comprehend them. The darkness of man's mind concerning God does not give way before the word of grace and truth as manifest in and through creation—so hard and blind and unresponsive is the natural mind to the things of the Spirit. Paul speaks of this darkness of the natural mind in 1 Corinthians 2:14.

Though man has ever claimed that he can find and know God through nature, John says that God's expression of Himself through creation and through the light going out from His life force does not enlighten him, and against this background of unbroken darkness he sets God's expression of Himself through Jesus as the revelation that dispels it. His first statement concerning this revelation is the declaration of God's purpose in it. John 1:7, word for word translation, says, "this one (John the Baptist) came into witness that he should be witnessing about the Light that all should be believing through it."

Jesus' own words agree with this picture of darkness un-

dispelled except by the Light shining through Himself. He says, "No man cometh unto the Father but by me."

God's purpose to enlighten all through Jesus began to be fulfilled even before Jesus was born. Through the prophecies concerning Jesus and the types foreshadowing Him, the Light was offered to Israel, "his own," many centuries before Jesus' birth. Though Israel as a nation did not receive it, a few did, and these few looked forward to the day of Jesus and rejoiced in it as did Abraham, and through it received power to become the sons of God (John 1:8-12). This power, which generated in them the son of God birth, was the power of that love which responds to the love of God as it is made manifest through the fact that He sent His Son to be the propitiation for our sins (John 4:7-11).

Thus the "saying" of God in its fullness of grace and truth portrayed in prophecy and type the Christ of Israel and made its first inroad against the darkness of the mind of man concerning God the Father. Jesus, even when He was in promise only, brought to man the consciousness of a living God who is the Father, so effective is the Light as it shines through Him. Through no other medium can this consciousness come to man. Even the exact knowledge of today's scientist does not reveal that there is a living God who is Father. It does bring to man a consciousness of infinite power and wisdom, but this consciousness is not the consciousness of the living God who is the Father, and is not, therefore, the revelation of God.

But not through Jesus as conceived of through prophecy and type is the full scope of God's purpose to enlighten man accomplished. The full accomplishment is possible only through the Word made flesh in the person of the resurrected Jesus. The assurance that this is being accomplished and shall be finished through Jesus is given in Isaiah 55:11. God's word that goes forth out of His mouth shall not return to Him void. It shall accomplish that which He pleases and prosper in the thing whereto He sends it. Thus powerful and sure of fulfillment is God's spoken word.

Jesus is the living Word of God. He is the enactment in flesh of God's fullness, grace, and truth. It is God's offer that through this living Word all men may be saved and come to a knowledge of the truth (1 Tim. 2:4-6). God's living Word no less than His spoken word shall prosper in the thing whereto He has sent it. God's spoken word does not return to Him void the fullfillment of His purpose in it. No less does His living Word, the Word made flesh, the only begotten of the Father, return to Him void the fullfillment of His purpose in Him. There is no darkness that is proof against the Light as it shines through Jesus in words and deeds of healing and teaching and redemption.

Jesus, the Word made flesh, is the Light of the world. During this gospel age God is making this Light effective in the hearts and minds of those chosen to be members of Christ's body when He shall sit King and Priest in the kingdom of Israel restored. He is abounding toward them in all wisdom and prudence by making known unto them the mystery (secret) of His will that in the dispensation of the fullness of times He might gather together in one all things in Christ, both which are in heaven and which are on earth, even in Him. He is giving them this Light that they who first trust in Christ should be to the praise of His glory (Eph. 1:8-12), even as Jesus is to the praise of His glory through His words and deeds of grace and truth working man's salvation. The believer's prayer as he receives this Light is that the God of our Lord Jesus Christ, the Father of glory, may give us the spirit of wisdom and revelation in the knowledge of Jesus; that He may enlighten the eyes of our understanding that we may know what is the hope of His calling and what are the riches of the glory of His inheritance in the saints (Eph. 1:15-18).

THE END OF THE CHAPTER

(Continued from page 7)

broken, and he was forced into exile in Switzerland, of which Scripture says simply, "He shall stumble and fall, and not be found" (Dan. 11:19).

Verse 20, referring we believe to Attaturk, predicts his destruction neither in anger nor in battle, a natural death.

It is evident that verse 21 refers to the same man as does Daniel 8:23. At first thought it would seem then that he was to be the successor of Attaturk, but as we read through the chapter we find mention of his trouble with the king then in power. So there must be a ruler, unimportant in prophecy perhaps, who must succeed Attaturk, and be brought into conflict with the ruler receiving his power from the fourth beast.

It is interesting to notice the method of this ruler of Daniel 11:21 in gaining power. In sequence we find, he shall enter peaceably with flatteries; become strong with a small people; take the most prosperous places peaceably; forecast his devices against the strongholds, and finally (v. 26), destroy the king with the very ones who ate of his meat. There is revolution. We need hardly point out that all of these are the present policies of the Nazi regime, and are followed to the letter.

We do not have the time to discuss the events that will follow the time that this ruler is placed in power. Our purpose is to discuss the signs of his ascendancy. We realize that according to Daniel 8:23 his rise to power will assure us that the transgressors (the fourth beast) have reached the peak of their power; that the last period of tribulation will be ushered in by the placing of the abomination of desolation referred to by Daniel, and last but not least we understand, according to Daniel 12:11, that from that day it shall be just 1,290 days to the time that Christ shall set His feet on the Mount of Olives.

Again considering Daniel 8:23 we find this ruler indicated as a dark man who understands dark sentences, who is strong, but not with his own power. His power then must come from a source foreign to that country (the fourth beast), working through one of the members of that beast. A dark man indicates to me that he will be backed by one of two countries, Greece or Italy. Preferably, I think the latter, because "dark sentences" in Scripture seem to indicate the *Latin* language. Italy as a member of the fourth beast is of the so-called neo-Latin group. The

near future should add much to our thought along this line.

All these things refer to the external relations of the fourth beast. We have not attempted to discuss its internal aspects. We can profit much by observing in our daily papers the tendency of these nations toward the alliance that marks the fulfillment of these prophecies. I think we should be observing, because the remainder of this eighth chapter is devoted to the policies of this last ruler, and as we read we are impressed that he uses the identical policy of peace and prosperity that Attaturk found so successful during his rule.

Remembering that this last ruler will obtain his power by flattery, it is only natural that he will advocate what the people have already found popular. But to be successful his work must be done in the near future, and as its success is implied, we feel that its nearness is implied in the matter of a few years or less, while the generation that has served under Attaturk still lives—while the memory of his accomplishments are yet fresh in their minds.

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OUR CHANGING WORLD

(Continued from page 5)

"Babylon the Mother."

"Babylon the Mother" of governmental, political, industrial, economical, religious harlotry! A few bow to God's laws in life's practices. They earnestly seek His will and pleasure. But it is evident that the world's many have found much pleasure for self in the discovery and proficient use of Babylon's system and philosophy. From kings to slaves they have turned from God to the golden-headed Mother. Therefore, she is called in Revelation 17 and 18 "THE MOTHER OF HARLOTS." "For 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." Therefore, "with violence shall that great city Babylon be thrown down, and shall be found no more at all."

Yes. "The God of Heaven" gave Babylon "a kingdom, power, and strength, and glory." Those gifts were to continue through succeeding administrations until a stone should smite "the image on his feet" and "the God of heaven" should "set up a kingdom which should never be destroyed." Read Daniel 2 and gather the whole thrilling story.

God's Finishing School

In contrast with the present condition of earth's peoples—a condition resultant from the planting and cultivation unto harvest of man's finite tastes and demands—one does well to think carefully of the Heaven-made description given in Genesis 1:31: "And God saw every thing that he had made, and, behold, . . . very good." By the side of this statement concerning conditions in the morning time of the Adamic race one should place the description of John, who "in spirit" was transported forward to "the Lord's day" to hear and see God's future wonders of glory. At Revelation 21:1, 5, 4 he records that he saw One "upon the throne" who "said, Behold, I make all things new." And concerning the process of making "all things new" John "heard a great voice out of heaven, saying, . . . And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

What change! How inexpressibly great! Man's finite thoughts and habits and sorrows and pains all erased, and God's thoughts and teachings enthroned forever, to regulate man's habits and deeds unto eternal righteousness in the Anointed Jesus.

To make such a sweeping change God must needs begin at the root of all conduct and cultivate and train unto perfection. The Scriptures reveal that it is unto this very end that the Father purposes to set up under the Kingship of His only begotten Son "a kingdom which shall never be destroyed," and which in this continued allegory of Galatians 4:22, the writer is likening unto God's Finishing School.

The Changing World

The writer is convinced that it is not the changing of international boundaries with which Bible students should be so much concerned. Rather, it is the change of the heart of peoples that is of importance. It is the heart change of the student, the pupil, from Babel's man-designed system of life, to Jerusalem's God-taught and Christ-taught system.

The latter system educates, righteously, in every sphere of action of man's life: in government, finance, industry, agriculture, jurisprudence, militia, society—everything.

Man's system is already being crushed. Witness the world's gold standard, her finances, industry, transportation. Witness the fearful downtreading which Judah is today receiving.

Yes, the change is progressing. But this specific must be deferred till another paper.

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FACTS FOR THINKERS

(Continued from page 3)

The future inheritance of God's saints, called to a life of "peace" and "holiness," are "to inherit substance" (Heb. 12:14; Prov. 8:21). Their incorruptible, undefiled, and fadeless inheritance will be adapted to just such tangible creatures as His Word portrays them to be, both in "the life that now is, and of that which is to come" (1 Peter 1:4; 1 Tim. 4:8). *Now* they are "mortal," "corruptible," and can die and cease to live (Job 4:17; Rom. 1:23; Isa. 38:1). Then they will be deathless and "equivalent unto the angels" (Luke 20:34-36). Having "by patient continuance in well doing" sought "for glory and honour and immortality," they will have rendered to them "eternal life" (Rom. 2:6, 7). "Immortality" is too priceless a treasure to be given to those who are "unworthy" of it, and unthankful

to Christ, through whom it is obtainable (Acts 13:46; 1 Cor. 15:42-58; Rom. 6:23; 1 John 5:9-12; John 20:31).

"Immortality, 'tis a priceless boon, 'tis wealth untold,
The choicest diamond, the purest gold,
Ah! better the world and all therein
To lose, if so doing the prize we win."

———o———

"Yea, forty years didst thou sustain them in the wilderness, . . . their clothes waxed not old, and their feet swelled not" (Neh. 9:21).

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WHY I BELIEVE THE STORY OF CREATION

(Continued from front page)

matter situated at the distance of the stars." There is no difference in the starting point. The difference between Laplace and Chamberlin is the manner in which they think the nebulæ finally became our solar system.

Whatever the process may have been, scientists generally agree that when the earth finally settled into its present shape and condition there was no life upon it. Mr. Fenton, in his pamphlet mentioned in the foregoing, in which he reviews favorably Chamberlin's Planetesimal Theory, says, "The time and manner in which life began on the earth are lost in the unrecoverable past."

I have before me an article written by Earl W. Rowell, which I clipped some time ago from *Signs of the Times*. From this I quote the following: "Often, when desirous of enjoying a good laugh, I read—not Mark Twain, or Irwin Cobb, or even Ring Lardner—but the deliciously unconscious humor of the many evolutionary theories, especially in their naive attempts to account for the origin of man.

"For instance, in the life of Lord Kelvin (Sir William Thompson, 1824-1907), one of the world's admittedly greatest scientists, written by his son Sylvanus P. Thompson, pages 598-610, there occurs an incident that has amused me for fifteen years. I pass it on to you."

And then Mr. Rowell quotes from Mr. S. P. Thompson, as follows: "Sir William Thompson's presidency of the British Association of Scientists, at Edinburgh, on August 2, 1871, was an event of great importance. His address was awaited with expectancy, for he was to be introduced by no other than Huxley. The assembly was a brilliant one. Huxley, the retiring president, was accompanied on the platform by the Emperor Don Pedro of Brazil, and by a crowd of most distinguished savants, British and foreign."

Then Mr. Rowell comments as follows: "With such a background of learning, Huxley presented Lord Kelvin as the next president of that sternly august body of learned men, the British Association of Scientists."

I have quoted the foregoing in order to give a background for what follows, lest some one should think that the words were spoken by some crack-pot scientist of no reputation.

Again I quote from Lord Kelvin's son, the words of his father: " 'Dead matter cannot become living without coming under the influence of matter previously alive. This seems to me as true a teaching of science as the law of gravitation . . . and I am ready to adopt it as an article of scientific faith, true through all space and all time, *that life proceeds from life and from nothing but life.*'

"The following startled even the most advanced thinkers present: 'How, then, did life originate on the earth? Tracing the physical history backwards on strict dynamic principles, we are brought to a red hot globe on which no life exists. Hence when the earth was first fit for life, there was nothing living on it. . . . Did grass and trees and flowers spring into existence, in all the fullness of ripe beauty, by the fiat of creative power?' " Lord Kelvin seemed to think this idea quite absurd, and one that needed no reply, for he dismissed it with the asking. Then he proceeded: " 'Every year thousands, probably millions, of fragments of solid matter fall upon the earth. Whence come these fragments? . . . We all confidently believe that there are at present, and have been from time immemorial, many *worlds of life* besides our own, and we must regard it as probable in the highest degree that there are countless seed-bearing meteoric stones moving about through space.' " Then he went on to say that some such meteoric stone might have brought to our earth a piece of moss or small beetle, and then he continued: " 'All creatures now living on earth have proceeded by orderly evolution from such origin.' "

It will be noted that his Lordship made no attempt to show how life came to be on the "many worlds of life besides our own." Why? He dared not make the attempt. *Life comes only from life, according to his own positive statement, and somewhere back in the dim distant past there was a starting point.* He dared not consider that.

But, let us suppose, that Lord Kelvin's meteorite could bring life to the earth, what then?

You try planting a piece of moss in clear sand and see what will happen. The moss will die! Why? Because there is no plant life in clear sand. There could have been no plant life in Lord Kelvin's earth when it cooled down to a temperature where life could exist, because no life, not even seed life, could exist on a "red hot globe." But you see here, as in other "worlds of life," he didn't follow his argument through to a logical conclusion. Why? He dared not. It would spoil his theory.

Isn't it strange that such a learned body of men did not ask Lord Kelvin to explain the beginning of life on those "other worlds of life"? Or why didn't they ask him to explain how plant or animal life in the form of a piece of moss or a little beetle could exist on our earth which had once been a "red hot globe" and therefore could have had no element of plant or animal life in its soil, water, or air? It doesn't take a scientist to see the inconsistency in such attempts at argument. This is the more strange when we remember that Lord Kelvin's son said, "The following startled even the most advanced thinkers present." They were startled, yet they didn't question the statements.

In a future article I wish to examine the argument of the so-called Christian evolutionists.

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What Next?

Thanksgiving is now over. How did you celebrate the holiday? If you celebrated as did the majority of people, you ate too much for dinner, perhaps went to a football game in the afternoon, and topped off the day with a harmless movie. If you celebrated as the originators of Thanksgiving Day celebrated you went to a church service where you returned your thanks to a gracious God, who is ever mindful of a worshipful people. It is my hope that you celebrated in the last mentioned way. Whichever way, it is now over, and we can settle into the old routine of life. Or can we?

I am afraid not. Christmas is coming upon us with rapid strides. Only a matter of days now until this great day, the greatest day in Christendom, will be with us, and then become a thing of the past. How will you celebrate that great day?

Will you tell your children of the mythical Santa Claus, and perhaps scare them into being good? Or will you tell them of the Savior, whose birthday Christmas commemorates? Will you send a gift to Uncle "so-and-so," who is fairly wealthy and forget a poor friend, because you think the uncle would return a gift while the friend could not? The answer is in your hands!

Let us all, for once, get the true meaning of Christmas, and not celebrate this day amiss as did many the holiday just passed.

The Future Life

* * * *By Mary Richardson, Hammond, La.*

Without some hope of the future our life now would be truly useless. But we are most thankful that we have a hope in the future. Every Christian looks to the future. In fact, every one looks to the future for various things, temporal, material, perishable; but the Christian has a better outlook on life. He looks forward to the future life eagerly with hope and expectation, because therein lies his goal.

Jesus said: "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live" (John 11:25). These words were spoken to Martha after the death of her brother Lazarus. It is the person who believes who comes under this promise. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. . .. 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. 4:14, 16).

Read John 14:1-6. Jesus does not here paint a picture of the future home of the saints, but He is reassuring His followers that although He must leave them He will not leave them without comfort. He will provide them a way in which they may be spiritually in union with God and Christ until He comes again.

Future life is a gift from God to man (Rom. 6:23), but if one wishes this gift he must seek after it (Rom. 2:7). We cannot expect to obtain eternal life until the day of the Lord's appearing (2 Tim. 4:6-8), because our eternal life is hid in Christ, and "when Christ, who is our life, shall appear, then shall (we) also appear with him in glory" (Col. 3:3, 4).

Jesus proved the literal reality of His death and resurrection when He said: "I am he that liveth, and was dead; and, behold, I am alive for evermore" (Rev. 1:18). Jesus was mortal before His death, but received His immortality at resurrection.

Truly our hope of a future life is glorious and precious in that He "shall change our vile body, that it may be fashioned like unto his glorious body" (Phil. 3:21).

It, therefore, behooves each of us to walk worthy of the kingdom (1 Thess. 2:12).

Be Ye Thankful

* * * *By June Macy, Troy, Ohio*

"In every thing give thanks; for this is the will of God in Jesus Christ concerning you" (1 Thess. 5:18). Paul preached the gospel of a thankful heart. He was constantly harassed and persecuted by bitter enemies, yet he was deeply thankful for the privilege of living and serving. When he wrote to the Corinthians, "Thanks be unto God for his unspeakable gift," we know he was profoundly thankful for his knowledge of Jesus Christ. Are we?

We should assemble ourselves together in our respective places of worship and offer unto God thanksgiving for His countless blessings.

We, in America, should thank God in the year of our Lord, 1938, for our glorious free country. When the Mayflower came to the shores of America, the Pilgrims brought with them the corner stone of our national life—religious freedom! Freedom of worship, freedom of speech, and freedom of the press are our sacred heritage. Let us show our gratitude for freedom of the press by sending in more articles to THE RESTITUTION HERALD.

EDITOR'S NOTE: While this article was intended as one for Thanksgiving Day, it is equally applicable for all parts of the year.

NOTICE: If any one has any intentions of writing a Christmas article for this page please mail it so it will reach the editor before December 12, 1938. Please do!

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

"Thou shalt not bear false witness against thy neighbour" (Exodus 20:16).

Gehazi's Sin

Naaman, a great captain, was a leper. His wife had a captive maid. When this maid heard that her master had leprosy she said she knew God could cure Naaman. She told them of the Prophet of God in Samaria, Elisha.

Finally, Naaman went to visit Elisha, who sent a messenger to see Naaman and told him to dip seven times in the River Jordan and he would be healed. Now Jordan was a muddy river. Naaman was much provoked that Elisha did not make a great ado over his visit. Then, too, he disliked the idea of dipping in the muddy river.

He was persuaded to do as Elisha told him and was cleansed of his leprosy.

How joyous he was! He offered to pay Elisha for healing him. There are some people today who think money can buy everything, aren't there? Elisha said, "As the Lord liveth, before whom I stand, I will receive none."

Shall we say Elisha was a man with whom right was right, and he lived up to his ideas of right and wrong.

Gehazi, Elisha's servant, thought, "I will run after him, and take somewhat of him." He disliked to think Elisha would not take all he could get from Naaman. He was very greedy, wasn't he?

In order to get something from Naaman, Gehazi had to have a reason. So he told a falsehood! He asked for some money and clothes for some young men who were supposed to have come to Elisha.

Naaman gave Gehazi more money than he asked for, and some clothes. Naaman had his own servants carry the articles for Gehazi.

Gehazi hid the clothes and money in the house. Then he went to stand before Elisha. Elisha asked him where he had been. Gehazi told a second lie to cover up his first. He said he had been nowhere.

Elisha knew differently. He told Gehazi he was sorry, but now Gehazi would have the dreaded leprosy of Naaman the rest of his life. He went out from Elisha's presence, "a leper as white as snow" (2 Kings 5:27).

What Is a False Witness?

Ananias and Sapphira wished to make the other people think they were giving all their money from the sale of their earthly possessions, to the Lord.

Yet they had decided to keep a part of the money. Their falsehood to the Holy Spirit cost them their lives. Were they false witnesses?

Judas betrayed Jesus with a kiss after he had sold Him for thirty pieces of silver.

Peter denied his Master three times. Then he wept bitterly.

Shall we, then, watch our hearts and lips that no lies come from them to cause grief and tears?

Who is Thy Neighbor?

Jesus told the story (Luke 10:30) of a man who fell among thieves. He was wounded, robbed most likely, and left half dead. Were those thieves acting neighborly?

Then a priest and a Levite both passed by. They looked at the poor, helpless man and went on about their own work.

Along came a third man. He bound up his wounds, took the injured man to an inn, paid for his lodging, and was kind to him.

Jesus asked, "Which now of these three, thinkest thou, was neighbour unto him that fell among thieves?"

The lawyer replied, "He that shewed mercy on him."

We cannot be Christians and be honest part of the time with some people, and tell lies to others of our acquaintance. We must speak the truth to all men at all times, and not forget to show mercy.

The Ten Commandments in Rhyme

How many of you know the Ten Commandments? This rhyme makes it easy to remember the order of them as well as the main thoughts. I hope you will memorize it.

1. Thou shalt have no gods but me.
2. Before no idol bend the knee.
3. Take not the name of God in vain.
4. Do not the Sabbath day profane.
5. Give both thy parents honor due.
6. Hate not, that thou no murder do.
7. Abstain from words and deeds unclean.
8. Steal not, for thou of God art seen.
9. Make not a sinful lie, nor love it.
10. What is thy neighbor's dare not covet.

AMONG THE CHURCHES

CALLING ALL MINISTERS

All ministers are invited to send for publication a few lines of Christmas greetings to their many scattered friends. The Christmas issue will be that under date of December 20. Your message for that issue may be sent in now, and should not arrive later than December 12. Try to limit your message to about fifty or sixty words.

Also, send us promptly the names and addresses of your friends to whom you wish to send the Christmas Herald. These extra copies will be mailed out for 5 cents each, and we will be glad to have large orders for them, but you must let us know promptly how many you wish. Cooperation, you know, works both ways.

Be a missionary! Don't be a Ben Putinitoff.

IOWA WINTER CONFERENCE

The Iowa Winter Conference will be held December 10 and 11 at the home of Sr. Lottie Sealine in Stanhope. Bible class will be held Saturday at 7:30 p. m. On Sunday there will be Sunday school at 10:00 a. m.; preaching at 11:00 a. m., 2:00 p. m., and 7:30 p. m. There will be a basket dinner.

Will any planning to arrive Saturday, please write us a card in advance?

Mrs. Oscar Jenkins.

BURR OAK, INDIANA, SERVICES

In reply to an inquiry, we are glad to publish that Bro. J. W. McLain preaches morning and evening on each of the first two Sundays in each month. The first half of the month he does pastoral work at Burr Oak. The last half of each month he does evangelistic work as opportunities arise.

Bro. McLain is working hard, and is receiving hearty Christian cooperation.

NEW CHURCH AT TACOMA, WASH.

Starting out with four families and several children we started on November 20 to hold Church of God services here in Tacoma. Eld. Thomas D. Foster is to be the pastor. We are interested in getting some of the Truth Seekers' Quarterlies. (An order was enclosed —editor.)

We have a store building at South 13th and Tacoma Ave., where services are being held. If there are any of our members near by we would like them to know we now have a church here, and invite them to worship with us.

Mrs. E. R. Burk,
208 E. 31st St., Tacoma, Wash.

CONTRIBUTIONS TO N. B. I.

John W. Sweet	$ .50
Mrs. J. W. Grimsley	1.50
Harold and Esta Starbuck	10.00
"A Friend"	25.00
L. R.	1.00

BRUSH CREEK CHURCH NOTES

Friday, Nov. 18, Nancy Louise, the baby daughter of Mr. and Mrs. Charles Rhemert (Sr. Josephine Weaver) died, and was buried in Riverside Cemetery at Troy, Ohio, following services at 10 a. m. Monday. She leaves to mourn her death a brother, besides her parents, and grandparents, Mr. and Mrs. William Weaver.

Sunday evening, Nov. 20, Bro. Grover Gordon of Lawrenceville, Ohio, gave us an enlightening sermon on "Prophecy and the Present Question Mark." He has consented to speak for us at our annual Thanksgiving Day services.

November 10, the Brush Creek Sewing Circle held an all-day meeting at the home of Sr. Clara Hoke in Dayton. There was a splendid attendance, and a delicious dinner was served. This was the first meeting of our new year, and according to the amount of business we will have a busy season.

Sunday evening, Nov. 13, Bro. Earl Pearson gave a splendid talk which was helpful to all.

Our fall meetings, which usually come in November, are being postponed until a later date.

Eunice M. Pearson, Reporter.

HIMMELRIGHT - McCORKLE

On Saturday evening, Nov. 19, 1938, Charles Leland McCorkle of West Point, Ind., and Verna May Himmelright of Attica, Ind., were united in the holy bonds of matrimony in a private, parlor service at Hammond, Ind., the undersigned officiating.

The bride, a much respected high school teacher of her home town, is the daughter of the late Mr. and Mrs. George Himmelright, and the groom, a well and favorably known farmer, is the son of Mr. and Mrs. Charles A. McCorkle.

It is with high ideals and worth that this devotedly religious couple enter upon wedded life to mutually share their joys and blessings, and problems and sorrows, in their journey "toward the mark for the prize of the high calling of God in Christ Jesus."

May their home near West Point, Ind., ever be a tower and strength of Christian truth.

F. L. Austin.

HERALD RECEIPTS

W. I. Hunt; J. W. Sweet; J. C. L. Michaels (for another); L. M. Howell (self and another); P. L. Morron; Mrs. Edith Burchell; W. H. Klindt.

Gleanings From the Field

Eld. J. W. McLain, pastor at Burr Oak, Ind., is now conducting a series of meetings at Kokomo, Ind., which will close December 3. He has consented to conduct a similar series of meetings for the Brush Creek (Ohio) Church some time after the new year.

"Following the custom of thanksgiving set by our hardy forefathers who had the courage to found a country where in freedom they could worship God, a well attended praise and prayer service was held at the Pennellwood Chapel in Grand Rapids at seven o'clock Thanksgiving morning." B. C. Slocum.

Bro. Emory Macy of Troy, Ohio, visited with your editor Saturday and Sunday, and delivered the morning sermon, Nov. 27, for the Oregon congregation. This was his second sermon, the first having been recently given at his home church, where he serves on the executive board.

Ezra Pearson is now in the Stouder Memorial Hospital, Troy, Ohio, recovering from a goiter operation.

Bro. and Sr. Paul C. Johnson of Oregon, Ill., and Sr. M. J. Osborn of Culver, Ind., were in attendance at the funeral of Sr. J. Arthur Johnson at Sac City, Iowa, last week. Sr. Osborn remained for a visit.

Bro. and Sr. T. J. Ellis rejoiced on Thanksgiving Day because Sr. Ellis' sister, Mrs. G. H. Loudenslager of Washington, D. C., with her husband, and her brother Eldridge Appleyard of Cherokee, Iowa, with his wife, were in their home in Waterloo, Iowa, the first time they had all been together for sixteen years.

Bro. Harvey Krogh, Illinois Evangelist, will preach at Eldorado, Dec. 3, 4, and at Casey the following week-end, Dec. 10, 11.

Bro. F. E. Siple writes that with Bro. G. E. Marsh's leadership the South Lawn Church at Grand Rapids, Mich., is doing a splendid work. "Three at least are to be baptized Sunday," Nov. 27.

Dr. O. R. Jenks, President Emeritus of Aurora College, Aurora, Ill., visited with the editor and his family Sunday afternoon in Oregon. After seven years we rejoiced to see him again.

We anticipate articles now in the making from Bros. Judd and Patrick.

Bros. L. M. Howell of Illinois, H. H. Hawkins of Ohio, and N. J. Macleod of California plan to contribute articles beginning after the new year.

Sr. Melba Glanton Arlington, Huntington, Ind., reports briefly the death of her mother, Laura Slusser Glanton. Also Sr. Arlington sends greetings to her friends, and says, "The recent developments in Europe prove to us that Christ's second coming is not far off."

Sr. Alta King, Palo Alto, Calif., writes, "The issue of The Herald for November 1 was unusually good. 'Our Glorious Task' by Bro. Marsh, and 'That . . . Ye May Believe' by Bro. Austin make it an outstanding issue."

Bro. John Denchfield, who served as temporary pastor at Eden Valley, Minn., was given a farewell party at the W. F. Hoskins' home, Nov. 21,

MARIE SODESTROM JOHNSON

Anna Mary Sodestrom, daughter of John and Anna Sodestrom was born June 9, 1899, at Sac City, Iowa.

Her mother being in ill health, she was taken early to be cared for by her grandmother near Pomeroy, Iowa. When she was eight years old she went to make her home with her uncle and aunt, Mr. and Mrs. Arthur E. Johnson, and here she grew to womanhood.

Her mother and father preceded her in death when she was two and eight years old respectively. There were also a brother and sister who preceded her in death.

Marie was married to J. Arthur Johnson December 23, 1934, and started filling the place of mother to little Ruth Esther, then nearly three years old.

From childhood she learned to honor the Word of God, and as she understood she believed its teachings and promises. She yielded herself to the commands of that Word and was buried with her Lord in baptism only a week before her death came following an operation for appendicitis.

She leaves to mourn her passing, her husband and daughter; her aunt and uncle, Mr. and Mrs. Arthur E. Johnson, who had been as father and mother to her; two sisters, Mrs. Emma Ingman and Ellen Sodestrom, and her step-mother, Mrs. Fannie Sodestrom of Riverside, Calif.; a brother, Andrew of San Francisco, Calif.; also the cousins who have been as brother and sisters to her, Theodore, Alyce, Gladys, Juvannah, Vivian, Helen, Fern, and Lois; besides a host of other relatives and friends.

A true wife, a loving mother, a sincere friend, conscientious in all that she did, Marie made many close friends, and now a loneliness saddens the hearts of many, a darkness which finds its only brightening in the assurance that she sleeps in Jesus, free from the pains that wracked her frail body, to be awakened when her Lord comes with the trumpet call.

Funeral services were conducted from the home near Lake View, Iowa, and the Swedish Mission Church near Pomeroy. Bro. A. M. Jones of Eagle Grove, Iowa, had charge of the services.

Is your subscription paid to **The Restitution Herald?**

TRUTH SEEKERS' SUNDAY SCHOOL QUARTERLY

Work is now progressing on the Truth Seekers' Sunday School Quarterly for the first quarter of 1939. It will soon be printed. Please send in your order at once if you have not already placed a standing order. This present quarter we sold out and found it necessary to cancel a few orders. Be prompt, so that we will know how many to publish. Increase the size of your order if your Sunday school can use more.

The price is 15 cents each if three or more are sent to one address. Single copies cost 17 cents each.

The Pine Woods Bible Class, by W. H. Wilson: 480 pages; cloth binding; a discussion, in conversational form, based upon actual class work by the author, on various phases of the gospel; 75¢, postpaid for cash National Bible Institution, Oregon, Illinois.

Use the Remittance Form which is printed in the adjoining column and send in the names of the ones to whom you wish to send The Restitution Herald as a Christmas present.

LOS ANGELES CHURCH OF GOD

230 West 103rd Street

How to Find: Take street car No. 7, going south on Spring Street. This car swings over to Broadway farther south. Get off at 102nd Street. The church is a half block east of Broadway on 103rd Street. If you are driving, remember that the church is just one hundred blocks south of Broadway and Third Streets, the heart of the city. Call at 1020 South Burlington Avenue or phone EX. 0701.

Emma C. Railsback.

THE RESTITUTION HERALD

The Restitution Herald is the official organ of the General Conference of the Church of God. It is published by the National Bible Institution at Oregon, Illinois.

L. E. Conner . Business Manager

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The Restitution Herald advocates: the near return of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church to be joint-heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began," Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

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Oregon, Illinois
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Executive's Desk Book: contains a 100,000-word dictionary; atlas of the world; digests of grammar, business law, finance, selling, secretaryship, public speaking, parliamentary law; and many other features. A one-volume cyclopedia. Thumb indexed. Illustrated. $5.95.

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NATIONAL BIBLE INSTITUTION

Oregon, Illinois

The Illinois Evangelist

"When the Church Builds Evangelism, Evangelism Will Build the Church."

HARVEY KROGH, JR., EDITOR

Who Are We?

We are "the children of God." We are "fellowcitizens with the saints, and of the household of God." We "are the temple of God," we "are not our own," we "are bought with a price." We are God's servants and representatives in the world. We are His spokesmen. We are His ambassadors. We "are the light of the world," and "the salt of the earth." We are God's heirs, and we are His workmanship. We are part of His new creation in Christ Jesus.

Seeing who we are and knowing of the high position in which we are placed, we might be lifted up with pride and self-satisfaction if it were not for the orders given us that really give us this high position.

The Master's Orders

In Christ's command to His disciples to go into all the world and preach the gospel to every creature, we many times feel excused for many apparently good reasons. First, He was speaking to His selected faithful eleven. The next thing is that we cannot all be preachers and, besides, many of us cannot speak in public. We also have to make a living, or we would starve. I wonder if God excuses us when we give Him all of these reasons?

In the very first place, Jesus told His faithful few to teach all others to observe all of the commandments He had given to them. That makes your duty and mine to God just as great as was the duty of the eleven.

In the next place, we discover that there are several very effective ways of preaching the gospel and not one of us is excused from all of these methods. If we belong to God we are to be at work, one way or another, in His field.

Three Ways

When we think of preaching the gospel we think of the hired pastor or evangelist. This way of carrying the message to those who know not God is very effective, but think how ineffective it would be if all pastors and evangelists had to take time out to make their own living as well as preach. In Acts 6 it is recorded that it was not reasonable that those attending to the Word should do the work that others could just as well be doing.

The second way of service is the financing of the preaching. Every one has that way of helping, even the hired pastor may help this way.

The third way is a way that we seldom think of as a real help. Paul said, "Brethren, pray for us." I believe Paul meant that every one of us should pray for the laborers and the brethren individually, and for special specific blessings. Effective prayer is real labor. If we realize what God has for us to do we will better appreciate who we are, and also be what we should be.

The Month's Question

Could you fast one meal a week? Say the evening meal on prayer meeting night. If you and every other member in the State of Illinois would do that and put ten cents in a bank for each meal for the Lord's work, at the end of the year there would be $3,286.40 for the Lord's work. Figure it up. There are about 632 members in Illinois.

Did You Know?

Though is is not our aim as Christians to make the whole world Christian, it is our duty to see that all shall hear the message and have opportunity to accept Christ. For "this gospel of the kingdom shall be preached in all the world." But did you know that if every Christian would make one new convert each year, and that new convert would make another new follower of Christ each year, the whole world would be Christian in less than thirty-three years. Figure this up, and meditate on the possibilities if we would put forth a greater effort in the service of our Lord.

Dollar Day

The total received for the Illinois Dollar Day this year is $102.00. We will welcome any dollars that might be late, as there is work for every one of them. Let us see if we can exceed last year's record of $139.00.

Part of the work of the State fund is to pay for sending a RESTITUTION HERALD with this page to every Church of God family in the State of Illinois.

The Power of Example

A young infidel, one night in bed, began contemplating the character of his mother. "I see," said he within himself, "two unquestionable facts. First, my mother is greatly afflicted in circumstances, body and mind; and I see that she cheerfully bears up under all by the support she derives from constantly retiring to her closet and her Bible. Second, she has a secret spring of comfort of which I know nothing; while I, who give a loose rein to my appetites, and seek pleasure by every means, seldom or never find it. If, however, there is any such secret in religion, why may not I attain to it as well as my mother? I will immediately seek it of God." Thus the influence of Christianity, exhibited in its beauty by a living example before him, led Richard Cecil to know Christ Himself, and to glorify Him by a life of most successful devotion to His service.—*Selected.*

Next Quarterly Conference

It will be held the last Saturday and Sunday of March, 1939. Any church in Illinois desiring to entertain a Quarterly Conference, please write to Mrs. Tessa Laning, Secretary, Mt. Sterling, Illinois.

THE RESTITUTION HERALD

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CHURCH OF GOD AT SAINT CLOUD, MINNESOTA

The Saint Cloud Church had its beginning in the home of Robert Whitelock in 1866. In its early days the ministers were Elders Simon Peter Matheny, A. J. Bolster, Orrin Roe Jenks, and William Parson. At first a union Sunday school was organized, and preaching services were held but once a month.

In 1890 meetings were held in an artificial stone factory on Breckenridge Avenue. There Elders S. P. Matheny and E. E. Thoms conducted evangelistic meetings. At that time there were thirty members. The present site at 20th Avenue and 4th Street was bought in 1891, and a building erected. The following have served as pastors: Stanley, M. W. Hamilton, P. L. Sweany, Charles Blanchette, John Driver, Win Thoms, E. E. Thoms, Fred Daubanton, T. M. Savage, Adna Hoskins, John Denchfield, and the present pastor, C. E. Lapp.

The building shown above was completed in 1920, at which time Bros. Daubanton and Savage were leading the church. Their services were donated, as both had other employment.

Bro. C. E. Lapp, pastor for the past three years, greets you with a message awaiting you on page 3.

EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

The Verdict of the Twelve

It is a unique coincidence that the number of the Apostles was the very number of those who today constitute a jury. Twelve sober men decide. Regardless of the station of the man on trial, the verdict of the twelve is final. Not only does the one on trial suffer or prosper in accord with the decision of the twelve, but the public, as well, abides by their decision.

Pilate's question, "What shall I do then with Jesus which is called Christ?" is the question all who hear the gospel call must answer. The answer may be, "Crucify Him," or "Lord, what wilt thou have me to do?" He who makes no answer "scatters abroad"; there is no neutral ground.

Now in the case of Jesus there has been two trials from which one may find the verdict he should accept in making reply to the question. One trial was in Pilate's judgment hall, the other was before the jury of the Apostles.

What a trial was that in Pilate's judgment hall! A mock trial, and nothing more! "No fault" was found in Jesus, yet no witnesses were called on His behalf. What criminal has been so vile or so despised as to be scourged, stripped of his clothing, crowned with thorns, spit upon and slapped in the face *before* the verdict of the law was given? At what other time did regal Rome allow the mob to decide her law? There was no justice, no order, no true trial in Pilate's *condemnation* hall.

The other trial, that before the Twelve, appeals to me. There twelve sober men agreed. No star witnesses were used for effect. No smooth tongued orator swayed the jury into an unfair decision. No minds were distorted by the cry of the mob. There were no bribes; the verdict of the Twelve cannot be questioned.

True, Jesus selected the Twelve, but this can be no objection when one considers how they failed Him, how they cursed, how they doubted, how they betrayed, how they returned to their fishing *after* having twice seen Him risen from the dead. Hardly could they be called His friends until at last the evidence of His Messiahship overwhelmed them. Against doubt, and fear, and open denial they were at last, at the end of the trial, convinced by unfailing evidence that caused even the centurion of Rome to confess, "Truly this was the Son of God."

This trial lasted for months, possibly years. It was in session night and day. These jurymen "followed him." Jesus "went in and out among (them) beginning from the baptism of John, unto that same day that he was taken up." Thus, the Twelve had every opportunity to detect any flaws.

At times the Twelve, like any jury, doubted. They could not be sure. They were *inclined* to doubt. Yet it was the very Thomas who said, "Except I shall see . . . the print of the nails . . . I will not believe," who at last, overwhelmed with the very signs he had demanded, cried out in rapture and surprise, "My Lord and my God."

The same Peter who said, "I do not know the man," at last testified, "This Jesus hath God raised up, whereof we all are witnesses," and died a martyr in "the faith."

Nor is there even Judas whose testimony can be used to "throw the jury," for, ashamed, he "repented himself," saying, "I have sinned in that I have betrayed innocent blood."

Joseph was a doubter. Mary said, "How shall this be?" John the Baptist asked, "Art thou he?" Saul of Tarsus "compelled (Christians) to blaspheme; . . . being exceedingly mad against them." Yet all these at last saw the Light that drove the shadows out of their lives.

How clearly the evidence rings! The Twelve sober men agreed. They died upholding their decision. Who am I to appeal from their verdict?

Flowers in Time

Brother Rufus A. Curtis of Dayton, Ohio, has been a defender of the faith for almost seventy years. Though not a minister in name, he has taught many the truths he is now bringing to you. He has baptized several, and through his writings converted some of his own kin who were so prejudiced that they would not listen to him speak. He not only believes truth, but he disbelieves error.

The Brush Creek Church of God, fourteen miles north of Dayton, is Brother Curtis' home church, and for an average lifetime he has been one of its most loyal supporters.

He writes, "Most of my eighty-five years, since coming into a knowledge of the truth and obeying it by baptism into Christ, have been spent to show the utter falsity of this gigantic error of errors, the inherent immortality of the race."

Brother Curtis, the Church of God still needs you, loves you, and is inspired not a little by your life, your voice, and your pen. We pray that many good things are yours.

"Except Ye Repent"

By C. E. Lapp

"Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear" (Isaiah 59:2).

WE NEVER have to read between the lines to determine what Jesus means when He speaks through the Word. He always comes to the point without fear or favor. It is possible for Him to do so, for He was entirely without sin. One thing is certain: when Jesus speaks we must all listen, for none can find a fault with Him.

"There were present at that season some that told him (Jesus) of the Galilaeans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things? I tell you, Nay: but, except ye repent, ye *shall all* likewise perish" (Luke 13:1-3).

C. E. Lapp

Some were pointing the finger of condemnation at others for some sin they saw in their lives. Sin is sin, and a small black spot is as black as a large black spot. Jesus said one sin was as bad as another, for it was all sin, and had to be cleansed from the human heart. He came not to call those who were so self-righteous, but sinners were called to repentance.

David knew what real repentance was when he said: "Against thee, thee only, have I sinned, and done this evil in thy sight" (Psalm 51:4). There is a godly sorrow for sin that leads to repentance (2 Cor. 7:9). David repented in a most humble way, and perhaps that is why he is spoken of as a man after God's own heart (Acts 13:22).

Some will say that being sorry is repentance, but there is a sorrow of the world that does not lead to repentance, but to death. The man who commits a crime is many times sorry, not that he has sinned against God or his fellow man, but because he is caught or exposed.

The godly sorrow for sin is the deep conviction of sin that makes us want to be free from its guilt. To be free from it we must forsake it. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isa. 55:7).

To be a partaker in sin and its evil practices is bad enough, but when we have the gospel light and still desire to remain in the darkness of sin rather than to the light and be purged, then the condemnation of the Lord is upon us. It would be a terrible thing to know that we were condemned sinners with no way of escape. Millions today are in that condition because they not only love wickedness, but take delight in those who do such things.

When the truths of God really grip a man of sin, there will be a great change. This was well illustrated in the person of Zacchæus. He was a Jewish taxgatherer, and was rich. The Word does not say he was dishonest in his dealings, but when Jesus came to stay at his house Zacchæus stood, and said to the Lord, "Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold." And Jesus said unto him, "This day is salvation come to this house." Just to be with Jesus, who looked on the human heart, was enough to make Zacchæus feel guilty, and immediately he was willing to give of his wealth to help the poor and make restitution for anything he had taken under false pretense. He knew that the law said such an offender should restore fourfold what was taken.

Too often we think that if we just feel badly about our lives, and are baptized, everything is all right; but how about the wrongs we have committed against our fellow man? Getting right with God makes us get right with everyone else, and until we are right with others we cannot expect God to accept us.

John the Baptist was preaching. The Pharisees and Sadducees came to his baptism; and when he saw them, he said, "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance."

We should not discredit the idea of making restitution. Some may say we would be doing nothing else but asking forgiveness and making correction. The thought is untrue, for after a couple of experiences the offender would be a little more careful about offending further. We have not repented so long as we know a wrong has never been accounted for.

The proud and self-righteous seldom repent. That is the reason Jesus said we must become humble as little children if we are to follow Him.

True repentance is followed by baptism, just as Peter said on the Day of Pentecost: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins."

"Except ye repent, ye shall all likewise perish."

Our Changing World

Article 4—Wearing Out the Saints

By F. L. Austin

BEFORE making application of current events to foretold prophecies, attention is earnestly directed once more to a great and underlying truth revealed by the Savior in John 14:29, namely, "And now I have told you before it come to pass, that when it is come to pass, ye might believe." Events foretold create faith in the watchers when said events are fulfilled in action.

It is no purpose of the writer to foretell coming events. That is farthest from his intention. His purpose is to try to identify some of the current happenings to the end that believers in God's Word may the more zealously "watch," in faith. Proverbs 25:2 reads in the Emphasized Bible: "The glory of God is to conceal a thing, but the glory of kings is to search out a thing." This and other scriptures indicate that believers who will be constantly in search for the fulfillment of God's promises will be much blessed thereby.

The jig saw puzzle craze of the recent past provided a good illustration. Who has not placed a block in a certain position with the full conviction that that particular block belonged there, and no place else? Then some hours later became convinced that that particular block having been wrongly placed had wholly blocked success to solution of the puzzle!

Likewise, explorers in the great maze of truths of God's Word have many times sincerely felt that they had discovered true and proper historical niches into which given prophecies perfectly fit. Some such human emplacements have proven erroneous. Such human errors do not repudiate God's Word. Being identified as errors, the searcher only quickens his zeal to discover the truth.

In the present endeavor to seek correct application of the previously studied principles the writer suggests that the reader simply take note and weigh the evidence. If the suggestions appear to ring true to Scriptural statements, the writer urges the reader to profit all possible thereby.

Wearing Out the Saints

Saints are of several classes. The angels are called saints. Israelites are so called. So also are Christians.

In the study of any special scripture it is important to determine carefully the people addressed.

Daniel 7:24, 25, in explaining the works of the horn which had "eyes like the eyes of a man, and a mouth speaking great things," states that "he shall speak *great* words against the most High, and shall wear out the saints of the most High . . ." Daniel is expressly told in verse 24 that "the ten horns" previously referred to are "ten kings *that* shall arise: and another shall rise after them . . ." The indication is that the little horn which in verse 8 is described as rising from among the ten horns represents another king that shall rise from among the ten kings. It was this "little horn" king that was to speak great "words against the most High, and wear out the saints of the most High."

The entire narration of Daniel 7 is very suggestive that the saints there spoken of are the people of Israel, and not the people of the Christian church. A hundred and fifty years prior to Daniel's prophecy the Israelitish people had by God been divided into two separate groups. (See 1 Kings 11:31; 12:24.) One of these groups was Israel, or Ephraim, or Samaria; and the other, Judah, or Jerusalem. Daniel was of the Judah group.

In the years 1937 and 1938 the world is witnessing a terrible devastation of the people of Judah, called Jews, as mentioned in preceding articles. One particular European government is especially determined to rid its entire state of the Jewish race. Tighter and tighter have the thumbscrews been twisted upon them. The government's announced purpose is to completely rid the country of their blood.

It is also strikingly noticeable that the authority who is outdoing prior examples in similar persecutions has for some time past, both by voice and press, spoken strongly against the God of heaven.

Following the lead of Germany in this particular, other nations are intensifying their Jewish persecutions. Further, in still other nations, individuals are disseminating propaganda with a view to so stirring up governments that they shall join in similar local Jewish persecutions.

True, the British and American nations are taking the lead in trying to provide easement for those thus persecuted. But this is another subject.

In The Herald of October 25 attention was called to the fact that 2,520 years have already expired since Judah was overthrown by the Babylonian government.

1937 - 1938

Three things thus stand out in the current year in such a manner as to be strongly suggestive that they are related in fulfillment to the prophetic declaration of Daniel:

(1) The Jews being of the two-tribed group of the original nation of Israel still are "saints" in the Old Testament usage of the word. For, the "saints" of which Daniel was told were "saints," not of his current day, but of the day of the establishing of the kingdom "of the most High." Today, 2,520 years after deliverance to Babylon, most diabolical steps are being taken to "wear" them entirely "out." The last noted announcement is to impoverish them

of buying power, which would force them to steal foods, thus giving the government apparent excuse for executing them as criminals.

(2) The power thus persecuting them openly blasphemes the name of God as foretold to Daniel.

(3) 2,520 years have now expired since Gentiles captured God's Judah people and their capital city.

1937 - 1938 seem to record three witnessing testimonies indicating fulfillment of Daniel 7:25.

(Please turn to page 11)

The Unanswered Question

By Harvey Krogh, Jr.

THE question of our study is a question that no one can answer. There is no lawyer living who is clever enough to contrive the answer. There is no doctor of medicine or philosophy who is wise enough to prescribe an answer. If an angel would come down from heaven and offer his service, and we would ask him the answer to this question, he would have to turn his head and blush with shame, for neither could he answer this question. God Himself has not made provision for an answer for this question.

In Hebrews 2:3 we find this unanswerable question: "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." We seldom realize how much we need salvation, and how miserable is our poverty without Christ. We think little about the condemnation under which man finds himself.

Only once in a while are we brought face to face with the facts of life that cause us to think deeply on spiritual and essential things. Our Savior knew this and, though we often speak of the love and mercy of God, yet he who despises mercy deserves God's wrath. Seven places in the New Testament it is recorded that Jesus spoke of the anguish of the unsaved, such as, "there shall be weeping and gnashing of teeth" (Matt. 24:51, etc.). These seven references all refer to the end of the age when the kingdom shall be established.

In John 3:18 these words cause us to pause: "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." The condemnation is death and a punishment of remorse for neglect.

It *is* a great salvation, because the Lord Jesus gave His life for you and me. He not only gave His life, but He endured suffering that you and I would not endure and could not, unless it be for Him in return.

Let us look at this great salvation. We say we don't have time for much prayer and Bible study, but if we will spend a little time taking heed to salvation we will have all eternity in which to do some of the things we would like to do now. Salvation means being saved from sin and its results. Without sin and death there will be eternal life.

How can we get that life? Since there is no way for escape if we neglect that great salvation, what must we do? "Therefore we ought to give the more earnest heed to the things which we have learned, lest at any time we should let them slip" (Heb. 2:1). Here are some of the things we have heard: "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." When we give more earnest heed to this we feel our need of giving ourselves wholly to the Master. We will love Him and trust Him and place our entire hope in Him because we believe in Him.

Again we have heard, "Whosoever believeth on him shall not be ashamed." And, "Whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:11, 13). We call upon Him too little and too late, and there is more to do than just to call upon Him. If we have not already done so we must heed the admonition of Peter to all those who desire to do God's will: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38).

Is that all? That is just the beginning of a life of service that is henceforth directed by Jesus our Lord and Master. His laws of life then become our laws of life. His principles then become our chief concern. His will becomes our way in all things. His fellowship becomes our chief joy, and we follow Him in the keeping of both the letter and the spirit of the things which He commands. We resist not evil; we turn the other cheek. We give our cloke also, and go another mile. We give to those who ask, love our enemies, bless them that curse us, do good to them that hate us, and pray for them that despitefully use us and persecute us (Matt. 5:38-43). All of these things we do when we earnestly take heed to the things which we have heard.

When we love our enemies, how much more we love the brethren! We "love not the world, neither the things that are in the world"; for we are filled with the love of Christ and all the fullness of God. With all of this we become wise, "understanding what the will of the Lord is." We become filled with the Spirit of Christ; we "rejoice evermore, pray without ceasing, in every thing give thanks: for this is the will of God in Christ Jesus concerning (us)" (1 Thess. 5:16-18).

These words again ring in our ears: "Therefore we ought to give the more earnest heed to the things which we have heard," for they slip away from us so easily if we do not more diligently hearken unto them.

Facts for Thinkers

Article 2—Concerning Souls and Natural Immortality

By R. A. Curtis

THE BIBLE speaks of souls as being born (Gen. 46:26, 27). Souls die (Rev. 16:3; Ezek. 18:4, 20). Souls can suffer hunger (Prov. 19:15). Souls can be so well fed and "full" as to loathe "an honeycomb" (Prov. 27:7). Souls can touch other literal objects (Lev. 5:2). Souls have lips and can swear (Lev. 5:4). Souls were "utterly destroyed" "by the edge of the sword" of Joshua's army (Josh. 10:28, 30, 32, 35, 37, 39). Please read the references.

Souls were actually so tangible that they *"breathed" in order to live* (Josh. 11:11). Souls can eat (Lev. 17:12). In fact, souls are never the immaterial, immortal kind that are being worked off upon a too gullible people by "false prophets," for people "will not endure sound doctrine," but have "turned unto fables" (2 Tim. 4:1-4).

R. A. Curtis

In their willfulness, people have deserted "the old paths" (Jer. 6:16; 18:15). Souls "that will not hear that prophet," like unto Moses, "shall be destroyed from among the people" (Acts 3:22, 23; Matt. 10:28; Prov. 29:1).

The term "soul," in the original Hebrew, is in four instances applied to the lower order of living creatures, before man—the highest order in the animal creation—was created (Gen. 1:20, 21, 24, 30). Job, in speaking of the creative energy of "the hand of the Lord," says, "In whose hand is the *soul of every living thing*, and the breath of all mankind" (Job 12:9, 10).

The hands of the wicked are strengthened in his evil ways "by *promising* him life" (Ezek. 13:22). My aversion is stirred to the depths for "the son of man, which is a worm" of "few days," then "dieth and wasteth away," to arrogate to himself that which can truthfully belong to Jehovah alone. Only God can say, "For I lift up my hand to heaven and say, I live for ever" (Job 25:6; 14:1-3, 10-12; Deut. 32:40). "What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave?" (Psalm 89:48).

Every cemetery of earth bears mute testimony to the solemn fact that "all go unto one place; all are of the dust, and all turn to dust again" (Eccl. 3:20; Gen. 3:17-19; Job 14:10).

Platonic philosophy has been substituted for Pauline theology, until Paul exclaims, "I marvel that ye are so soon removed from him that called you unto the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:6-9). The Bible reveals but "one faith" (Eph. 4:3-6). It would be just as consistent to argue for a plurality of gods to "have faith in," as to have a plurality of faiths to "stand fast in" and earnestly contend for" (1 Cor. 8:6; Mark 11:22; 1 Cor. 16:13; Jude 3).

"Woe unto him that striveth with his Maker" (Isa. 45:9). "Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him" (Isa. 3:10, 11). "The eyes of the Lord are upon the righteous, and his ears are open unto their cry. The face of the Lord is against them that do evil, to cast off the remembrance of them from the earth" (Psalm 34:15, 16).

Natural Immortality

The doctrine of the natural immortality of the race of Adam is the chief corner stone of Spiritualism, Mormonism Swedenborgianism, Catholicism, and other false systems of belief that nullify God's Word. "Take heed to thyself that thou be not snared by following them" (Dent. 12:30; Isa. 8:11-15; Psalm 11:6, 7; 91:1-11; 124:6-8). Any doctrine that does not coincide with the "testimony" of God's Word is "another gospel," to be speedily rejected; for we are only to hold fast to that "which is good" (Isa. 8:20; 1 Thess. 5:21).

The most powerful motive that can be offered to a dying race is "life"; *not its conditions, but "life itself.* "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that thou and thy seed may live" (Deut. 30:19; Psalm 66:9). *It is "life" that is to be lost or found,* and *not happiness or misery* (Matt. 10:39; John 20:31). When this distinction is recognized it may help you to "fight the good fight of faith, lay hold on eternal life, whereunto thou art also called" (1 Tim. 6:12).

In the economy of God's "household of faith" there can be no room for "seducing spirits, and doctrines of devils" (1 Tim. 3:4; Gal. 6:10). Our race has suffered enough already from the seductive words that greeted Mother Eve's ears in the Garden of Eden: "And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil" (Gen. 3:4, 5). *It does make a difference what you believe, for sincerity on the part of Eve* (who was deceived) *was disastrous* to her and to her posterity (Gen. 3:14; Rom. 5:12).

The Bible facts of creation are sure. The theories of evolution that man is descended from the lower order of animals, in graduations from monkeys, baboons, and apes, up to man, does not and cannot remove God, the "faithful Creator," from the creatures He has made and the planet they were to inhabit (1 Peter 4:19; Isa. 45:12, 18). He still lives, although "the fool hath said in his heart, There is no God" (Isa. 57:15; Psalm 14:1). Atheism has nothing to offer but an aimless life, a hopeless death, and "the blackness of darkness for ever" (Jude 10-13; Eph. 2:12; 1 Thess. 4:13).

The "blessed hope" of the gospel presents to its followers "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified" (Titus 2:13; Isa. 61:1-3; Psalm 30:10-12; Isa. 35:10; 51:11).

It is the height of folly to claim "eternal life" indiscriminately, for the race as a whole now or hereafter; for it is specially bestowed upon believers, and not upon those "unworthy" of it (1 Tim. 4:10). It is not to be given to the purest and holiest of Christ's followers during "this present evil world," but will be received "in the world to come," with its resurrection triumph and new world habitation forevermore (Gal. 1:4; Mark 10:28-30; Luke 20:36; Prov. 2:20-22; Hosea 13:14).

"The brightest landscape eye hath seen,
The greenest dells and hills,
The massiest rocks, the clearest brooks and rills,
Are only emblems, dim and faint,
Of what this earth will be,
When robed in beauty in the morn
Of glad eternity."

Baptism Equally Essential With Faith

By W. A. Reid

SINCE returning from the recent Bible Training School at Oregon, Illinois, I have had a number of conversations with people holding ideas different from our own. In these I have been surprised to learn how many there are who do not believe in baptism as a required step in obtaining salvation. In most of these cases the opinion is that a belief in the gospel alone, is all that is necessary.

Upon close examination of the question, we find the ordinance of baptism was not only a command given by Jesus Himself, but the divinely appointed means of becoming members of the household of faith.

Primarily, baptism means submersion, a cleansing, a washing of regeneration, and renewing of the Holy Spirit, and is thus as necessary to salvation as belief of the gospel, both being essential.

Having attained, by the reading of the Word of God, the proper degree of knowledge, followed by faith and repentance, the ordinance of baptism should be eagerly conformed to by the one about to take on the name of Jesus.

One of the earliest examples of baptism being observed by onyone is referred to by the Apostle Paul in 1 Corinthians 10:1, 2, where he speaks concerning the nation of Israel, "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea." When pursued by the Egyptian army to the borders of the Red Sea, the water was miraculously piled up on either side and Israel passed through. The water thereby provided a means of escape from their pursuers.

The very act of passing through those walls of water, and being under the shadow of the pillar of the cloud, was the method adopted by the Lord to bring them into covenant relationship with their heavenly Father.

The proper attitude exhibited by one who is eagerly searching for truth is beautifully illustrated by the narrative recorded in Acts 8:26-39, of the Ethiopian eunuch, who was returning in his chariot from Jerusalem. Here was the case of a man who did not know to whom the Prophet Isaiah was referring in chapter 53 of his book until he was instructed by Philip the evangelist that Jesus was the one who was led as a sheep to the slaughter. Quoting, we read, "As they went on their way, they came unto a certain water: and the eunuch said, See, here is water, what doth hinder me to be baptized?" And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. . . . And they went down both into the water, both Philip and the eunuch; and he baptized him."

In connection with this incident, we have the direct command of our Lord Jesus, spoken to the eleven disciples just before He was taken up out of their sight. His charge was, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved: but he that believeth not shall be damned" (Mark 16:15, 16). Why should Jesus stress this question so strongly if He did not consider it necessary?

The Apostle Paul employs in Romans 6:3-5 a line of reasoning peculiarly his own, by asking the question, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" Using that question as a basis for his thought, he proceeds with the statement: "Therefore we are buried with him by baptism into death:

that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

From this beginning, made in the act of baptism, let us heed the admonition of the Apostle Paul to "go on unto perfection," that we may "be found in him, not having (our) own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith; that (we) may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means (we) might attain unto the resurrection of the dead."

A Message to the Churches

By Nancy B. Robison

(EDITOR'S NOTE: Sister Robison, one time evangelist in Ohio, now retired in Whittier, California, sends this letter for publication. While it is especially for the Brush Creek, Ohio, congregation, she suggests that much of the message is timely for all the brethren. We gladly put wings to her message.)

DEAR BROTHERS AND SISTERS IN THE ANOINTED:

I see in THE RESTITUTION HERALD that since Brother Magaw has gone, the brethren at Brush Creek, Ohio, are carrying on. This is just as we are taught to do. Paul admonished Timothy, "Be strong in the grace that is in Christ Jesus. 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" (2 Tim. 2:1, 2). Dear brothers and sisters, it fills my heart to know you are being guided by the Word.

"The night is far spent, the day is at hand." The nations are crying, "Peace, peace, when there is no peace." The Jews are being driven from one place to another. We are truly nearing the time of Jacob's trouble. "For thus saith the Lord; We have heard a voice of trembling, of fear, and not of peace. It is even the time of Jacob's trouble; but he shall be saved out of it" (Jer. 30:5, 7). Then they will not be the unbelieving, rebellious Jews they now are. The Prophet says (Ezek. 20), "I will bring you out from the people, and will gather you out of the countries wherein ye are scattered . . ., and I will cause you to pass under the rod, and I will bring you into the bond of the covenant: and I will *purge out from among you the rebels*, and them that *transgress* against me . . ." (vv. 34, 37, 38). In view of all that, Paul tells us that "the night is far spent."

It behooves us to walk circumspectly. Over and over the great Teacher, and his Apostles, tell us to admonish *one another*, and Paul says, "so much the more as ye see the day approaching."

Paul wrote to the Philippian brethren, "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi with the bishops and deacons" (Phil 1:1). He makes it more certain as to our duty, saying, "Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights." (See marginal note, where it is put as a command, i. e., "*Shine ye* as lights.")

In the next sentence Paul tells *how* we are to shine, saying, "Holding forth the word of life." Whom is Paul addressing? *All "the saints* in Christ Jesus." And this is just why he says, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15). Peter tells us, "Sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (1 Peter 3:15).

If each member took a part we would be surprised how the weak would grow strong. If only to read an appropriate verse, they would soon feel they were adding courage to their faith.

Hebrews 10 tells of the *great Sacrifice*, and warns us against treading under foot the Son of God, and counting the blood of the covenant, wherewith we are sanctified, an unholy thing. We are sanctified through the offering (see v. 10). We come in touch with the blood when we are baptized into His death. Then we are not our own. "Ye are bought with a price," even "the precious blood of Christ."

What more fitting time could there be to *exhort one another*, than when we commemorate the Lord's death? I believe it was for this purpose the Apostle Paul tarried at Troas. "And on the first day of the week when the disciples came together to break bread," certainly cannot refer to a common meal. They came together, history records, because it was the custom of the early church to commemorate the Lord's death.

Let us strive to build one another in our most holy faith, and know and believe that "we are labourers together with God."

Now another report comes from the Brush Creek Church: "Brother Macy spoke in the morning. Brother Charles Doll will speak next Sunday evening." The Lord bless your efforts! This speaks well for Brother Magaw, that the church doors did not close when he was called to new fields. Your sister striving for the victory.

THOUGHTS ON THE TWENTY-THIRD PSALM

By a Truth-Loving Friend

"The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever."

"THE LORD is my shepherd; I shall not want." Just who is this shepherd? It is the Lord, the Anointed One, the One with whom the heavenly Father is well pleased, the One who will reign in righteousness over all the earth. This One is my Shepherd, not by force, nor trade, nor by selling, nor buying, but by my own choice. By my selection does He become my protector and provider—protecting me from all the evils that may befall, and providing me with food, drink, shelter, peace, and quiet. I shall not want or lack anything. Every good thing will be provided.

"He maketh me to lie down in green pastures." Here in the green pastures I can rest, with no fear to disturb or take away the appetite, and no struggle to get the necessary food; for it is supplied. The pastures are green, living; not dry and burned with drought till there is no nourishment in it. Oh, no! The Lord has the words of life and I may partake as I am able.

"He leadeth me beside the still waters." The waters are still, not lashed and beaten by waves to make it muddy and carry debris so that it is unfit for drinking. Still water is usually clear and easy to drink from. Dashing, restless, turbulent waters impart to the onlooker something of that same uneasy, restless force; but still waters bring ease and rest, peace and quiet contentment.

"He restoreth my soul." He supplies the courage that is necessary to face each day. He gives me a new start each morning.

"He leadeth me in the paths of righteousness for his name's sake." He leads; and only asks that I follow. I need not try out a new path. He has taken it before me. May I follow in the path of righteousness so that I may not bring dishonor to His name, His name that I have chosen to wear. If I only trust Him and cling to Him, the Lord will walk with me; yes, even through "the valley of the shadow of death." With His help I can go through that shadow, where I cannot see, without fear, for I know that He is the resurrection and the life.

The Lord not only has gone before over every path, but will go with me. Further, He gives me a rod and a staff, tools to occupy my hands as a means of help to stay in the path, to prevent my stumbling or falling. What a comfort they are!

Still, this is not all. He is able to provide. I may sit down at the table, where all may see, even in the presence of my enemies, and not be afraid. There is no hiding or sneaking required of me. I can be bold before my enemies.

He anoints me and takes me as His own. Now my cup of joy is full, yes, more than full; it runs over and spills on others. Oh! the bounty of the Lord! It is all mine if I only submit my will to His and be lead by Him. Then "goodness and mercy" will fill all the days of my life, and I shall be given a dwelling place, a place of permanence, "in the house of the Lord for ever."

The words of this Psalm are so simple, yet so full of meaning. Please read it now. Listen to the choice of rich words and the music they hold. It is a hymn of praise and thanksgiving written by David, the sweet singer of Israel.

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TITLES
An Introduction

By Paul M. Hatch

"I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images."

A TITLE, that is, an appropriate title, is an all-important part of any subject, book heading, thought provoked, news imparted, or any word voicing a personal position in relation to other persons or positions. In the latter named comes the most common usage, common because of the fact that practically every day such titles are said and thought of. Some in common usage are: President, Secretary, Treasurer, Governor, Senator, Representative, Doctor, Reverend, Attorney, Professor, etc. In foreign lands: King, Emperor, Premier, Minister of Foreign Relation, Propaganda, Interior, etc., Fuhrer, Ghazi, Duce, etc. Then there are degrees of colleges and universities: (in abbreviation) M.A., B.A., Lit.D., M.D., D.D., etc. And in business: Corp., Ltd., etc.

In a lesser degree, but nevertheless in daily attention, are our news headings, imparting at a glance generally all that is necessary about an event in brief. These news item titles have been, by selection of choice words, brought down to an exact science, so that the busy world can get a cursory knowledge of the event. If the individual is interested further, the item or column may then be read for a fuller view and understanding. Sometimes when an item is of trivial import the title is made obscure to invite your interest and the reading of the item to get the connection with the head-

ing and the news body. Quite often such headings are poetically expressed as in words of similar sound or words beginning with the same letter headings.

Other forms of titles familiar with us all are book headings, that may or may not give a clew as to the contents. Quite often a book title or chapter title has a Biblical thought or quotation used because Biblical expressions are often enlightening and adaptable to the writing of books.

These, however, are not our concern. Our concern is in the Scriptures, and there we find an abundant use of titles. Every characteristic of the infinite person known to us as God and of His only begotten Son Jesus Christ is bound up in titles. In the English translations the various titles of God, however, are not apparent, and no clew is given to the reader that a particular characteristic is expressed in the original language. Only through examining the explanatory notes of the translators or commentaries of other dependable students is a knowledge of these acquired. These words and phrases translated from the ancient Scriptures, as a rule, become our English words "God" or "Lord," less frequently "Jehovah," "Almighty," or "most High." Often, if the reader or student of the Bible will notice in the Authorized Version, these words are written in small letters with capital headings, others in small capitals, and still others in large capitals. Although the words are the same in the translation, they indicate a special word in the original language, but which word is not apparent unless the nomenclature is understood. Invariably, with one exception, the word "LORD" (small capitals) refers to Jehovah of the original, and the word "God" to other titles in all the variations of the type used.

When they are understood and the usage of them in relation to the subject matter in connection therewith or event that transpired in those ancient days, a new world, as it were, is opened up to the reader—a wonderful world; it is almost like coming out of darkness into a marvelous light. In darkness we stumble, but in the light there is no excuse of stumbling. To the intent that we may come into the light and understand a little more fully the wonderful character of the infinite One, we bend to the burden and task in subsequent articles, our offering.

TWO RESURRECTIONS

By J. M. Morgan

THERE are two resurrections which differ as to nature and time. The Church of God in Christ believes that all of Adam's race who die will be made alive or raised out of the first death. Paul says in 1 Corinthians 15:21-23, "For since through a man, there is death, through a man, also, there is a resurrection of the dead; for as by Adam all die, so by the Anointed also, will all be restored to life. But each one in his own rank; Christ a first-fruit; afterwards, those who are Christ's at his appearing" (Diaglott). Hebrews 2:9 says, "That he by the grace of God should taste death for every man ." The foregoing is good proof that all who die by Adam's sin will be raised to life. We learn that the Anointed is the first fruit, and afterwards those who are Christ's at His appearing will be raised. This tells us who will be raised at the coming of Christ.

Now we will inquire as to time and nature of the two resurrections; first as to time. Christ was the first to rise of His kind or nature, i. e., the immortal. He is alive forevermore. Revelation 1:18, "I am he that liveth, and was dead; and, behold, I am alive for evermore." Just so will *His* dead ones be made alive to die no more. Luke 20:36, "Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." This resurrection is the resurrection to immortal life.

Jesus thus divides the resurrection as to time and nature of those raised. In other words, Jesus can call some, and they will hear and live, while others will not hear at that time and therefore will not live. John 5:25, "The dead shall hear the voice of the Son of God: and they that hear shall live." John 5:28, 29, "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." The time of this resurrection will be at the coming of Christ (1 Cor. 15:23), and those raised will be like the resurrected Christ.

Christ also points out a different kind of resurrection for evildoers by saying, "And they that have done evil, unto the resurrection of damation" (judgment).

In Revelation 20:6 we find the two resurrections very plainly set out in these words, "Blessed and holy is he that hath part in the first resurrection." Here is one kind of resurrection, called the first resurrection. One must be holy in order to have part in the first resurrection. Then we read, "On such the second death hath no power." But the second death will have power on others who have no part in the first resurrection. This class of dead folk will be raised at the time the books are opened. "And another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." This is the resurrection unto judgment (John 5:28). This is the time in which the everlasting gospel will be preached "unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people" (Rev. 14:6).

Now we are saying or preaching the coming judgment of the world, but the angel will be "saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come" (Rev. 14:7). This will be the first and last chance for the unnumbered multitudes of people, small and great. This is the closing scene of the final judgment. "And whoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:15).

"He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

THE END OF THE WORLD
According to the Bible

By R. M. Abbott

"The enemy that sowed them is the devil; the harvest is *the end of the world*" (Matt. 13:39).

"As therefore the tares are gathered and burned in the fire; so shall it be in *the end of this world*" (Matt. 13:40).

"So shall it be at *the end of the world:* the reapers shall come forth, and sever the wicked from among the just" (Matt. 13:49).

"And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, When shall these things be? and what shall be the sign of thy coming, and of *the end of the world?*" (Matt. 24:3).

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall *the end* come" (Matt. 24:14).

"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*" (Heb. 3:6).

"Whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. . . . But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" (2 Peter 3:6, 7, 10-12).

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea" (Rev. 21:1).

OUR CHANGING WORLD

(Continued from page 5)

Matthew 18:16, as also Deuteronomy 19:15, direct that "in the mouth of two or three witnesses shall every word be established."

If the above stated matters are correct, then we are now living in days of tremendous importance.

During these 2,520 years Judah has been under the tutorship of the Babylonian system. Unto this punishment God thus delivered them. If, as some would think, more completely than all other peoples the Jew has adopted the Babylonian golden system of industry and commerce and economics, having become most proficient experts therein, let it be remembered that instruction in the same Babylonian standard is the one and only business and national scholarship offered by man's world today. All nations and races of peoples are evidently cast in the same mold. Like Judah, all have greatly turned from the pure teachings of the God of heaven unto the idolatry of this great human-built system until the world today, listening to the "click" of its social, and industrial, and military machine, exclaims with Nebuchadnezzar in Daniel 4:30, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?"

Judah and Israel and Gentiles seem to be alike in that all are of the same school. Many freely gloat over Judah's plight. But where is the "pot that calls the kettle black"? And if God's foreview reveals that a fierce power should rapidly rise over all other powers—and current events reveal that at least one group is already succumbing—what, I ask, must rightly be the attitude of Bible-informed, God-fearing people?

The writer feels strongly that Christian students should consider all these things with a view to ascertaining the relative position of today with reference to the further prophecies of Daniel 7. That there is a change taking place in the world relative to the Jewish portion of God's chosen people is recognized by all. Query: Are "these things" spoken of by Daniel *now coming to pass?* Are we living in the time when our faith should be increased because of specific fulfillment of this prophecy?

If these suggestions are correct, then all Christians should "watch."

P. S.—I will gladly welcome corrections, criticisms, or suggestions if addressed to 5439 West Ohio Street, Chicago, Illinois. F. L. Austin.

HIGHWAY ROBBERY

The other day a man was knocked down by a robber and his money was taken away from him. The robber has been caught. There are robbers who have not been caught, but as surely as a man must die, they shall be. They are called Christians (we doubt if they are), who could easily afford to pay their tithes, as well as a small offering to the Lord's work, but do not. The Bible says that men will rob God. Beware that you are not numbered with those robbers.

THE PARABLE OF THE POND

There is an old parable of a man who had a pond of water on his land. He was always hoarding water, turning every little ditch into his pond, setting tubs and buckets under the eaves and spouts, and carrying the water thither. He envied even the birds what they drank, fearing lest some day the pond would be dry and he would perish with thirst. But coming one day with an unusually heavy load of water, he slipped and, falling into the pond, was drowned. In like manner many have hoarded wealth to their eternal undoing.—*Selected.*

BEREAN DEPARTMENT

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Is It Luck?

As we go about our daily duties in life we often hear those who have had good fortune or, perhaps, a narrow escape from accident or even death, say, "Yes, I certainly was lucky." Also when we are preparing to go to a new position, or to leave on an extended journey, our friends and our relatives will almost always say, "Good luck to you!" Of course it is just a custom that we have, and we really don't know just what we mean by it, but we say it nevertheless.

Let us turn now to a standard dictionary to find the meaning of the word "luck." It means simply, "chance." The question then arises in my mind, "Should Christians, who believe and testify that God is watching over them, and who pray for His guidance, attribute their success and good fortune to luck or chance? Should we wish our friends luck? Now, we turn to the Scripture, and as far as I have been able to find, with the help of a large concordance, the word "luck" is not found there. We have, contained therein, however, numerous examples of blessings conferred by God upon a praying people.

Therefore, my friends, we come to this conclusion: While we mean no harm, we are doing wrong when we attribute any success we might have to luck, and when we wish our friends luck. The Christian isn't taking any "chance" when he truly serves God, for he is promised emphatically more times than once that he will receive a reward. We have one very true promise—"Seek ye first the kingdom of God, and his righteousness; and all these things (necessities and blessings of life) shall be added unto you."

Best Thoughts

The following thoughts are from pupils of the South Bend, Indiana, Sunday school.

1. Trust the Lord!
2. Follow His ways!
3. Never doubt His Word!
4. When in trouble go to Him in prayer!
5. Believe only what the Bible teaches!

Logan Pickerl.

Even though our lessons have covered many individual stories, each one expresses love and faithfulness. Two or three best thoughts repeated themselves in each lesson. Baptism was brought out by Christ's example. We especially enjoyed the lesson "Cleansing the Temple," where Christ drove out sin. We have followed Christ through His life. We have learned what living water is.

Elwyn Stilson.

Most of our lessons so far have been based upon faith and belief. Baptism was also an equal factor. We studied love a great deal, and applied it to our everyday lives. Each of these topics requires much study, and can help every individual. Obedience and prayer were two excellent thoughts that everybody should observe and use.

Donald Stilson.

The Bible, His Witness

Selected from an article written by John L. Hill by Gordon Miller of Louisiana.

The Bible is the Christ Book. The Old Testament tells of One who was to come. The New Testament tells of one who has come, lived, died, and lives again to make intercession for all who would come to God through Him, and will some day come again to claim His own.

The Bible is precious because it tells of Christ—the way, the truth, and the life. The Bible is the record of God's revelation of Himself, which revelation reached its glorious climax in the coming of Christ.

The world's greatest need today is to hear and properly evaluate the witness of the Bible concerning Christ. If the lost people of the earth would pause in their fatal march toward inevitable doom to hear and heed the witness of the Word, they would see the awful end of their course, and turn about and travel the way of light. If the nations would give ear to the witness of the Book concerning the Prince of Peace, they would speedily find the solution to all their problems—political, economic, social, racial, and religious. Where Christ reigns, love abounds, and perfect love casteth out fear, hate, and distrust. If homes, Christian homes, would give the Bible a chance to witness completely for Christ, the resultant transformation of life would become immediately apparent.

The main business of the churches, in their various ministries, is to evaluate the Bible to its rightful place as Christ's witness in teaching, training, and preaching. What the Bible says concerning our Lord is authoritative.

My Bible, or your Bible, is Christ's witness. Is it a hidden, silent, unseen witness? or is it a living, vital, vocal witness? That depends upon you and me. My Bible will speak to me daily concerning the Christ if I open its pages, look, and listen. My Bible will point my lost friends to the Savior if I have studied to be a workman unashamed, handling aright the Word of Truth.

Christ-working young people will do well to remember that the effective Bible is the open Bible in the hands of a consecrated Spirit-minded Christian.

Let your Bible speak its message.

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

"Thou shalt not covet" (Exodus 20:17).

Three Sins at One Time

"Even though my skates were old and none too sharp, they were better than none! And to think I had forgotten them today," I muttered angrily as I boarded the early bus for home.

The bus was crowded. Finally I espied an empty seat next to a fine appearing boy. As I sat down I greeted him as one boy does another.

"Hi!" he answered shortly.

I ventured a little later, "What grade are you in?"

"Fourth," came the short response.

"My name is Jack Wilson. What's yours?" I again tried to begin a conversation.

Again he answered briefly, and as he said no more we rode in silence. I couldn't help admiring his splendid skates. Just the kind I wanted for last Christmas! I forgot my own disappointment in trying to figure out what made Dave so cross. I wouldn't be cross if I had a pair of skates like that. He must have thrown them down carelessly. Once, soon after I sat beside him, I thought he gave them a kick!

"Here's my block," Dave said after some time. He sounded as though he wasn't so cross now. Perhaps he was even sorry he'd been so short with me. Well, I'd try again to get into a conversation. We "Truth Tellers" were always on the lookout for new class members.

"Do you live near the bus line?" I asked.

"620 Seventh Street. Just three blocks over, just moved last week. Don't know many of the fellows yet. I'll be in your room after vacation. I'm finishing this year at Garfield, where I started last fall," he answered, and hurried out.

"O, he's forgotten his skates! I'll call him. No, I won't. I'll take them on home. Wish I could keep them . . . Um . . . I'll tell Mother I found them," I finally decided. "Dave would never know they were his, for several of the boys had some just like these," I thought.

I tried to sound natural as I called, "Hello, Mom!" But those skates did bother me. I'd never done anything like this before.

"Home early, Son. Where did you get those nice skates?" asked Mother.

"Found 'em," I answered. "I'll tell you all about it," I lied. "You see, it was this way." And before I knew it, I was telling a tale that had very little truth left in it.

After dinner Mother began playing our theme song, which called us from all parts of the home to the "Quiet Hour," as we call it.

As I hurried in, I thought, "Just last Sunday we studied about lying. Before that, stealing. This Sunday, it's about coveting. Why, I'm breaking three commandments at once!"

"Mother," I began, for I knew I had to tell her that I couldn't keep them. "She'll understand," I said to myself, "for she's something like God that way."

She said, afterwards, "I understand. Perhaps you can earn enough money to buy you a pair."

The next morning, Saturday, I climbed off the bus at a new stop. I easily found Dave's home.

"I came to return your skates you left on the bus last night. I might as well tell you I wanted to keep them, but I knew they were yours, and—well, I try to live up to my home and Sunday school teachings," I stammered.

"Why, you may keep those skates, Jack. I have another pair. They were both given me last Christmas, but these don't fit me very well," generously offered Dave.

As I hesitated, he announced, "Here's Mother. Shall we let her decide?"

I replied, "Why—yes, that ought to be all right."

"So you keep them," said Dave's mother, after she had listened to the facts.

"Whee! Thank you! I have the skates and I'm still a Truth Teller!" I shouted. That's the name of my Sunday school class. Won't you join?" I added.

"Yes, I'll be glad to be in such a class," thoughtfully answered Dave.

"And I'll be glad to have you there," smiled his mother.

"Come on, let's go skating," suggested Dave, and away we went.

A Child's Prayer

"God, make my life a little light
Within the world to glow,
A little flame that burneth bright
Wherever I may go.
God, make my life a little song
That comforteth the sad,
That helpeth others to be strong,
And makes the singer glad."

AMONG THE CHURCHES

CALLING ALL MINISTERS

All ministers are invited to send for publication a few lines of Christmas greetings to their many scattered friends. The Christmas issue will be that under date of December 20. Your message for that issue may be sent in now, and should not arrive later than December 12. Try to limit your message to about fifty or sixty words.

Also, send us promptly the names and addresses of your friends to whom you wish to send the Christmas Herald. These extra copies will be mailed out for 5 cents each; and we will be glad to have large orders for them, but you must let us know promptly how many you wish. Cooperation, you know, works both ways.

Be a missionary! Don't be a Ben Putinitoff.

HOLBROOK, NEBRASKA

The Western Nebraska Conference Board has appointed Mrs. Eva Meyerhoeffer as its new corresponding secretary to fill the vacancy of Mrs. Inez Gordon, who has recently moved to Lawrenceville, Ohio.

Please address your church correspondence to Mrs. Eva Meyerhoeffer, Box 65, Holbrook, Neb.

IOWA WINTER CONFERENCE

The Iowa Winter Conference will be held December 10 and 11. The place of meeting has been changed to the home of Mrs. Nettie Lundquist (instead of Mrs. Lottie Sealine). The Lundquist home is two miles southwest of Stanhope; from Stanhope go ½ mile south, then 1 mile west, then another ½ mile south.

Bible class will be held Saturday at 7:30 p. m. On Sunday there will be Sunday school at 10:00 a. m.; preaching at 11:00 a. m., 2:00 p. m., and 7:30 p. m. There will be a basket dinner.

Will any planning to arrive Saturday, please write us a card in advance?

Mrs. Oscar Jenkins.

HERALD RECEIPTS

Mrs. Nellie Blakely; Mrs. Ross Adkins; Harold R. Pearson; Clifford Weaver; J. R. Shepard; William Stine; Frank Beck; S. S. Claussen (for another); Mrs. R. Long (for another); Mrs. E. Dauterich (self and another); W. S. Tomlinson; David F. Beck; Mrs. Lester F. Honeyman; George P. McMurtrie; Ruby A. Johnson; H. J. Stadden; Mrs. R. Overholt (self and another); Mrs. W. Black (for another); Ruth Robins; William G. Ford; William Birkebak; Mrs. Teresa Martindale.

The Pine Woods Bible Class, by W. H. Wilson: 480 pages; cloth binding; a discussion, in conversational form, based upon actual class work by the author, on various phases of the gospel; 75¢, postpaid for cash. National Bible Institution, Oregon, Illinois.

EDEN VALLEY, MINNESOTA

On the evening of November 21, 1938, about forty of the brethren met at the home of Bro. and Sr. W. F. Hoskins, to extend their thanks and good wishes to Bro. John Denchfield, who had been working as pastor here since Bro. J. R. LeCrone left last February. Games were played, which no one enjoyed more than Bro. Denchfield. At a late hour all departed. Bro. Denchfield is going to do evangelistic work for the State Conference, and our prayers are for his success.

On Thanksgiving morning a very representative group of our people met at the church to give thanks to a merciful God for the blessings He had bestowed on us. It was an inspiration to hear the testimony of these people, and we pray that God may bless all of us in the future as He has in the past.

Plans are rapidly going forward for the annual Christmas program, which will be given by the Sunday school a night or so before Christmas.

Our Sunday school superintendent, Elmo Gaspar, reveals plans for a more lively school than we have had heretofore, beginning with the new year. Bro. Gaspar has wonderful cooperation from the officers, teachers, and the pupils of the Sunday school.

The Eden Valley Church wishes to thank The Restitution Herald for the recent recognition given it and its pastor. We pray that we may be at all times worthy of that recognition.

The pastor is privileged to teach a class of approximately twenty high school pupils each Monday afternoon from 3 to 4 o'clock. The inspiration received, and the potential good that may be done are something for which we are indeed thankful.

The November meeting of the Ladies' Aid was held at the home of Mr. and Mrs. Fred Bennett. There was an attendance of thirty-five. The afternoon was pleasantly and profitably spent in cutting and sewing rug rags.

The Eden Valley Church and its pastor, extend to each reader of The Restitution Herald a very merry Christmas—one in which you will better come to recognize Christ as the coming King—and a Happy New Year, in which we all will be privileged to work more and more for that King.

Gerald L. Cooper, Pastor.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mr. and Mrs. J. E. Miller; Maybelle Hanson; Mrs. Floyd Nedrow; Georgia and Wayne Thompson; Silas M. Claypool.

INDEBTEDNESS FUND

Notes Payable		$4,309.00
Amount received	$2,297.36	
Oregon, Ill., Church	3.66	
G. R. Church Cleveland, O.	5.15	
"A Friend"	10.00	
Maurertown, Va., S. S.	5.16	2,321.33
		$1,987.67

SUMMER TRAINING SCHOOL FUND

Mrs. R. Overholt	$6.50

Gleanings From the Field

Word from Eld. A. M. Jones of Eagle Grove, Iowa, states, "We hope to do some intensive evangelistic work in Iowa next spring, continuing to conference time."

We are sure the many scattered friends of Sr. Nancy B. Robison will rejoice to read her message on page 8 of this issue of The Herald, and to know that after over half a century of service in the Church of God she is still at her post. She may be addressed at 346 N. Friends St., Whittier, Calif.

Our few brethren at Geneva, Ohio, are planning a series of meetings. Sr. Florence Tuttle and Bro. B. L. Hunt, whose writing has appeared in The Herald columns, are two of the leading workers.

Sr. Maybelle Hanson of Chicago writes, "I like The Herald very much, with articles by our own people, also the pictures, as we can see what the writers look like."

Eld. J. M. Morgan of Edmond, Okla., still active in gospel work, will be seventy years of age on Christmas, Dec. 25, 1938.

Remember! Bro. Harvey Krogh, Illinois evangelist, will preach for the Casey brethren December 10 and 11.

Bro. S. J. Lindsay writes, "We had Thanksgiving dinner about a half block away and Sr. Lindsay walked there and back." We are glad that Sr. Lindsay has about recovered from her very serious illness.

Bro. Lyle Rankin of Cashmere, Wash., writes, "When a student of God's Word sees the abundance and waste of fruit here and the lack of fruit in other parts of the country it surely causes him to think of the conditions to prevail just before our Savior's return."

Bro. L. E. Conner, faithful veteran of the cross, will preach at Fredericktown, Mo., Sunday, December 11.

Do you wish to see the rebuilt church at Lawrenceville, Ohio? A picture is promised.

Words of appreciation to Bro. R. A. Curtis for his messages are very much in order. He writes under difficulty, as his hands are stricken with rheumatism. His address is 1825 First Ave., Dayton, Ohio.

"As per request of the Minnesota State Conference, the Eden Valley Church has set aside December 11 as a day for special thoughts of the Conference and its evangelistic efforts."—Gerald L. Cooper.

BURCH - FISHER

Saturday evening at eight o'clock, Nov. 26, in the North Salem Church (Ind.), which had been tastily decorated for the occasion, a large audience assembled to witness the marriage of two of its members. The contracting parties were Harvey L. Fisher, Jr., son of Mr. and Mrs. Harvey L. Fisher, Sr., of Niles, Mich., and Evelyn E. Burch, daughter of Mr. and Mrs. Lawrence Burch of Tyner, Ind.

After "O Promise Me" had been beautifully rendered by Mrs. R. C. Stilson, accompanied by Mrs. Lottie Pickerl, to the strains of Lohengrin's Wedding March the nuptial party entered the main aisle, the groom accompanied by Frank Smith, followed by the bride's attendant, Dorothy Lolmaugh, then the bride on the arm of her father. Their vows were exchanged under a beautiful arch that had been arranged. After the ceremony they marched to the rear, where they received the congratulations and best wishes of their friends. All were then invited to the church basement where nearly a hundred were served refreshments.

At present they will be at home with the groom's parents on the farm near Niles, Mich. We wish for them a full measure of joy and happiness to make sweet the toil of building their home. May the Father's blessing attend them.

Floyd A. Stilson.

THE RESTITUTION HERALD

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L. E. Conner . Business Manager

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Appropriate Books for Christmas Gifts

Reviews Prepared by Mary A. Gesin

The Song of Our Syrian Guest by William Allen Knight. This is a widely known and beautiful interpretation of the Twenty-third Psalm. All students of the Bible love this Psalm and will also cherish this little book as a gift from a friend at Christmas. The author, Dr. Knight, is famous for his interpretation of Oriental life and customs. The simplicity and the beauty of his literary style bring an added appeal. For teachers he gives unusual information in the 16 to 18 pages of **Author's Notes**, at the end, which have a ring of authenticity, for the writer has journeyed throughout the country of Palestine. One page is interestingly given to the prevalent idea of a stable as the Christ's birthplace.

Following is Dr. Knight's paragraph on, "He restoreth my soul."

"You know," he (the Syrian Guest) said, turning to me, "that soul means the life or one's self in the Hebrew writings." Then addressing us all he went on: "There are perilous places for the sheep on all sides, and they never seem to learn to avoid them. The shepherd must ever be on the watch. And there are private fields and sometimes gardens and vineyards here and there in the shepherd country; if a sheep stray into one of them and be caught there, it is forfeited to the owner of the land. So, 'He restoreth my soul,' means, The shepherd brings me back and rescues me from fatal and forbidden places."

If you are looking for a small but beautiful remembrance, your choice of **The Song of Our Syrian Guest**, will be a happy one.

The Pilgrim Press. Unique envelope edition, 35 cents; Copeland edition, $1.00.

In the Steps of the Master, by H. V. Morton. The author of the "Search" books, has unquestionably written his best book, among many fine ones, in this story of the land where Jesus lived. He follows a fascinating pathway, recalling events in the life of Christ in colorful, out-of-the-way places, which becomes for the reader an informal pilgrimage in His footsteps. Through the most interesting country in the world, the reader journeys under the guidance of a seasoned teacher. In this beautifully bound book of 450 pages, H. V. Morton brings to an age-old subject an appeal that is universal and a freshness that is delightful. There are many well chosen illustrations. The author says in his Introduction: "I have attempted to express in this book the thoughts and experiences which come the way of a man as he travels through Palestine with the New Testament in his hand." And well he has succeeded!

The author's description of the Sea of Galilee with its surrounding desolation, is one of the finest of word pictures. He says it is a "deserted lake with the exception of the white town of Tiberias. . . . But even in its desolation it breathes an exquisite peace and a beauty that surpasses anything in Palestine. The landscape has altered in detail since Jesus made His home in Capernaum, but the broad outline has not changed. The lights and shadows that turn the Gergesene heights to gold and purple, the breezes that whip the lake into whiteness, . . . these are the things that Jesus looked upon and loved." The parables of Jesus become more understandable after reading the customs and life of the people as Morton describes them. No finer gift could be given a friend who loves the Bible, particularly a teacher of it. Bound in blue with the title in gold lettering, this makes a fine Christmas gift. It will be read and reread for its beauty and accuracy, and will be often used as a reference book, as well.

Dodd, Mead & Co.—$3.00.

Books here reviewed may be obtained at the prices quoted from the National Bible Institution, Oregon, Ill.

Bible 6453X. Genuine leather, overlapping covers, leather lined; 450 pages of helps—concordance, Bible dictionary, subject index, full-color maps; India paper, red-under-gold edges; marginal references; good blackface type, pronouncing; page size, 6½ x 4½ inches; index of books stamped on inside front cover in gold. Bible No. 6453X, postpaid, $7.00.

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The above Bibles are all the King James Version. Thumb indexes, 50 cents extra.

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The Translators to the Reader: a study of the purpose of the King James Version, written by Edgar J. Goodspeed, author of the New Testament portion of An American Translation of the Bible; contains the original King James Preface; one of the most valuable books about the Bible yet published. Postpaid, 60 cents.

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THE RESTITUTION HERALD

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The Anvil of God's Word

Last eve I stood before a blacksmith's door,
And heard the anvil ring its vesper chime;
Then, looking in, I saw upon the floor
Old hammers, worn with beating years of time.

"How many anvils have you had," said I,
"To wear and batter all these hammers so?"
"Just one," he answered; then, with twinkling eye,
"The anvil wears the hammers out, you know."

And so the Bible, anvil of God's Word,
For ages skeptics' blows have beat upon;
And though the noise of Paine, Voltaire, was heard,
The anvil is unworn—the hammers gone.

Apprentice blows of ignorance, forsooth,
May awe with sound, and blinding sparks, death-whirled;
The Master holds and turns the iron, His truth,
And shapes it as He wills, to bless the world.

—L. B. Cake.

EDITORIAL

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Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

"I Will Come Again"

When friends must part it is good if they can assure one another of being together again. Before the ascension of Jesus Christ He promised His apostles, "I will come again, and receive you unto myself." Though Christ's people will be throughout all the world, when He comes all will be found of Him and gathered unto Himself. "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." It is planned of God that "whether we wake or sleep, we should live together with him." (1 Thess. 4:16, 17; 5:10.)

At the very time of Christ's ascension, "while they (the apostles) looked stedfastly 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 1:10, 11). As surely as "he was taken up; and a cloud received him out of their sight," He "will come again" "with clouds; and every eye shall see him." (See Rev. 1:7.)

Three times in the last chapter of the Bible, Christ promises to return, saying, "Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book, . . . I come quickly; and my reward is with me, to give every man according as his work shall be, . . . (and) he which testifieth these things saith, Surely I come quickly. Amen." Hurriedly, John adds his prayer, "Even so, come, Lord Jesus." (See verses 7, 12, 20.)

With many such texts in the Bible there can be no doubt to the Christian about the return of Jesus Christ. Christ will come. He will not fail. He will keep His part of the pledge. But, for any person to share in the blessed reunion there is something required of him. To sinful Israel Amos cried, "Woe unto you that desire the day of the Lord! to what end is it for you? the day of the Lord is darkness and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him." Are you pledged to meet Christ when He comes? Are you keeping your baptismal vows? Are you "strong in the Lord"?

"Occupy Till I Come"

Before Christ's ascension He spoke in parable about "a certain nobleman" (himself) going "into a far country" (heaven), first giving "his goods" (Christ's talents) unto "his own servants" (Christians), for "his citizens" (Israel) "hated him." Leaving His talents with His servants, Christ charged His Christian stewards, "Occupy till I come."

As long as Christ continues in heaven there is work for you and me. He will return too soon for some. Some have put their hands to the plow, and, now looking back, are not "fit for the kingdom of God." (Luke 9:62.) Some are trying to serve two masters, both God and mammon, though Jesus said it could not be done. (Matt. 6:24.) Some, like Demas, "hath forsaken" the cause, "having loved this present world." (2 Tim. 4:10.) Some have *buried* their talents, as the "wicked and slothful servant" buried his. (Matt. 25:24-29.)

Where today are the talents from Christ? Who preaches like Peter of old? Who is bound in chains? Who sings? Who prays? Who pays the choice out of the flock, or knows what the first fruits are? In houses that are nests we have forgotten neighbors. With so many by the side of the road, the Samaritan spirit has grown cold. Who cares? If the Chinaman on the opposite side of the earth would but dig he might easily find the buried Christian talents of our Western world!

Jesus said, "After a long time the Lord of those servants cometh, and reckoneth with them" (Matt. 25:19). That Christ has not yet come does not change in one iota the truth and certainty of His coming. Rather, having waited long, the "long time" referred to by Christ appears to be about up. Regardless of the time of Christ's return, His charge is, "Occupy till I come" (Luke 19:13). Let all His stewards remember, "Be ye also ready: for in such an hour as ye think not the Son of man cometh" (Matt. 24:44).

Salt!

What a privilege is the Christian's! He, as "salt of the earth," has Christ's message and blessing to save a stale world. What a danger is the Christian's! If he fails to "occupy," if he loses his Christ-inspired determination to serve in this distasteful earth, he in turn becomes a very part of the earth "to be trodden under foot of men."

The Sin of Manasseh

By Grover Gordon

"The Lord is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation" (Numbers 14:18).

FIRST, I wish to ask that the scriptures given in the following article be carefully read and studied and that it will not be thought sufficient to just read what is written, for it would take too much space to give all that should be given in connection with the thought I wish to present. Hence, I will give the scriptures to be studied, and endeavor to make a framework so they may be fitted into it.

The sin of Manasseh, and all that he did, and the judgment which God pronounced against Judah and Jerusalem because of that sin are recorded in 2 Kings 21:1-18. That judgment fell upon the third and fourth generations and had its effect even fourteen generations after that, so it will be necessary to follow that line very closely.

Grover Gordon

Amon, the son of Manasseh, did evil in the sight of the Lord as his father did (2 Kings 21:19-26)—first generation.

Josiah, the son of Amon, was one of the best kings ever to rule over Judah (read 2 Kings 22:1 to 23:29)—second generation. "Notwithstanding the Lord turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him withal" (2 Kings 23:26). But God made a promise to Josiah, because he had inquired of the Lord and set his heart to follow after Him, that he would be gathered to his fathers in peace and would not see the evil the Lord had pronounced against that place and the inhabitants of the same (2 Chron. 34:26-28).

After the death of Josiah the *people* made Jehoahas the son of Josiah king. He did that which was evil in the sight of the Lord, and was only permitted to reign three months. He was then removed and his brother Eliakim, whose name was changed to Jehoiakim (2 Kings 23:30-34), was placed on the throne. Thus Jehoahas is not included in the genealogy of the kings.

Jehoiakim did that which was evil in the sight of the Lord (2 Kings 23:35-37)—third generation. It was during his reign that the king of Babylon came up and Jehoiakim became his servant, so we see that the judgment of God began to be executed in the third generation from Manasseh. "Surely at the commandment of the Lord came this upon Judah, to remove them out of his sight, for the sins of Manasseh, according to all that he did" (2 Kings 24:1-5).

I now want to call particular attention to the son of Jehoiakim (he being of the fourth generation) who was known by several different names which we must know so we can arrive at a definite conclusion as to the effect of the sin of Manasseh and the pronounced judgment of God upon this line. Jehoiachin (n) the son of Jehoiachim (m) was also called Jeconiah (2 Kings 24:8, margin). Further, we read, "And the sons of Jehoiakim: Jeconiah his son, and Zedekiah his son" (1 Chron. 3:16). Notice the margin to find that Jeconiah is Jehoiachin, referring to 2 Kings 24:6 and to Jeremiah 22:24 where he was called Coniah.

The lineage then is: Amon, first generation from Manasseh; Josiah, second; Jehoiakim, third; Jehoiachin (Jeconiah or Coniah), fourth. This being true, we may expect to find God's judgment upon the fourth. This we do find recorded in Jeremiah 22:28-30 (speaking concerning Coniah who was also called Jeconiah and Jehoiachin): "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.*"

Now if Zedekiah, *the son of Jeconiah* (1 Chron. 3:16), ever sat upon the throne of David, then the above scripture has been broken; but it was *not that Zedekiah who* ruled. When Nebuchadnezzar carried Jehoiachin (Jeconiah) to Babylon he took Mattaniah, who was Jeconiah's father's brother (2 Chron. 36:10, margin; which agrees with 1 Chron. 3:15, margin), and changed his name to Zedekiah (2 Kings 24:17). This is to establish the fact that the statement made in Ezekiel 21:25-27 ("And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, Thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is: and I will give it him.) was not made to Zedekiah, but to Coniah (or Jeconiah, Jehoiachin), who was the last of the line of rightful kings, for God had said: "No man of his seed shall prosper, sitting on the throne of David and ruling any more in Judah."

With these things in mind let us examine the New Testament. I think all will agree that the first chapter of Matthew contains the line of kings of Judah beginning with Abraham, for God had said to Abraham, "Kings shall come out of thee" (Gen. 17:6).

Matthew 1:17 tells us there were fourteen generations from Abraham to David, and *(Please turn to page 10)*

The Jewish Question Again

By Otto E. Dick

NO NEWS in recent years has so effectively commanded the attention and sympathies of the American public as have the persecutions of the Reich. Newspapers and public men the country over have expressed horror as Germany through new decrees deprives German Jews of their few remaining civil rights, and snatches away their last possibility of earning a living. Christians and Jews alike have protested loudly against the Nazi display of mass brutality and destructiveness only to find that their protests fan the flame of hatred. It seems that a government that will hold a racial group responsible for the act of a seventeen-year-old Jewish boy is beyond the reach of ordinary remonstrance. In fact, Germany is so determined in her policy of anti-Semitism that the recent incident is only an excuse for increasing the burden of oppression of German Jews and demonstrates to the world that she intends to obliterate her Jewish population.

The emergence of anti-Semitism in our own country in more than one state in the recent election campaign and the existence of American anti-Semitic societies threaten the basic decencies of democratic life, and should bring united action from our great army of Christian people. We should use our influence and demand that our nation *respect the people through whom God gave us the Bible and our Savior.* The recent radio utterances against the Jews by Father Coughlin are to be deeply deplored, and we believe that he does not speak for the majority of the Catholic clergy or laity. We hope that our President speaks with the approval of America when he denounces Germany for her recent persecutions. It is known that a complete diplomatic break with the Reich is being considered. Such action might be without precedent, but would quite forcibly establish our position as a nation relative to the Jewish question.

It seems that we need not fear a marked growth of anti-Semitism in this country as long as we maintain our democratic traditions, and that we stand a good chance as a nation of sharing in that blessing that God has promised to those who bless the Jew (Gen. 12:3). The Jews' belief in the popular enlightenment of the masses and their high regard for every form of intellectual aspiration and spiritual effort is in keeping with democratic principles. It does not seem probable that we shall debase our reputation by the violation of one of the most important principles upon which our government was founded, freedom of worship.

An examination of a few facts will show how God has blessed the Jewish element throughout the world and how that blessing is shared by nations who are friendly toward them. God has given them a zest for education and success that has enabled them to become a world power and a people of intellectual independence, though scattered. As a class of people they possess an uncanny faculty for succeeding in business, in politics, and in the professions. In every country where Jews have been given equal opportunities with other citizens a high percentage of them have risen to positions of prominence. Even when they have been discriminated against, they have been able to compete favorably with their Gentile brothers.

Since Mussolini threatens to follow the example of Hitler in persecuting the Jews, the following quotation from a reliable authority is interesting. "In 1934 the King of Italy, receiving a delegation of foreign Jews, remarked with satisfaction that the Italian army numbered eleven Jewish generals.

"Before the war the Italian Senate, whose members were appointed by the King, had thirty Jewish senators. Among the senators appointed by Mussolini, fourteen are Jews, . . . Under Fascism, 203 Jews are—or were until recently—professors, associate professors, or lecturers at Italian universities."

The same authority from which the above was taken continues with the information that several other prominent men in the Italian state are Jews, and reveals that among the many biographies of Mussolini he has given but two his support and approval, both of which were written by Jews, an Italian Jewess, Margherita Sarfatti, and a German Jew, Emil Ludwig.

As an example of how Germany is already suffering through her attitude toward the Jews the following information is submitted. Ever since 1933 the German film industry has been in a dilemma because of a marked decline in the demand for German films. In order to make money the producing companies must export their films. In 1931 Germany exported films to the value of 59,000,000 marks, while in 1937, after all "destructive" elements had been eliminated, the industry exported films to the value of 7,000,000 marks. One of the main reasons for this is said to be the expulsion of the best producers, directors, writers, and actors, who were Jews. In the December 3 issue of *The Nation* we find this paragraph:

The newest German air-mail stamp depicts the globe of the earth with the German eagle's wings inclosing it. The rising sun of Naziism is expressed by Old Sol wearing a swastika. But the sun is on the wrong side of the globe; it is a setting sun."

If the design of the stamp is such as to enable one to determine that it is a setting sun, the mistake would seem

(Please turn to page 10)

"Thought It Not Robbery to Be Equal With God"

A Consideration of Philippians 2:1-8

By R. H. Judd

THIS passage is confidently brought forward by believers in the preexistent deity of Jesus the Christ as the second person in a trinity of persons, claiming that it affords conclusive proof of their doctrine. So strongly is it regarded by them that those who deny that Jesus is God, because the Bible emphatically declares that "there is but *one God*, the Father," are considered as disbelieving the plain teaching of this scripture (1 Cor. 8:6).

We are willing to admit that to a mind already saturated with the aforementioned traditional theory, thoughts along this line, more or less inconsistent, might possibly be extracted from some portions of the passage as it appears in the Common Version. But anyone who will carefully devote his attention to the language used, and who will take the time and patience necessary to examine the context, and the evidence of other recognized translations, will find that instead of supporting that view, it is actually refuted. Further, they will not be a little surprised at the undoubted references to incidents in the life of the first Adam, and the unmistakable connection of these with the second man, the last Adam.

R. H. Judd

We confidently submit that there is not a statement in the whole passage under consideration which does not apply to Jesus the Christ subsequent to His birth by Mary. None of them have any reference to a preexistent state.

Humility is the keynote of the passage. Paul is enjoining the Philippian Christians to live, not for themselves only, but to look "every man also on the things of others." And whom does he take as an example? Obviously, not one of the angels, for Scripture reveals but little of their character except in a general way; and an *example* to be of value to *humanity* must be within the bounds of *human* understanding and experience. Nor does he take as an example one of those to whom he was writing. He could not, for they were all, apparently, culpable of the charge of self-seeking which he brought against them. He took as an example a man (John 8:40) known to them all, who had said, "I am among you as he that serveth" (Luke 22:27).

To ask anyone to answer the question above asked, would almost appear as suggesting an ignorance of which he was not guilty. The answer unquestionably is that *Christ* was the example set before them by Paul; and to Him, as such, all that follows applies. Verse 1 makes that abundantly clear.

But another question inevitably comes to the front, for "Christ" is not a personal name but a title, and implies by its very meaning a subordinate position. So again we ask, Who was Christ? Who was the Anointed? That we are justified in putting the question in this form is demonstrated by John 20:31, Acts 2:31, and elsewhere, where the definite article is placed before the word "Christ," and it becomes "the Christ," viz., the Christ of prophecy. Paul recognizes this, and gives the answer to our question when he says, "Let this mind be in you, which was also in Christ Jesus." By linking the personal name with the title he establishes the identity of "the Christ." As to who Jesus was, could any one of them have any possibility of doubt? Three out of four of the evangelists record His birth, and the fame of His name and His doings throughout the whole land of Palestine is recorded by all four. John says, "These (things) are written, that ye might believe that *Jesus* is the Christ" (John 20:31). Again he says that they had seen Him with their eyes, and had handled Him with their hands, and that "the blood (demonstrating His humanity) of Jesus Christ his (God's) Son cleanseth us from all sin" (1 John 1:1, 7).

We have thus been particular to ascertain the *identity* of the personality of the passage, that the exegesis of what follows may be the better understood.

Now let us turn again to Philippians, chapter 2, and note that verse 5 has reference to this same Christ Jesus, about whom we have been speaking. Then note that the very first word of verse 6, viz., "who," definitely connects what follows with Christ Jesus already named. Can any student of the Scriptures recall in the life of Jesus any occasion when it could be truly said that He considered Himself "equal with God"? We are confident none can, for on the contrary He affirmed, "My Father is greater than I" (John 14:28).

What, then, are the explanations of the words, "Who being in the form of God," and "thought it not robbery to be equal with God"? At the risk of persistent repetition, we would again point out that the pronoun "who" has unquestionable reference to the man Christ Jesus, and it was He, and no other, of whom the statements are made.

The answer, then, to the first question is, that as the first Adam was made in the image and likeness of God (Gen. 1:26), *so also was the last Adam* (2 Cor. 4:4; Heb. 1:3); proof positive that neither of these men could be God or equal to God, for the very sufficient reason that an image is so called because it is not, and has not, the reality.

As to the second, viz., "thought it not robbery to be equal with God," even as expressed in the Authorized Version distinction between God and Christ is emphatic. But let us endeavor to find what further light other recognized

translations throw upon the passage.

The Revised Version reads: "He counted it not a prize to be equal with God," a statement, surely, which definitely denies any desire to be equal with God. It also clearly implies that He was not equal with God. The Emphatic Diaglott gives us the following translation, "Who, though being in God's form, yet did not meditate a usurpation to be like God, but divested (or emptied) himself, taking a bondman's form, having been made in the likeness of men; and being in condition as a man, he humbled himself, becoming obedient unto death, even the death of the cross. And therefore God supremely exalted him, and freely granted to him that name which is above every name."

Various translations, such as the Revised Version, margin, (and others we might mention) give us "He counted it *not a thing to be grasped at* to be equal with God." When this rendering is accepted in the light of Genesis 3:5 (R. V.), the astonishing fact is revealed that this is the very temptation put before the first Adam, and through which he fell. The second and last Adam did not fall, but "emptied himself," doing exactly what any man does when he surrenders his own will to that of another.

Now, in harmony with the foregoing explanation, listen to the words of Jesus the Christ, "I seek not mine own will, but the will of the Father which hath sent me" (John 5:30). The whole context makes it abundantly clear that it was Christ who "emptied himself," and *not one who was to become Christ.*

Again note the contrast in the two Adams. The first Adam was disobedient unto death. The second Adam was obedient unto death: and, because of that, death could not hold Him, and God *gave* Him life (Psalm 21:4; 2 Cor. 13:4), and "a name which is above every name: that at the name of Jesus every knee should bow . . . *to the glory of God the Father*" (Phil. 2:9-11).

If God *gave* him life (Psalm 21:4), and if "he liveth (now) by the power of God (2 Cor. 13:4), and God also gave him "a name," how then can He be equal with God? For Hebrews 7:7 tells us that "without all contradiction the less is blessed of the better."

Our Changing World—Concluded

Article 5—The Kingdom of God

By F. L. Austin

"AND in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (Dan. 2:44).

"And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

"He shall be great, and shall be called the son of the Highest: and the Lord God shall give unto him the throne of his father David:

"And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:31-33).

The Kingdom of God upon and throughout earth is the one and only all-inclusive subject of the Bible.

Biblical teachings and instructions concerning God's Kingdom give revelations:

Of God in all of His attributes;

Of the created earth and its fullness;

Of created man and God's provisions for him;

Of the Kingdom's chief family head—Abraham;

Of the central kingdom-nation—Israel;

Of the Kingdom's eventual Builder and King and Priest—the Anointed;

Of the Royal-Priesthood's helper—the Church;

Of the classified salvation befitting and assured each elemental phase of the Kingdom's personnel.

All things Biblical seem to pertain to information in portrayal of the glory and grandeur and greatness of the Kingdom of God in its earth-wide completeness.

In the language of Psalm 72 the ultimate domain of this now approaching Kingdom will extend "from sea to sea, and from the river unto the ends of the earth," while "the spirit of the LORD shall rest upon him" who "shall have dominion" throughout this earth-wide domain—even "the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the LORD: . . . ," as described in Isaiah 11. With such infusion and envelopment of the spirit of the LORD as to "give the king thy judgments, O God, and thy righteousness unto the king's son," that Royal Son, according to Psalm 72, shall so guide the inhabitants by His reins, that as, "like rain upon the mown grass" stubble, restoring a new green blade, so, "in his days shall the righteous flourish; and abundance of peace so long as the moon endureth." In the great and ultimate perfection of this prophesied Kingdom of divine righteousness and peace under the Kingship of God's anointed Son, "John saw the holy city, new Jerusalem," in Revelation 21:1-5. And "he heard a great voice out of heaven saying, . . . God shall wipe away all tears from their eyes; and . . . Behold, I make all things new."

Myriads of times richer than this poor selection of finite words can possibly depict is the Biblical portrayal, in sparkling colorings of Heaven's Precious Stones, sketched by "the finger of God," of the Kingdom of God in its divine beauty.

But the description of this Kingdom is a description of

prosperity, of abundance, of peace, of righteousness, of life, of continuance. It is not a description of a mere portion of land bounded by certain mountain chains, or river banks.

Earthy?

Oh, Yes. Occupying "the whole world," as in Romans 4:13.

Geographic?

Certainly. "From sea to sea, and from the river unto the ends of the earth.' '

A central Capital?

Surely. "Yet have I anointed my king upon Zion, the hill of my holiness," as told in margin of Psalm 2:6. And, as in Isaiah 2:3, "Out of Zion shall go forth the law, and the word of the LORD from Jerusalem."

But—listen to the LORD as He speaks through Moses to Israel in Deut. 18:15-19: "I will raise them up a Prophet from among their brethren, like unto thee, and I will put my words in his mouth; and he shall speak unto them all that I command him. And it shall come to pass, *that* whosoever will not hearken unto my words which he shall speak in my name, I will require *it* of him." Peter told the people of Jerusalem, as recorded in Acts 3:19-26, that the prophet mentioned above by Moses was none other than Jesus the Anointed. Also, "It shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people." Now Jeremiah 31:31 and Hebrews 8:8-13 indicate that the "word" that the Savior shall speak will be the words of the "new covenant" which will be put "into their mind," and written "in their hearts." Laws thus written will change, to the core, the individual, the family, the municipality, the state life throughout the earth.

No longer will or can usury (interest) be charged a fellow man. For this is contrary to God's every precept.

No longer will or can God's law of "release and rest" in the seventh year be ignored, to the impoverishment of the weaker, and to the impoverishment of the soil.

No longer will or can any individual, family, municipality, state, rules and laws, in disparagement of equity, be established and enforced upon the neighbor. For—

God will no longer permit man to legalize that which He has condemned, incriminated, penalized. The Christian (?) excuse of today that while we are in the world we must do as does the world, will then be tried before the bar of Righteousness.

Not in geographic boundaries so much as in human hearts must there change be made in order to the setting up of the Kingdom of God. This New Heart was first displayed by Jesus the Anointed. By Him it was taught that all who would follow Him must follow Him with Hearts rather than with feet.

GOD'S LIGHTHOUSE

The Prophetic Word is like unto a strong, sturdy, storm-resisting lighthouse built in the midst of rocky crags and shallows where wind-driven waves ever swish and swash tempestuously. Its polygon structure having a clear vision window on every side through which the keeper may follow the penetrating rays of light as the revolving beacon throws its beams far, far out over the horizon line. The purpose of the lighthouse and of the keeper is to warn all sailors not to approach these rocky shallows.

In the midst of the shelter of this Grand Old Book, like the keeper within the lighthouse, the writer feels that he can peer through the windows of God's divine promises in every direction as the revolving beacon light of Truth throws its beams of light upon every point surrounding of man's life. Every human problem, from the individual to the state, is touched by that light. From individual to state all are warned to stay distant from these rocks destructive of every approaching craft. Through the windows, in every direction, is clearly seen the regions of God's Kingdom—regions of safety.

But the lower lights reveal that many are the craft that are being pounded into pieces against these rocks. Their pilots trusted not the lights. Also, from every direction, ocean ships seem to be bearing down almost directly toward the light. As though to repudiate and ignore the warning the pilots brazenly sail on. But!

They're here! The Light of God's Word reveals that they are in too far! They'll never be able to clear the reefs! the rocks! the shoals!

THE NATIONAL AND ECONOMIC GRAPH

In 1912 the international status of the world didn't look too bad. In 1913 the Balkan states entered into turmoil. In 1914 the great World War was pitched. By 1918 many long-standing empires of state had fallen. Many millions of lives had been fed to the war-god. All this was because man had been following religiously the Babylonian system of life. That system was no longer centered in the old Babylonian regions, but it had been following the trek made by God's Israel of former days.

But these stated results were not of greatest concern. As revealed through the 20's, and sharply between 1928 and 1936, the economic structure of industry, agriculture, commerce, transportation, manufacture, had been undermined. The last of May, 1928, witnessed a depression in Europe different than any prior economic depression. The president of the Chamber of Commerce of France declared in December, 1928, that the depression which began the last days of May, 1928, was beyond analysis. None could see a reasonable reason for its existence. Commerce lagged. The United States prosperity intoxicated its citizenry to the point where it lunged headlong into the gambling stock market. October, 1929, like an earthquake, in one day the market failed, and billions of dollars in market value faded. Creditor nations in Europe defaulted their debts to each other, and practically all defaulted to the United States. The gold standard in which all economic structure had for centuries been built toppled as a city before an earthquake. Read these sentences gleaned from the very extensive and complete work of Prof. Arnold J. Toynbee as taken from his "Survey of International Affairs" under the caption "Annus Terribilis," 1931: "The year 1931," says Prof. Toynbee, "was distinguished from previous years—in the 'post-war' and in the 'pre-war' age alike—by one outstanding feature. In 1931, men and women all over the world were seriously contemplating and frankly discussing the

(Please turn to page 9)

Facts for Thinkers

Article 3

By R. A. Curtis

AFTER a brief respite I will continue to "search the scriptures," as requested by Christ who "died, and rose, and revived, that he might be Lord both of the dead and living" (John 5:39; Rom. 14:9). "Eternal life" is the goal, but it is intimately connected with "Jesus, and the resurrection" (Phil 3:8-14; Acts 17:18).

We are anxious to know how we "might have life" (John 5:40; Matt. 19:26). It is attainable "through Jesus Christ our Lord" as "the gift of God," to those who have sought for it "by patient continuance in well doing" (Rom. 2:6, 7). No "other name" can be substituted here, nor "some other way" do just as well, as strict obedience to the plan of salvation, as disclosed in the Bible (Rom. 6:23; Acts 4:12; John 10:1).

R. A. Curtis

"Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Peter 1:10, 11).

It requires "diligence" to win; "neglect" is sufficient to lose. "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him" (Heb. 2:3).

Certainty of Resurrection

"Blessed is the people that know the joyful sound" of *pardon for the penitent, hope for returning prodigals, and life for the dead"* (Psalm 89:15; Isa. 55:6, 7; Col. 1:23; Isa. 26:19; John 10:27-29). My heart has been grieved to hear teachers publicly proclaim from the rostrum, "It is impossible for God to raise the dead." Inspiration terms such, *false* teachers (2 Peter 2:1).

"Go see the ocean's boisterous foam,
With fury dashed against the shore,
Then ask if God who raised the storm
Can into life the dead restore."

"Why should it be thought a thing incredible with you, that God should raise the dead?" (Acts 26:8; Dan. 12:2; Hosea 13:14). "God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" (Num. 23:19; Rom. 4:20, 21). "He that is our God is the God of salvation; and unto God the Lord belong the issues from death" (Psalm 68:20).

To deny the statements of "almighty God" is to be truthfully told, "Ye do err, not knowing the scriptures, nor the power of God" (Gen. 17:1; Matt. 22:29). "Yea, they turned back and tempted God, and limited the Holy One of Israel" (Psalm 78:41).

It requires no greater faith to believe that God can cause "many of them that sleep in the dust of the earth" to "awake, some to everlasting life, and some to shame and everlasting contempt," than it does to believe the following statement: "My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned when as yet there was none of them" (Psalm 139:15, 16).

Christ "marvelled because of their unbelief" (Mark 6:6). Abraham "staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able also to perform" (Rom. 4:20, 21; Heb. 11:8-10, 17-19).

The Faith of Abraham

We should emulate "the faith of Abraham; who is the father of us all," and "walk in the steps of that faith" (Rom. 4:11, 12, 16). Abraham's heirship will not only include "the land of Canaan," but also "the world" (Rom. 4:13). When Abram was called to get out of his "country," and away from his "kindred," he did not know where he was to go, but he knew under whose instruction he was going. "And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward. For all the land which thou seest, to thee will I give it, and to thy seed for ever" (Gen. 12:1-3; 13:14, 15, 17).

Many centuries after this solemn promise of God to Abram had been ratified by an oath (see Gen. 15), we are informed by Paul, "For when God made promise to Abraham, because he could swear by no greater, he sware by himself, saying, surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater; and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay

hold upon the hope set before us. Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil: whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec" (Heb. 6:13-20).

The fleshly or natural descendants of Abraham, who dwelt in Canaan for a time, are not the "seed" contemplated in connection with Abraham, who "was called the friend of God" (James 2:23). "Know ye therefore that *they which are of faith, the same are the children of Abraham.* 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. So then they which be of faith are blessed with faithful Abraham" (Gal. 3:7-9). "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ" (Gal. 3:16).

The contemplated blessing, through "Abraham and his seed," of "all nations," and "all families of the earth," constitutes *"the gospel" preached to Abraham* (Gen. 12:1-3; Gal. 3:8; Psalm 72:6-9, 19). Are you walking "in the steps of that faith of our father Abraham" (Rom. 4:12)? "Examine yourselves, whether ye be in the faith; prove your own selves" (2 Cor. 13:5). If you are in *the faith,* "watch ye, stand fast in the faith, quit you like men, be strong" (1 Cor. 16:13). "Be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Cor. 15:58). If we would "be not moved away from *the hope of the gospel,*" we must be "grounded and settled" in our convictions of "the faith which was once delivered unto the saints" (Col. 1:23; Jude 3). "Have faith in God" (Mark 11:22; Heb. 11:6). Look hopefully forward to the future!

"A silent murmur of the soul,
Tells of a world to be;
As travelers near the beach,
Hear the roaring of the sea."

—o—

CHRIST IS COMING AGAIN TO

—*receive* us to *Himself* (John 14:3);
—*raise* and *immortalize* the righteous dead (1 Thess 4:16);
—*confirm* that "blessed hope" (Titus 1:13);
—reward all who *"love his appearing"* (2 Tim. 4:8);
—bestow *crowns of righteousness* (2 Tim. 4:8);
—separate the *sheep* from the *goats* (Matt. 25:31-34);
—judge the *"quick* and the *dead"* (2 Tim. 4:1);
—*uncover* the *hidden things of darkness* (1 Cor. 4:5);
—bring every *work* into *judgment* (Eccl. 12:14);
—*execute judgment* upon all the *ungodly* (Jude 14, 15);
—reckon with all those given *talents* (Matt. 25:19-30);
—gather His *wheat* into His *garner* (Matt. 3:12);
—*take over* all *world kingdoms* (Rev. 11:15);
—*set up* David's throne *again* (Luke 1:32; Acts 15:14-17);
—be *glorified in His saints* (2 Thess. 1:10);
—*judge* the *world* in righteousness (Acts 17:31);
—*change* these *vile bodies* (Phil. 3:19-21).

THE BUSINESS MAN ON SUNDAY

By Russell Currens

MANY business men in this rush-order business world think they need to "keep open" on Sunday. Perhaps it is necessary in a few cases, but not in many.

God would more than repay the feared money loss we would sustain on Sundays closed, *if* we would only observe a day of rest and worship. God expects us to do His will at all times, but Sunday, especially, should be devoted to Him, as we have all the other six days for our labor and enjoyment. God does not ask too much.

God is always more than fair with His people. The tithe proposition is a good illustration. There God asks only a tenth, while with our time He asks a seventh. In 1 Corinthians 16:2, we read, "Upon the first day of the week (Sunday) let every one of you lay by him in store, as God hath prospered him." From six days of earning, only a small proportion of our profit is called for "upon the first day of the week." God allows the tither to use the remaining nine tenths for his needs, but expects the other tenth for the church, and its work.

God asks us to give one seventh of our seven-day week to Him. God knows it is best for His people. He also knows that *it can be done.* Otherwise He would not ask us to do it.

Yes, God wants the business man to "keep closed" on Sunday. Further, it is good for the good business man to keep the entire day holy in His service.

—o—

OUR CHANGING WORLD

(Continued from page 7)

possibility that the Western system of Society might break down and cease to work. By the time when this possibility thus presented itself, Western Society had come to embrace all the habitable lands and navigable seas on the face of the planet, and the entire living generation of Mankind; and, within narrower geographical limits, it had been in existence as 'a going concern,' without breach of continuity, for from twelve to thirteen centuries . . ."

He goes on to speak at length of the great economic distress as being the greatest ever known to man.

TODAY

Please remember that the writer is not looking upon the geographic world at this time. He is considering the status of conditions as they have developed under the Babylonian gold-headed system; and that system has, like the octopus, embraced largely every known phase of human activity, including the religious phase. Individual, family, state, industrial, social, and religious pilots have steered their respective ships in utter disregard of God's Word of instruction. The Israel of God, both the ten tribes and the two tribes, have likewise followed on. (over)

Many are the indications today that we are now within that period of Bible time known as the period of God's judgment in the earth. The states which apparently withstood the military storm of 1914 are toppling under the economic earthquake of the 1930's. The states, which by the treaty of Versailles of 1919, were left paupers have, gangsterlike, risked all against the society of nations. Today they are causing the British-Israel nations to tremble. The Judah phase of Israel is fearfully ravished. But—

Isaiah 26:9 declares, "When thy judgments *are* in the earth, the inhabitants will learn righteousness." Like Egypt in the days of the exodus of Israel, the world is being put to its wit's end. Great unexplainable changes are taking place. This all men know. As in the recent past, so still more now, men are trying to clear the rocks by their own maneuvering schemes. Like Pharaoh's army in the sea, they are surely doomed to fail. But—

During this time, as in the days of the exodus, God's Israel, though weakened, and destined to even greater weakness, is always under the protection of God's judgments. Israel, wheresoever she is, God knows, will be reestablished —and that under Christ.

May faith in God stabilize all.

Corrections — In Bro. Austin's "This Changing World" for November 8, fourth line from bottom of page 7, correct to read, "apparently England, as leader in Israel, is losing," and in the issue under date of November 15, page 7, first line, the fifth word should be "covenant" rather than the printed "government."—Editor.

THE JEWISH QUESTION AGAIN

(Continued from page 4)

to be a bit of ironic prophecy; and even if it is a rising sun, the sign on the stamp would still seem to be a sign of things to come. A sun that rises must set.

No nation is making more rapid strides in the field of learning than is Germany. She has risen from a miserable post-war condition to become a leading world power. This has been accomplished with few natural resources or little national wealth. All things considered, there is little doubt that Germany today leads the world in many fields of endeavor. How, then, a nation apparently so highly civilized, could resort to such brutal persecution of God's chosen people has been the subject of much discussion.

We have had the opinion advanced by many that the Jews are a form of scapegoat for Hitler and his intimate followers. Albert Einstein, a famous German Jew now in America, adds the following:

"To the Nazi group the Jews are not merely a means for turning the resentment of the people away from themselves, the oppressors; they see the Jews as a nonassimilable element that cannot be driven into uncritical acceptance of dogma and threatens their authority because of its existence on popular enlightenment of the masses."

In the past God has used strange methods to effect His will. He has permitted His people to suffer great losses by hardening the hearts of their enemies. He has permitted rival nations to wax strong and overthrow them. He has willed that the Jewish group should thrive on the oppression and on the persecution that it has forever met in the world. When he desired that they should leave Egypt, He laid careful plans, provided a leader, and had Pharaoh drive them out through oppression. Likewise has He permitted the rise of present governments and leaders whose very natures are opposed to Jewish traditions. As of old He is taking the people of Israel from among the heathen whither they have gone, and will gather them on every side, and will bring them into their own land (see Ezek 36:24; 37:21).

Through suffering their hearts are being softened for the acceptance of their true Messiah, the Stone once rejected by the Jewish builders. "Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord" (Luke 13:35). If we are not mistaken we see a homeless Israel being chastened in preparation for the promised blessing. From reliable reports we learn that never has there been a more fertile field for Christianity than among exiled Jews.

Paul assures us that we are the children of God by adoption, that we are heirs of God, and joint-heirs with Christ; thus we shall have opportunity of sharing in that precious, promised inheritance. Then, instead of giving vent to our indignation about recent injustices suffered by the Jews, instead of praying that the Nazi wrath might be lifted from the Jews, should we not pray that Christ's kingdom might come and God's will be done; and trust Him to bring it about by whatever method He deems necessary. (Not our will, but Thine be done.)

THE SIN OF MANASSEH

(Continued from page 3)

from David to the carrying away into Babylon were fourteen generations, and from the carrying away into Babylon *unto* (not including) Christ were fourteen generations. Jeconias was carried away into Babylon. Therefore it would be fourteen generations from Jeconias unto Christ (my reason for saying that the sin of Manasseh affected even the fourteenth generation after the fourth).

I had it lately called to my attention that the fourteen generations from the carrying away to Babylon unto Christ would necessitate the use of the name of Jesus. It caused me to investigate, and I found that in Matthew 1:11 it reads, "And Josias begat Jechonias," etc., but in the margin, "Some read Josias begat Jakim (Jehoiakim, 2 Kings 23:34, margin), and Jakim begat Jechonias." This is correct according to the Old Testament record and accounts for the fourteen generation without the use of the name of Jesus.

The point is this: If Jesus is the son of Joseph, as some believe, then He will never prosper sitting upon the throne

of David and ruling in Judah, for that was written against Coniah's seed. It is very evident that Joseph is of that line, for "Jacob *begat* Joseph the husband of Mary, of whom was born Jesus, who is called Christ" (Matt. 1:16). Again, if Jesus is of that line He is not the one "whose right it is." (EDITOR'S NOTE: It must be then that Matthew's genealogy is of Joseph rather than of Jesus, for the very purpose of showing that Jesus was not of the Manasseh line, nor under his curse.)

What then? Seeing that God had condemned the line of Solomon because of the sin of Manasseh, and had spoken against the seed of Coniah, it is impossible for Christ to be of that line. But because God had sworn by an oath unto David that of the fruit of his loins He would raise up Christ to sit on his throne it was necessary to go back to David and come by *another line*. The result is that in Luke 3, the line from Abraham to David is the same, but from David to Christ it comes through *Nathan* (the line of Mary) *instead of Solomon*.

"And Jesus began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli" (Luke 3:23). It is evident at first sight that Heli and Jacob could not both be the father of Jesus by begettal, as they are from different lines. Notice in Matthew 1:16, "Jacob *begat* Joseph." This is not said of Heli, so he was reckoned by law because of his marriage to Heli's daughter, Mary, the son (i. e., son-in-law) of Heli.

Some may ask the same question as the people of Nazareth (Luke 4:16-22) and the Jews (John 6:41, 42), "Is not this Jesus, the son of Joseph, whose father and mother we know?" Notice the questions as asked are recorded, not a statement that He was the son of Joseph. We also refer to Luke 2:21-24, where they took Jesus after that He was eight days old up to Jerusalem to present Him to the Lord according to the law of Moses (see Lev. 12). In that act Joseph acknowledged Jesus as his foster son. It is a custom even in our day for an adopted child to be called "son" by the foster father. So we can see why He was called the son of Joseph by some, being (as was supposed) the son of Joseph.

The miraculous begettal of Jesus was by the Holy Ghost, which is the power of God through His Word. "She was found to be with child by the Holy Ghost" (Matt. 1:18). "The Holy Ghost shall come upon thee, and the *power of the Highest* shall overshadow thee" (Luke 1:35). "And *the Word was made flesh*, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14).

When the announcement was made to Mary she said, "Behold the handmaid of the Lord: be it unto me according to *thy word*" (Luke 1:38). The begettal by the power of God through His word does not conflict with any of His laws, but brings it into harmony with all of His creative works. "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth" (Psalm 33:6). "For he spake and it was done; he commanded, and it stood fast" (Psalm 33:9).

In speaking to Coniah, the last of the line of Solomon to sit upon the throne of David, the Lord said: "And thou, profane wicked prince of Israel, whose day is come (fourth generation), when iniquity (the sin of Manasseh) shall have an end, Thus saith the Lord God; Remove the diadem, and take off the crown:" (Israel had not rejected Samuel, but God from being their king, and God had invested His dignity and power in the hands of the kings; now He is removing it from them) "this shall not be the same (line): *exalt him that is low.*" "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee: he is just, and having salvation; *lowly*, and riding upon an ass, and upon a colt the foal of an ass" (Zech. 9:9). This scripture is applied to Jesus in the New Testament, and surely refers to the *line of Nathan* who was the *second* surviving son of Bathsheba and David, Solomon being the first. So, through His mother, Jesus was of the lower or second line. "Abase him that is high" (Solomon's line). "I will overturn, overturn, overturn, it (the line of kings): and it shall be no more, until (showing that God's regal dignity and power will again be established) he come whose right is is (Christ, the seed of Abraham, Gal. 3:16; the seed of David, Acts 13:22, 23); and *I* will give it him."

Here is the declaration to Mary: "And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the son of the Highest: and the *Lord God* (the I of Ezek. 21:27) shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:31-33). "Iniquity will have an end" when there is a righteous ruler sitting upon David's throne, Jesus Christ our Lord and Master in whom was no sin, neither guile, no, *not even the "sin of Manasseh."*

Recently, in talking to one who had believed in the human paternity of Jesus, I presented the Scriptures as I have here. Tears came to the almost blinded eyes of the one with whom I was talking, and his reply was something like this: "I believe God has sent you to me to show me the truth, for I want to know the truth, and am willing to accept it when it is proved by the Scriptures. I believe that Jesus is coming back to earth again to sit upon the throne of David and rule over Israel and all the earth. You have showed me by the Scriptures that this would be impossible if He was the begotten son of Joseph, who was of Coniah's line. You have also made clear the fourteen generations from the carrying away into Babylon *unto* Christ, by showing that the name of Jehoiakim is omitted in Matthew 1:11, but preserved in the margin. I can see now; I had thought that Jesus was the begotten son of Joseph and the adopted Son of God, but now I can see the truth that He is the begotten Son of God and the adopted son of Joseph.

That confession encouraged me to put this line of reasoning into print as best I could, in hope that it will be of some help to others who may be troubled in regard to this question, and seeing it to be the truth, might make the good confession which was made by the eunuch, "I believe that Jesus Christ is the Son of God" (Acts 8:37). Upon that faith is the church founded.

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Baptism

* * *

Mary Richardson, Hammond, La.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19). This verse is known as the Great Commission which Jesus gave to the then eleven apostles.

We must first realize that baptism is necessary. To be a Christian one must be baptized, and be obedient to Christ. Christ commanded water baptism, which symbolizes certain things one believes—the death, burial, and resurrection of Christ. Unless one sincerely believes these things baptism loses its value and meaning.

A clear understanding of the scriptures pertaining to the death, burial, and resurrection of Christ and other essential truths should be attained before one puts on Christ through baptism. In baptism one confesses his faith in the saving power of the Lord's death and resurrection.

In Matthew 3:16, when Jesus was baptized, the divine seal was placed upon baptism. But why should Jesus be baptized when He was already spotless? In Matthew 3:15 we find the ready answer: "To fulfil all righteousness." It therefore follows that it is vitally necessary for us to be baptized, because we are sinners.

Baptism is the exercise of faith. If we have faith in Christ's death and resurrection we indicate it by being buried in the likeness of His death and we rise to walk in newness of life (Rom. 6:3-6). As we go down in the waters of baptism we put off our old life, our old desires. We bury them in the waters of baptism, and we arise to a new life in Christ, with new purposes and ideals.

Care should be taken in forbidding baptism, for in so doing the way to remission of sins is closed (Acts 10:47; 2:38). If a person rejects baptism he is rejecting the counsel of God (Luke 7:29, 30, 37).

Baptism should be practiced along with the teaching of the gospel, for they are inseparably connected. The purpose of baptism is for the remission of sins (Acts 2:38).

So it behooves each of us to put on Christ through baptism after obtaining a clear understanding of the Scriptures, for we must all pass through the watery grave (1 Cor. 10:1, 2).

Christmas Carols

Many of the time-honored customs of Christmas such as the tree and Santa Claus have come down to us from paganism. There is one, however, that is based wholly on Bible facts, and that is the custom of singing carols on Christmas Eve.

Do you remember the story of the birth of Jesus, how the angels came and sang, "Peace on earth, good will toward men"? That is the record of the first carol, this song the angels sang to the shepherds. It was a joyous song, proclaiming to the world that a King had come at last to free it from oppression, proclaiming to Bethlehem that the prophecy concerning it (Micah 5:2) was being fulfilled. It was something to sing about.

Today we go about on Christmas singing the carols that we have come to love to the aged and shut-ins. How glad they are to hear the songs we sing to them about Jesus and His birth! We also have much to sing about, for we can tell, in song, of the soon coming of this same Jesus, of whom the angels sang so long ago.

Bereans, did you ever go around on Christmas Eve and sing carols? If you haven't, you have missed something in your life. Try it this year, and see what enjoyment you get as your aged and shut-in friends shout their thanks to you for this remembrance. In this way you can indeed help them to have a Merry Christmas.

Help Somebody Today!

* * *

Thelma Richardson, Hammond, La.

Jesus' life was one of daily service to others. He did not confine His service to one day, or month, or season, but it was a continuous work. Christ was never too weary, too busy, or too deeply absorbed in something else to respond to the call for need. Christ never lost an opportunity to do good. I sometimes think that Christ's whole-hearted devotion to the well-being of the human race rebukes the failure and negligence on our part of not doing good to others.

We should yield our personal interests to the welfare of others, as well as the church.

Today, opportunities for doing good are ever more appealing. We are living in troublesome times and it behooves each of us to give our best. We are tested in these times by life's emergencies.

We should have a willing spirit to always help others. In doing so we are coming closer to Christ. We should catch the spirit of helpfulness. Let us, as we journey along, always strive to perform daily deeds of helpfulness.

Why not make that dream of service a reality? Do it today!

We need not be afraid that we shall go too far in serving others. There is no danger that any of us will ever go too far in the work of active love, or become too kind or too helpful to our neighbors.

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

"This is my commandment, That ye love one another, as I have loved you" (John 15:12).

A Free Gift for You

See the last few paragraphs on this page.

A Love Story

There was very little food to be had in Judah, for the crops had been very poor.

From his home in the town of Bethlehem, a man named Elimelech, with his wife, Naomi, and their two sons, went to live in the land of Moab. Moab was on the east of the Dead Sea, and Judah was on the west.

There they lived for ten years, during which time Naomi's husband, Elimelech, died. Their two sons had married women from the idolatrous country of Moab, one named Orpah, the other named Ruth. As the two young men also died there, Naomi, Orpah, and Ruth were left widows.

Naomi heard that the land across the Dead Sea, Judah, had again been blessed by God and good harvests, so she made ready to return to Bethlehem.

Her two daughters-in-law loved her greatly, and both would have gone with Naomi, although they would have been strangers in Judah.

Naomi gave them her blessing, told them to go home to their mothers, and hoped they each would find another husband among their own people. She kissed them good-by, and they wept at the thought of parting. The two young ladies again asked to go with Naomi.

As Naomi again told them to go to their own people, Orpah turned back, but Ruth said she would follow Naomi. Her love prompted her to say that she would go wherever Naomi went, that Naomi's people should be hers, and that Naomi's God would be her God. Naomi must have told her daughters-in-law about her God—our God—for Ruth's people were idol worshipers.

Ruth and Naomi returned to Bethlehem. There Ruth found happiness among Naomi's people. Because of her great love which moved her to follow Naomi, she became the mother of kings, for she married Boaz, a kinsman of Naomi's husband. Ruth's son was named Obed. Obed, later on, had a son named Jesse, and Jesse was the father of David, the shepherd boy who became king.

A New Problem

Let us make a scrapbook to use each week in connection with the work on this page.

Make your own book, if you are a boy or a girl big enough to go to school. Your mother will give you suggestions if you ask her help.

Your tiny brothers and sisters, who can only look at pictures, can get your mother or some other person to make the books for them.

The best material to use is oilcloth. Anyone who writes to me will receive full instructions for making one. They are easy to make and last longer for little children. Other materials can be used such as wall paper. Some of you may prefer to buy your scrapbooks already made.

I suggest you begin at once. Send for your directions, or buy your book. Perhaps you can make some for your younger brothers and sisters for Christmas gifts.

We'll begin using them next quarter. The lesson of the love story today will make a good picture. Why not draw it and save it until you get your book made?

Directions

Select a large, clean sheet of white paper. On the left foreground draw a large tree, too large to draw it all on the picture. Now draw two women near the center of the sheet. Draw them walking toward the left. Draw them large, for they are the central part of our story. They are Naomi and Ruth. Then draw, farther in the background on the right side, Orpah, on her way back to her people. She is going away from us. Draw your skyline if you have not done so. Add a few other trees in the background. Color the picture if you wish.

A Free Get-Acquainted Gift

If you write to me within a week I shall include the picture for today's lesson, with the directions for making the scrapbook. My picture may not be done as well as you will draw yours. You may color it, and save it for your scrapbook.

A short note is all you need write. Tell me the number in your family who will be making scrapbooks, so each will get a picture. Also tell me the ages of each. Be sure to send a stamped, self-addressed envelope with your address plainly written. If you are not making your scrapbook, but want the free picture, send for one. I am expecting a large number of you to send in. That is why I am asking for the stamped envelopes. You will write to me, today? I'll watch for the postman!

AMONG THE CHURCHES

LOUISIANA CHURCH NOTES

The Happy Woods and Blood River church groups are busily engaged in preparing Christmas programs to be presented shortly before Christmas. We anticipate helpful and inspiring programs.

The Happy Woods Church has a new floor, and other improvements are contemplated.

Both churches are looking forward to a series of meetings to be held in January by Bro. F. E. Siple of Grand Rapids, Mich. Bro. Siple needs no introduction here, as this is his boyhood home, and he has held a number of meetings here in the past. We extend a cordial invitation to any of the brethren within driving distance to attend these meetings.

Harry Goekler, Pastor.

EVANGELISTIC FUND REPORT

November Receipts

Mrs. J. C. Waller	$ 1.00
An Indiana Friend	25.00

C. E. Lapp, Treasurer,
41 - 31st Ave. North,
Saint Cloud, Minn.

SOUTH LAWN PARK CHURCH OF GOD

Grand Rapids, Michigan

Thanksgiving morning was set aside by our people to give thanks to our heavenly Father for His manifold blessings. This was carried out by the thoughts and messages of several of our people.

Eld. F. E. Siple gave a most inspiring talk to the students of Godwin Heights High School on "Thanksgiving." In his message he brought out how thankful we should be for the freedom in our country and how much better off we are here than others in the Old World.

Our most joyful news is that we have recently received three new members, all young people, into our church. On Sunday, Dec. 4, they were officially welcomed into our family. They are: Kathrine Crawford, 55 Conrad St., Marjorie Barrett, 3556 Burchwood, and Olive May Schooley, 207 Allen Rd. May God bless them in their work.

Mary Newell.

Friday evening, Dec. 2, the annual church election was held. The results are as follows: Elders: Lawrence Bridegam, Mrs. Dorothy Siple, Mrs. Martha Doan; deacons: Oscar Hopkins, Lyle Doan, Ralph Downing, Leon Kiper; deaconesses: Mrs. Esther Holmes, Mrs. Ethel Hopkins, Mrs. Lucretia Ackerman; secretary: Leslie Niles; treasurer: Gerald K. Niles; director of music: Miss Evelyn Barr; Sunday school superintendent: Lloyd Stevens; Berean superintendent: Mrs. Lyla VanFleet; Doreas superintendent: Mrs. James Baker.

At this business meeting a committee was appointed to study the advisability of combining the Berean society and the Christian Endeavor society in one working unit.

Sunday morning, Dec. 4, the service was in a form of welcome to the three new members of the church. Bro. Marsh spoke on "Christian Fellowship." At the close of this inspiring service the glad hand of fellowship was extended to the new ones, and then followed the sacred rite of Communion.

Leslie Niles.

REPORT FROM VIRGINIA

The closing days of the evangelistic services held at the Dry Run Church in Powell's Fort Valley were seriously hampered by heavy snowfall and zero weather. The snow, which started on Thanksgiving Day, and the cold weather which followed could hardly have been anticipated since such weather has not been experienced at that time of year in this section of the country for many years.

Until that time the interest and attendance at the services were very good. After the change in weather only a few hardy souls braved the elements to attend. Considering that such weather is the exception rather than the rule here, we could hardly blame them.

The special Thanksgiving service at the Maurertown Church on Thanksgiving morning was most inspiring. Nearly every person present took part in the service in one way or another, offering prayers of thanksgiving, reading favorite scriptures and appropriate poems, and singing hymns of praise unto the Lord. We were much impressed with the testimony to the goodness of the Lord voluntarily offered by many of the brethren. A Thanksgiving offering for the benefit of the National Bible Institution netted slightly over $25.

A midweek Bible class was organized at the Dry Run Church on the evening of Friday, Dec. 2. There were forty people, mostly young people and children, in attendance at the first meeting, and we are praying that the number will grow. We invite any who may live within driving or walking distance to attend the class. At present the class is divided into three groups, and may have to be divided again.

The people of Virginia are to be congratulated on the splendid manner in which they cooperate in carrying on the work of the Lord in this State.

J. R. LeCrone.

GO PREACH THE GOSPEL

The command given by Jesus seems to me to be a very urgent one. I could not "go," but I did prepare the message in book form, and have sent it out as far as possible for several years.

The first book was printed in 1912, called "The Visitor." It contains 211 pages of both lecture and lesson form, two articles from the pen of our deceased sister in Christ, Elizabeth A. Reed—one on "Evidences of the Resurrection of Christ" and the other on "Seven Victories." Both her articles are unexcelled in their masterly presentation of truth for the unconverted and for spiritual encouragement for the Christian.

The second "Visitor," 180 pages, was published in 1930. This also has articles from the pen of Sr. Reed, Bro. Reed, and Sr. Wince, all now waiting in the silent grave for their Master's call.

If you, like myself, cannot "Go," why not send out these books? They will serve not only for evangels of the gospel, but for teaching the young the foundations of our faith, and to help them meet the infidelity of our times.

I will send both books at the price of one, 50 cents. Harriet E. Boice,
1009 S. Wright St., Champaign, Illinois.

HERALD RECEIPTS

Mrs. Lillian Starbuck; M. Fetters; Leila E. Whitehead (for another); Mrs. Mary Stowe; Mrs. T. J. Ellis; Mrs. H. M. McInturff; Carol Wilson; A. J. Hoke; P. J. Thompson; Matilda Hageman; Addie Williams (for others); Mrs. Harriet E. Boice (self and another); J. E. Adamson; Mrs. Bert Sheets; Frank Smalley (self and another); Earl Koontz; Mrs. George W. Ott; S. P. Dismukes; Mrs. F. M. McCrory.

Gleanings From the Field

"Can you imagine how Jesus must feel this Christmas as He looks down from heaven, and sees this earth filled with hatred, bloodshed, bigotry, oppression, injustice, and selfishness; with fear in men's hearts instead of love, and war instead of peace on the earth, and even His own people prostituting His natal day to commercialism and greed?"—Eld. M. W. Lyon.

The members of the Church of God at Tempe, Ariz., "are showing deep appreciation for the new house of worship."—Eld. S. J. Lindsay.

Writers Attention! "Will the brethren please contribute a few articles through the pages of The Herald dealing with Revelation 20. Is it in the past, or is it in the future?"—Eld. F. O. Sapp.

Dr. O. R. Jenks, President Emeritus of Aurora College, was guest speaker for Bro. L. E. Conner at Dixon, Ill., Dec. 4.

"The Bible is inspired! . . . Fulfilled prophecy is strong evidence of the divine authorship. This is the internal confirmed by the external. The numerical structure of the Bible is its own internal proof that it is God's Word. The Bible, apart from everything else, proves itself!"—Eld. C. E. Randall.

"It would have done your heart good to have seen Bro. Lindsay's broad grin of real joy and happiness over the dedication of his most attractive little church. . . . We much enjoyed the privilege of being able to attend, and meet so many of the Arizona brethren, and others who came from Texas. This was just another forerunner of the good times to come, when we all gather from all over the world to meet in the kingdom, which hope keeps us pressing forward."—Jessie M. B. Kauffman.

Bro. and Sr. Earl Koontz and son Dale of German Valley, Ill., and Sr. Adella Starbuck Howe of Waterloo, Iowa, were Oregon church visitors on Sunday, Dec. 4. Hurry back.

REMITTANCE FORM

National Bible Institution
Oregon, Illinois
Dear Sirs:

Believing in the things for which the Church of God stands, and wishing to have a part in the general work of the church, I inclose

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For Restitution Herald subscriptions for (Per year—renewals $2.00; new subscriptions $1.50)

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Name .....

Address .....

HOLBROOK, NEBRASKA

The Western Nebraska Conference Board has appointed Mrs. Eva Meyerhoeffer as its new corresponding secretary to fill the vacancy of Mrs. Inez Gordon, who has recently moved to Lawrenceville, Ohio.

Please address your church correspondence to Mrs. Eva Meyerhoeffer, Box 65, Holbrook, Neb.

THE RESTITUTION HERALD

The Restitution Herald is the official organ of the General Conference of the Church of God. It is published by the National Bible Institution at Oregon, Illinois.

L. E. Conner . Business Manager

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Change of Address.—When ordering change of address, be sure to send us both old and new addresses.

Receipts.—The change of date on your address label is your receipt. If date is not changed in two weeks after payment of subscription, please notify this office.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mrs. Eva H. M. Fletcher; Helen M. Chisholm; Mr. and Mrs. M. Fetters; Mrs. Harriet E. Boice (for 1939).

CONTRIBUTIONS TO N. B. I.

Leila E. Whitehead	$10.00
Mrs. H. M. McInturff	1.00
Eva Phelps	5.00
A. J. Hoke	3.00

LOS ANGELES CHURCH OF GOD

230 West 103rd Street

How to Find: Take street car No. 7, going south on Spring Street. This car swings over to Broadway farther south. Get off at 102nd Street. The church is a half block east of Broadway on 103rd Street. If you are driving, remember that the church is just one hundred blocks south of Broadway and Third Streets, the heart of the city. Call at 1020 South Burlington Avenue or phone EX. 0701.

Emma C. Railsback.

Appropriate Books for Christmas Gifts

Reviews Prepared by Mary A. Gesin

Bible Pictures and What They Teach Us. In this volume are found 400 pictures (in black and white) illustrating the entire Bible, with descriptions in easy words written by Charles Foster. All children love pictures and impressions made by them often are more lasting than words. This beautifully bound book of more than 300 pages is suitable for a wide range of readers, for the explanation following each picture is simple enough for young children to understand and yet interesting for older ones as well. Bible names and events become as familiar as the children's own friends. The author thus expresses his purpose in planning the book: "It is hoped, by observing in the accounts given how good is rewarded and evil punished, that the youthful mind may be trained to look up to God as noticing and recompensing our every action and overruling all things."

The pictures illustrating the life of Abraham, Joseph, Moses, and David are particularly interesting. Those depicting the life and work of Christ are the most beautiful in the book, many of them being copies of famous paintings. The reproduction of the well-known painting by Hoffman, "Jesus and the Children," will be loved by every child who is fortunate enough to receive this book for a gift.

A. J. Holman Co.—$1.50.

Standard Bible Story Readers by Lillie A. Faris. These may be had in books one to six, each one suitable for children of the ages of six to twelve. Book 1 being the primer, Book 2 the first reader, Book 6 the fifth reader. These are small books of 125 to 200 pages, but each contains many beautifully colored pictures, as well as poems and songs with music. Sturdily bound in blue, one of these books will be a joy to all through the year to the child who finds it among his gifts at Christmas time.

Dr. E. H. Bean, well-known Sunday school worker of Columbus, Ohio, says, "I am eager to tell you that in bringing out these books, I think you have accomplished a great work for all time. The illustrations are so profuse, so very appropriate to the text, the tinting so delicate and idealistic, that, while I am an adult, I find them very inspiring. But the illustrations, delightful as they are, would lose their value were it not for the elevated thought of the text."

Standard Publishing Co.—Book 1, 80 cents; Books 2 and 3, 90 cents each; Book 4, 95 cents; Books 5 and 6, $1.00 each.

Books here reviewed may be obtained at the prices quoted from the National Bible Institution, Oregon, Ill.

Bible 6453X. Genuine leather, overlapping covers, leather lined; 450 pages of helps—concordance, Bible dictionary, subject index, full-color maps; India paper, red-under-gold edges; marginal references; good blackface type, pronouncing; page size, 6½ x 4½ inches; index of books stamped on inside front cover in gold. Bible No. 6453X, postpaid, $7.00.

Bible 1006. Text only; excellent pronouncing blackface type; maps; 64 pages of helps; artificial leather, overlapping covers; Bible paper, red edges; 8 illustrations; page size 7 x 4¾. $1.00.

Bible 4914. Genuine leather, limp (no overlapping edges); Bible paper, red-under-gold edges; marginal references; excellent pronouncing type; illustrations; maps; concordance, dictionary, 4000 questions and answers, 100 pages of miscellaneous helps; special family record and marriage certificate; page size, 8 x 5½; 2 inches thick. $5.00.

Bible S108X. Genuine Persian leather binding, overlapping covers; India paper, red-under-gold edges; large clear type, self-pronouncing; maps and map index; thorough concordance; marginal references; page size, 8¼ x 5½ inches; only ¾-inch thick. $8.00.

The above Bibles are all the King James Version. Thumb indexes, 50 cents extra.

Executive's Desk Book: contains a 100,000-word dictionary; atlas of the world; digests of grammar, business law, finance, selling, secretaryship, public speaking, parliamentary law; and many other features. A one-volume cyclopedia. Thumb indexed. Illustrated. $5.95.

Bible Atlas: more than 100 maps of Bible lands; historical, geographical, biblical data in exhaustive text; chronological tables; thorough map and textual indexes; numerous photographs; graphs in full color. $3.50.

Bible History: a history according to the Bible arranged chronologically from Genesis to Revelation; numerous tables; maps; charts; biblical accounts harmonized; 430 pages. $5.00.

The Translators to the Reader: a study of the purpose of the King James Version, written by Edgar J. Goodspeed, author of the New Testament portion of An American Translation of the Bible; contains the original King James Preface; one of the most valuable books about the Bible yet published. Postpaid, 60 cents.

NATIONAL BIBLE INSTITUTION

Oregon, Illinois

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Address: *Golden Rule Home*, Mrs. Idona Romine, Matron, Oregon, Illinois.

THE RESTITUTION HERALD

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Joy to the World

By Mary A. Gesin

"Glory to God in the highest, and on earth peace, good will toward men."

Busy times were those! The great world passed by in a never-ending procession. Down the smooth Roman highway caravan after caravan moved along in a colorful parade from Damascus to the sea.

The commerce of the East must be carried over the blue Mediterranean. Wealthy merchants, intent on garnering greater wealth, passed along in their cushioned litters. Awkward camels, burdened with silks from Damascus, spices from Arabia, jewels from Greece, silently traversed that great paved road of centuries ago.

Roman soldiers, their shining helmets and bright spears flashing in the brighter sunlight, must be transported to the farthest confines of Roman territory. Fine Arabian horses, chariots of brass—all the warlike implements needed to maintain peace—these, too, poured forth their dazzling display.

The splendor and power of Rome must be enhanced. This was the day of the great Augustus Cæsar, master of many kings!

On a hill above the sleepy village of Nazareth, quietness reigned. Here, perhaps, often a man and a maid rested while they talked of the things uppermost in their minds. Here they could see far below them the crowded highway, visible and yet apart from the stillness of their daily lives. Here they spoke in the hushed evening hours of many things that they must do in preparation for a great event, an event apparently foreign to Roman activity.

A look of beauty, both an outward and an inward beauty, adorned this simply clad maid of Nazareth. Her hair was touched with gold in the bright sunlight, her skin was fair and smooth, her deep blue eyes invited confidence and trust, though at times they were questioning, troubled with a strange anxiety. For this was Mary, of the royal lineage of David.

To her an angel had appeared, the angel Gabriel, and announced joyful, yet disturbing news. Mary had long been familiar with the words the angel had spoken. She knew that one day the Redeemer was to come to Israel to free her people from the hated Roman oppression. But to *(Please turn to page 16)*

EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

Good Tidings

Jesus, "born king," came not "to destroy men's lives, but to save them." His very name, Jesus, advertised His work as sacrificial Lamb, or Savior. His title, Christ, meaning anointed, revealed Him as the "Prince of Peace" to reign as Monarch "upon the throne of David, and upon his kingdom . . . with justice . . . for ever." With equal importance prophecy declared Him "wounded for our transgressions" and "the King of glory . . . anointed with the oil of gladness above (his) fellows."

Christmas Greetings from THE HERALD staff. From left to right: Paul C. Johnson, L. E. Conner, S. E. Magaw, Leota B. Hanson, William Cullen.

May Christmas be a day of joy,
A day of blessed cheer,
With the spirit of the Christ Child
Abiding through the year.

Evaggelizomai

Disregard its pronunciation; marvel at its meaning! This Greek word *evaggelizomai* is translated in Luke 2:10 with these four words: "I bring good tidings." One can readily see the words "evangelize" and "evangelism" as coming directly from *evaggelizomai*, and, in turn, a-n-g-e-l can be readily seen as the very core of the word "evangelize."

Now, since this Greek word actually means, "I bring good tidings," it follows that true evangelism cannot ignore the "good tidings" of the angels, who told both Mary and the shepherds that Jesus would be a King to reign in Jerusalem on the throne of David. It further follows that true evangelism cannot be the terrifying eternal-torture doctrine of high pressure revivalists who, to receive applause and good pay, must get many "joiners" in a hurry. By a horrible theology some speakers, unworthy the title of evangelist, have made merchandise out of boys and girls, and infidels out of thinkers like Burbank and Ingersol. Jesus said, "In vain they do worship me, teaching for doctrines the commandments of men." Man's theology is pusillanimous.

Not until Christ is King in Jerusalem will the prayer of all Christendom, "Thy kingdom come," have its answer. Well did the angel say, "He shall be great, . . . and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:32, 33).

When Christ Is King

"Why do the heathen rage?" Though "the kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed," yet "the Lord shall have them in derision." Promised to this Anointed One are the heathen, "and the uttermost parts of the earth for (his) possession." (Psalm 2.)

True was the prophecy, "All they that see me laugh me to scorn, . . . they pierced my hands and my feet, . . . they part my garments among them." Now the very same David, in the very same Psalm, about the very same person, also prophesied, "The meek shall eat and be satisfied, . . . all the ends of the world shall remember and turn unto the Lord: . . . nations shall worship before thee. For the kingdom is the Lord's: and he is the governor among the nations." (Psalm 22.)

"Thou art fairer than the children of men, . . . the sceptre of thy kingdom is a right sceptre. . . . All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces. . . . He is thy Lord . . . worship thou him" (Psalm 45).

"He shall judge . . . with righteousness. . . . In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion . . . unto the ends of the earth. . . . all nations shall serve him. . . . His name shall be continued as long as the sun: . . . all nations shall call him blessed. . . . Let the whole earth be filled with his glory." (Psalm 72.)

Happy Are Ye

By J. R. LeCrone

RECENTLY we visited the toy departments of several large department stores, and gazed with wonder at the exquisite toys and mechanical wonders on display there. Many of them would have been considered as museum pieces a few years ago. The impression that we carried away with us, however, was not one of toys, but rather of children. How bright and happy they were in their confidence that soon the toy of their hearts' desire would be theirs and their happiness would be complete. Apparently the thought that father and mother (or Santa Claus) might not be able to provide what they most desired never entered their minds. And so in their confidence and hope they were filled with joy.

Then, in our mind's eye, we looked into three homes on Christmas morning. In one we saw that the furniture was beautiful and expensive. In one corner of the living room the pampered pet of the family stood before a sumptuous Christmas tree, listlessly examining one expensive toy after another, while his indulgent parents looked on, puzzled that he did not show more enthusiasm over his gifts.

In the second home we saw several children climbing out of their beds and braving the chill of an unheated house that they might look in the stockings that they had so carefully and expectantly hung the night before, only to go creeping sadly back to their beds, disappointed to find their stockings empty. In another room broken-hearted parents, hard put to provide even the bare necessities of life for their family, pretended not to hear, dreading the hour when they must face their disappointed youngsters.

In the third home we saw a happy family group, excitedly opening packages, and all talking at once as they tried on new scarfs and gloves, or played with inexpensive toys—some of which had been made at home. In the background the father and mother beamed upon their family, each thinking of the sacrifices that they had made, and the secrets that they had shared, and how worth while it had been to provide this happiness for such an appreciative family, and occasionally winking back tears of joy when one of their children came forward with a gift carefully wrought out by its own hands or bought with pennies and nickles carefully saved over a period of many weeks. As they raised their voices in a carol of praise one could sense a joy and completeness of love that fairly radiated the "peace on earth, good will toward men" of which they so enthusiastically sang.

As we meditated upon these three pictures, our thoughts turned to our all-wise heavenly Father, and the gifts that He, on that first Christmas morning when the angels sang their carols of joy, provided for His children. Which of the three pictures considered will be the most nearly resembled when the time comes for His children to receive those gifts in their fullness?

God, in His wisdom, knows that unsought-after and unworked-for gifts are likely to go unappreciated and unused. Therefore He provided that His children must seek after and sacrifice for His marvelous gifts. He promises "to them who by patient continuance in well doing *seek* for glory and honour and immortality, eternal life" (Rom. 2:7). Paul recognized this same principle when he said, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). God will not bestow His gifts where they are neither appreciated nor wanted.

As to His ability to provide for His children, there can be no doubt. "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein" (Psalm 24:1). Yet, because He knew that gifts that occasion no sacrifice, and will never be missed, express no love, He sacrificed that which was nearest and dearest to Him in order to purchase a gift without which all other gifts are empty mockeries for His children. "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).

What a glorious privilege to be a child of God! "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (1 John 3:1). "And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Rom. 8:17).

So we, the children of God, like the children of men whom we observed in the toy departments, are happy in that which we do not as yet possess. We are not happy because we do not yet possess the health and perfection that God has promised His children an eternity to enjoy, but because our Father in whom we have the utmost confidence, and who cannot fail, has promised them to us. We are happy because they will soon be ours.

Jesus must have had some such thought as this in mind when He uttered the famous Beatitudes. "Happy are they that mourn," not because they mourn, but because of the blessed assurance that "they shall be comforted." "Happy are they which are persecuted for righteousness' sake," not because they are persecuted, but because they know that they shall soon possess "the kingdom of heaven."

If we are the children of God, we are of all men most blessed and most happy. We have a loving Father, eternal in the heavens to provide for us the things needful for our happiness, brethren to whom the first law of life is love with whom to share them, and *(Please turn to page 15)*

"The Elders Send Greeting unto the Brethren"

(Acts 15:23)

To ALL our friends and brethren we send Christmas greetings, and pray you health, happiness, and Christian success throughout the coming year.

Mr. and Mrs. S. E. Magaw and Family,
109 S. 7th St., Oregon, Ill.

MAY the excellent joy of renewed fellowship with the Savior be yours this Christmas and the whole year through.

Mr. and Mrs. Harvey Krogh, Jr.,
409 S. Dudley St., Macomb, Ill.

To ALL our brothers and sisters everywhere, greetings: *Peace*, amid all of today's confusion and turmoil, peace and a sure confidence in tomorrow's perfect joy, these are the true Christian's heritage today. And may He who only can give you that peace, be with you and abide forever.

Mr. and Mrs. A. M. Jones and Delbert,
Eagle Grove, Iowa.

THE world at this time of year endeavors to honor the Christ; it is our desire to honor Him each day of our lives. Let us endeavor to understand and realize the truth concerning Him, and may He help all of us to be of greater service to God throughout the coming days.

Bro. and Sr. Lyle Rankin,
Cashmere, Wash.

No WORDS of my own can so well express my season's greetings as these of John: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth. For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth" (3 John 2, 3). I wish also to add my prayer for more harmony and greater love among the brethren, which, as accomplished, will show to the world that we are true disciples of Christ. (John 13:35).

D. G. Harvey,
907 S. Waugh St., Kokomo, Ind.

NEARLY two thousand years have passed since the angel of the Lord said, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Now we wish to join with those who are proclaiming these "glad tidings" in thanking God for His "Unspeakable Gift," and extending the season's greetings to all of the faith.

Mr. and Mrs. Grover Gordon,
Springfield, Ohio, Rt. 2.

To ALL our companions in the love of Christ:

"May your heart receive the message
which at every Christmas rings,
May your life know every blessing which
this festive season brings:
May you share its joy and bounty as
gifts from One divine,
And His star of hope and guidance
brightly on your pathway shine."

"Sing unto the Lord a new song" (Isaiah 42:10).

Mr. and Mrs. John Denchfield,
910-10th Ave. S., St. Cloud, Minn.

NOT only in memorial of the first advent of our Lord, but also in glad anticipation of His soon second coming do the undersigned extend Christmas greetings and heartiest wishes to the readers of THE HERALD, praying them to diligently draw ever closer to Him whom to know aright is life everlasting.

Mr. and Mrs. F. L. Austin,
5439 Ohio St., Chicago, Ill.

MAY we be drawn closer to our Savior this Christmas season. Wishing the members of THE HERALD office and the readers a Merry Christmas and Happy New Year.

Wilsie J. McKnight,
Ripley, Ill.

"GLORY to God in the highest, and on earth peace, good will toward men." Thus sang the angels at Jesus' birth. As we commemorate that birth may we have "the peace of God, which passeth all understanding," and may we be ever looking forward to Christ's second coming, when permanent peace will be established.

Gerald L. Cooper,
Eden Valley, Minn.

"IT IS a good thing to give thanks unto the Lord." Many in other parts of the world are suffering untold hardships and privation. It seems the reason is that this nation has, in a measure, known the great teachings of Jesus. Let us praise God more than ever before as we celebrate again His coming to this world, for we know this same Jesus shall soon come again.

C. E. Lapp and Family,
41-31st Ave. N., St. Cloud, Minn.

MERRY CHRISTMAS! The writer and family wish to express to our brothers and sisters throughout this broad land a very hearty Merry Christmas. Our earnest wish is that the season may be an especially happy one because of a deep roalization that our Savior is coming soon. May we be kept worthy to meet Him in that glad day.

F. E. Siple and Family,
140 Celia St., S. E., Grand Rapids, Mich.

CHRISTIAN greetings to all the household of faith, this yuletide season. As I look over the field in general, it seems to me the church has made decided progress in the past year. New churches have been built, old ones remodeled or repaired, two congregation bought churches already built, the *Gospel Trumpet* is revived and greatly improved, a new congregation is organized in the Northwest, and there are many other indications of an awakened condition among the brethren that should stimulate to still greater zeal. May the coming year witness a work with every shoulder to the wheel, no jealousies, no faultfinding, no hobby riding, but an ever-increasing love for the truth and its promotion unto the coming of our Lord, is my prayer.

Emma C. Railsback,
1020 S. Burlington Ave., Los Angeles, Calif.

WE ARE glad of the privilege of again sending the season's greetings to our brethren. We haven't wished you a Merry Christmas, because of the terrible condition of God's ancient people, but it can be a joyous one, if we are daily expecting our blessed Lord.

Mr. and Mrs. James A. Patrick,
Ashland, Ohio.

AS WE approach the Christmas season, I sincerely wish for every brother and sister a full measure of God's abounding grace, and that it will fill your hearts to overflowing with joy, and during the coming year many of His choicest blessings will be your portion.

T. A. Drinkard,
Handley, Texas.

MERRY Christmas and a happy and prosperous new year to everybody.

L. E. Conner,
610 Brinton Ave., Dixon, Ill.

TO THE Brethren Scattered Abroad, Greeting: May the memory of our Savior's birth inspire us to renewed interest in His glorious return, and incite us to greater zeal in His service.

G. E. Marsh,
3514 Oakley Ave., S. W., Grand Rapids, Mich.

IN TAKING advantage of the generous offer of THE RESTITUTION HERALD we extend to the Christian brethren everywhere our most sincere good wishes for a Christmas season filled with godly happiness and a new year full of joyful anticipation of the soon coming of Jesus.

Elder and Mrs. J. R. LeCrone,
Woodstock, Va., Rt. 1.

GREETINGS to those of the household of faith in distant climes, in cities, towns, and hamlets of our homeland, on farms, by running streams or quiet lakes, beside the restless sea, on hill or dale or meadow, in homes where the fuller light has shined—to all these places where are happy Christian brethren we send our good wishes, our benison of peace.

The Pennellwood Church of God,
Grand Rapids, Michigan.

WE extend to all our Christian greetings at this Christmas time. "May 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).

Mr. and Mrs. Paul C. Johnson and Family,
Oregon, Ill.

CHRISTMAS THOUGHTS

By Mary E. Hatch

CHRISTMAS is the day that all the Christian world celebrates as the birthday of our Savior Jesus Christ. Many centuries before His birth Jehovah God promised Him as the "seed" of the woman. His birth is fully told in Matthew 1:18-21, where it says that Mary should "bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins."

All of this, His first coming, is now in the past. Most interesting now is Christ's second coming. In His last message to the disciples He promised, "I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:3). This is our faith. For this we pray, "Come, Lord Jesus," in response to His words, "Surely I come quickly." (See Rev. 22:20.)

Christmas and God's Feast Days

By F. L. Austin

THE season for the expression of good will by people generally is again adorning our homes and streets and mails with holly and evergreen and best Christmas wishes. Well it is, that it is so. In spite of all the spirit of commercialism and the spirit of carnal rivalry, still there remains a sense in which attention of old and young is brought to focus upon the Son of God with abiding emphasis. May the latter increase more and more unto the perfect day.

Christmas means Mass, or Feast, of Christ. There is no passage in the Bible authorizing its observance, or indicating— either directly or by computation—that December 25 was the birthday of our Lord. According to Encyclopedia Britannica the earliest literary reference to the day of His birth—and that is stated to be of doubtful authenticity—was some two hundred years later. The same authority states, however, that in the third and fourth centuries several different dates were presented with claims for recognition. Among them were January 6, March 28, May 20, December 25. All could not be correct. Eventually December 25 came to be the generally recognized date. In the beginning the early church seems to have had little or no thought of the date of Jesus' birth unless, possibly, they had common knowledge of that which Luke later included in his record in chapter one, and which may have been regarded as all-sufficient. For

In Luke 1:5 the "certain priest named Zacharias" is stated as being "of the course of Abia." Now 1 Chronicles 24 tells of the "divisions of the sons of Aaron" into twenty-four groups or courses. Verse 5 says: "Thus were they divided by lot, one sort with another; for the governors of the sanctuary, . . ."; while verses 7 and 10 state: "The first lot came forth to Jehoiarib, . . . the eighth to Abijah." The Jewish historian, Flavius Josephus, who lived supposedly from about 37 A. D. to 95 A. D., in referring to the division of the priesthood, writes, in harmony with 1 Chronicles 24:6: "The courses were distributed by lot, in the presence of David, and Zadok, . . . and all the rulers." He then adds, "This partition remains unto this day." He also states that each "course should minister to God eight days, from sabbath to sabbath." So, Abia, of Luke 1:5 (which was Abijah of the Old Testament) was of the eighth priestly course.

Both Lightfoot and Bullinger—two highly respected students of Biblical data—explain that the priestly courses served in consecutive turn, from sabbath to sabbath, excepting that on each of the three great annual feasts, as recorded in Exodus 23:14, ff.; 34:23; Deuteronomy 16:16, all of the courses united in service. This, because of the greatly increased amount of labor placed upon them when "all the men children" of all the tribes appeared "before the Lord" in Jerusalem. Then, following the feast, but not counting the week of the feast, the courses resumed their orderly sequence. They further explain that course number one began with sabbath following Passover week.

Now, upon the basis of the foregoing, some years ago Bullinger computed from the statements of Luke 1:8-13, 23, 24, 26-36, and others, that Jesus was born upon the first day of the Feast of Tabernacles.

Should this conclusion be found to be accurate, what additional meaning there would seem to be in such as the above texts of Exodus and Deuteronomy.

Three Great Feasts

Three special annual feasts God appointed for Israel. At each of these all *men* of Israel were commanded to be present, yearly. Distant from Jerusalem might be the residence—but, at Jerusalem must they be present at these feasts.

What did it all mean? Did our God merely hunger for human praise and acclaim? No, no. God forbid any should thus think of Him.

Passover, the Feast of Unleavened Bread, was the annual commemoration of that Egyptian opposition to God which made necessary such punishment as the slaying of the first-born. God, however, preserved the first-born of Israel to an exodus deliverance.

But, true as that was, Passover Feast was also much more. Prophetically it pointed to the Lamb of God. It was at the Feast of Passover that the "great city" of man's cruel system—"which," reads Revelation 11:8, "spiritually is called Sodom and Egypt, where also our Lord was crucified"—that the Lamb of God became our Passover that was "sacrificed," according to 1 Corinthians 5:7, "for us." But, upon the morning after, there was a new exodus—a new deliverance. For He was raised out of death and became, by the reading of Colossians 1:18, "the firstborn from the dead." Passover pointed forward to Christ's death, and to His birth as "the firstborn of every creature." He was the true "sheaf of the firstfruits" waved before the Lord on the morrow after Passover.

Pentecost, "the feast of weeks," fifty days after Passover, was also true in fact. But it, too, held a secret prophecy which was fulfilled ten days after Christ's ascension, when it became the day of the evidencing of the outpouring of God's "spirit upon all flesh" that obeyed God's voice in His Son. Pentecost was the second of the three annual feasts.

With the fulfilled history of these two feasts in mind, how the writer's life was thrilled some twenty years or more ago when he first saw Biblical indication that the third great feast, Tabernacles, pointed to Christ—even to His

birth. Surely, he thought, those feasts, while they were all real historic facts, were, at the same time, secret prophecies, even "time" prophecies, relative to the promised Messiah.

And now comes that much known mathematical and astronomical scientist of England, David Davidson, the highest authority to date in pyramid studies, with the illustrated information that for centuries past the Pyramid of Gizeh has been holding an index finger, as it were, pointed directly at the first day of the Feast of Tabernacles of the year 4 B. C. The Pyramid says nothing. It just indicates October 5, 3996 A. M., which was the first of the Feast of Tabernacles of that year, just as it also signifies something of great Israelitish importance to have taken place on April 5 of the year and day of Christ's resurrection.

Indicated by Biblical texts and numerics, and corroborated by the mathematics in the geometric dimensions of the Pyramid's solid masonry, the birth of our Lord seems evidently to have been on the first day of the Feast of Tabernacles in the year of His birth.

Let us join with the Christian world in the merry Feast of Christ on the approaching Christmas Day. Let us, in our individual thoughts, give to it all the meaning and significance belonging to the real anniversary of His birth.

But, as the God-given Feast Days return from year to year, let us ever increase our knowledge of their deeper meaning. For —

Not only did they foretell of Christ in His first advent, but they also evidently mirror much relating to His second advent, and the events and associations connected therewith.

"Unto Us a Child Is Born"

By Cecil A. Smead

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder" (Isaiah 9:6).

"A CHILD is born!" "A child is born!" "A child is born!" Over and over this announcement is made. Always it's important news. Visit any hospital. Look at the rows of mask-like faces, like so many little Buddhas. What lies dormant there in those baskets?

At first, life is very serious. There is no time for humor in those uncompromising demands for the necessities of life. But very soon the baby learns to smile. He takes on new powers, becomes an active member of society, takes his place in the world of human beings. What will it be, for good or for evil, for glory or for shame?

A lady told us she just loves those stories in the gurglings and coos of the tiny babe. She doesn't understand them, but knows they must be good stories because a baby doesn't know anything different. How shocking, then, to see in those sweet little faces, the faces of future murderers, dictators, and God-haters! Or, how wonderful to see in them future friends of God, men after God's own heart, future joint-heirs in the kingdom of God, associating with the highest glory of ages!

"A child is born!" Oh, it's an extremely important announcement.

"Unto us a child is born" (Isa. 9:6). Bursting upon the bloody history of man, "garments rolled in blood . . . burning and fuel of fire" (v. 5), comes this oft-given, but pregnant with possibilities, announcement. There is new hope!

This child is born, not alone unto parents, relatives, community, or nation, but "unto us." He belongs to the whole world, whosoever is sick of the sinfulness and misery of Man's Day, and longs for the coming of the Lord's Day. For the passage before us carries that little Child on from glory to glory until all the earth is filled with the wonderful fruits of His life. (Isa. 9:6, 7.)

Although this little Babe looked and felt and acted like all other little babies must of necessity do in order to live at all, there was one great difference. It was in His parentage. And where other little babies start out pure and sweet, and acquire the mud of more or less sinfulness as they travel along the muddy road of this mortal life, this little Babe remained pure. Not that He did not travel the road of other men, for He did, only the situations in life that tore down the character of other men, became instruments in His hands to please God. He was the direct creation of God. The word went forth from the Father, power overshadowed the Virgin Mary, in her body lodged the Seed placed there by divine will, and it came to pass, "God sent forth his Son, made of a woman" (Gal. 4:4).

"A child is born!" This is the outward fact, to be observed by anyone, a fact of history.

"Unto us a son is given!" This is the hidden truth in that Child's life. It is to be known only by those of faith. It is announced in His miraculous conception and birth. It is proclaimed in His baptism. It is demonstrated in His holy life. It is evidenced by His signs, miracles, and by the truths that He uttered. It is completely demonstrated by His death on the cross, and is fully proved by His resurrection from the grave. It is finally to be fulfilled by His coming again in power to sit upon the throne of David.

(Please turn to page 16)

In the Days of Thy Youth

By Lottie E. Young

FEW people in this world are satisfied with their position in it. The rich think if they only had less care and fewer enterprises on their hands they would be able to eat and sleep better and, of course, be happier; while the poor are equally sure that if money in large amount was their portion they would give away enough to make everybody happy, to say nothing of the good things they would add to their own lives. The healthy person thinks if he only had time to meditate and study how much wiser he could become; while the person confined to the sick room feels certain he could learn more from nature's books than all he could read in his room, even though time is unlimited.

And so it is with young and old: the former think if they were only grown up and could do as they liked, what large places they would fill in the world; while those of more mature years sigh for the carefree life of the children. But one and all of us can be assured that we are occupying just the very best places in this world of ours, and it is our duty to make such good use of the talents God has given every one of us that age may bring no sorrow with it for wasted time.

The Bible makes mention of several children who found favor in the eyes of God; perhaps they were no brighter than ordinary children, but they followed the advice given in the verses: "Remember now thy Creator in the days of thy youth," and "Whatsoever thy hand findeth to do, do it with thy might." It is to these children that I call your attention as showing that, though small and insignificant in the eyes of the world not as much influenced by little folk as the present, God could make use of them.

Suppose the girl Miriam, sister of the baby Moses, had not been faithful to her trust when her mother told her to watch the basket in which the tiny brother was sleeping, but had grown tired and wandered away and so did not see the Egyptian princess who adopted the baby! She obeyed her mother's voice, however, and when the princess asked for a nurse was quick-witted enough to recommend their mother. So the little boy was brought up in the Hebrew faith and, when he became a man, recognized the fact that he was a brother to those who were greatly persecuted. The name of Moses has come down to us in Biblical history as one of the greatest, and the Hebrews of Jesus' day boasted openly that they were disciples of Moses, and desired nothing more.

We read in chapter five of second Kings, that Naaman, captain of the host of the king of Syria, had brought a little girl captive from the land of Israel to wait upon his wife. Now this Naaman, though a mighty man in his land, was a leper, and death was his sure portion if one could not be found to cure the disease, the most loathsome known. Undoubtedly many remedies had been tried, but all had failed. Then this little girl, feeling sorry for her master, and without any of the revengeful feelings most of us might have cherished, said, "Oh, if he would only go to the prophet, Elisha, I know he could sure him." Finally Naaman, willing to try anything, went to Elisha, and although at first he was angry at the Prophet's advice, after persuasion he did dip seven times in the River Jordan, as he was told to do, and we read that his flesh became as the flesh of a little child. So this little captive, by full belief in the God of her father and mother, though among idolaters, did the best she could as a child, without waiting to grow larger, and God honored her faith.

Daniel is best known as a man when his faith was tested in many ways, but his bravery in the den of lions was equaled when as a little prisoner he dared to defy the great king, Nebuchadnezzar, by refusing to eat of the meat, or drink of the wine which he had been taught by his parents would defile him.

The child Samuel, talking with God and ready to do what He commanded, and the youth David, going out to slay the giant, Goliath, the champion of the enemies of Israel, armed only with a sling, but with the words, "In the name of the Lord of hosts," in his mouth, are both familiar figures in the Old Testament.

Turning to the New Testament, the coming of Jesus into the world as a tiny baby, the weakest of all created beings, has forever lifted childhood above the rank it held in the ancient world, where the father could put his children to death if they disobeyed him, and still not transgress the strict terms of the law. The boy Jesus in the temple doing His Father's business is a forerunner of the man who said, "My Father worketh hitherto, and I work," and He has glorified labor. Children are often mentioned in the ministration of Jesus on earth, and the boy who gave his lunch to the disciples, making possible the wonderful miracle of Christ feeding the five thousand men and women with two small fishes and a few barley cakes, and probably leading many to believe that "this is indeed the Christ, the Son of the living God," must have been a happy child.

The Great Physician was not above bringing back to life the young daughter of Jairus, and I think the little ones He held in His arms when He said, "Suffer little children

to come unto me, and forbid them not: for of such is the kingdom of God," must always have had a tender recollection of that touch and those words.

The lessons to me from this thought are that nothing is too little to be ordered by our Father; nothing too small in which to see His hand; no one so young but what he can speak of the Savior; and nothing too little to be done for Him.

"It is good to be *children* sometimes, and never better than at *Christmas*, when its *mighty Founder* was a *child Himself.*"—*Dickens.*

SIX WAYS OF GIVING

Careless—Giving something to everything and everybody.

Impulsive—Giving without proper consideration and inquiry.

Self-Denying—Saving the cost of luxuries by only using what is actually necessary.

Systematic—Either one tenth, or one fifth, or one half.

Equal—Giving God as much as we spend on ourselves.

Heroic—Limiting our expenses to a certain sum, and giving the rest to God.

We Have Come to See

A Christmas Sketch

By Paul M. Hatch

LONG, LONG ago in a little Roman province lying in a semi-mountainous region between a Great Sea on the one hand—where gallant ships were wont to set sail for points west, to Egypt, to Athens, to Corinth, to Rome, and where other ships were casting their anchors of a voyage end, and discharging their cargos upon the quays—and on the other hand a barren sandy waste—where ships of the desert came in with their spicy burdens from Damascus, Arabia, Mesopotamia, and the East—a little story comes to us that is marvelous and new and absorbing. Every time that it is read from the pages of Sacred Writ, we become enthralled with its beauty, its simplicity, its sweetness, and its soulful message, which is for all people of every nation.

Let us go back along the path of history to a city, a capital city of this land, beautiful in its situation, nestled on the hill tops and flowing down into the sloping valleys, and observe the happenings thereabout in the fall of an eventful year. It is toward evening and all is industry within the walls. Merchants are hawking the remaining goods of the day's trade, camel boys are bedding down their dromedaries and getting provender for them before the setting of the sun, and preparing to get to rest early for the early start the following morning. Some priests are leisurely gathering up their flowing robes, and greeting each other in the temple courts, while others are preparing the evening oblation. On the hills round about now and then a flock of sheep or goats are seen grazing, with the attendant shepherds near by holding the shepherd crooks and staffs.

As we watch all this bustle and activity of men in their various stations of livelihood, we soon begin to see the shadows lengthen, as the sun descends and color deepens in the valleys round about. The last rays of the sun are beaming eastward, and we observe—if our eyes are sharp—the outline of three solitary riders, swaying on their camel mounts, at the point of the road that tops a mount to the east of the city. Instantly they have disappeared, being swallowed in shadows and the descent of the road. Probably some traders hastening toward the city to get quarters for the night, and to arrange to barter their goods in the morrow's markets.

A light, flickering in the wind, soon appears in the citadel, and soon lesser lights begin to gleam out in the semi-darkness. Upon the battlements and protecting walls of the city solitary figures of men are seen to begin pacing slowly back and forth. Occasionally their breastplates reflect a gleam from the lights, for the first watch of Roman soldiers has been set for the night.

The Joppa Gate, for the city is Jerusalem, is now being closed, and the portcullis is drawing up. Any tardy wayfarer will now have to demand entrance by a shout, and be summarily brought before the commander of the watch before the huge wooden gate will be lowered to admit the camels and riders into the city. Inside the city every man is now taking up his night's work, or he is homeward bound to his humble dwelling to greet his faithful wife who has prepared the evening meal. Soon he will be there, and thanks will be given for God's mercy and care for the day as the meal is eaten, for these are devout men and women who truly try to be as the priests advise and repeat out of the scripture scrolls.

Yes, this is a scene in this city, happening in any day. Just ordinary happenings, taking place without incident day after day! However, as each one paced his way homeward, absorbed in his thoughts, in all probability he had glanced at the star spangled heavens, and the Psalm had entered his mind that "the heavens declare the glory of God; and the firmament sheweth his handiwork." But had they seen any new star or strange light in the sky that arrested their attention? Evidently not. Nothing was unusual about the heavens.

About this time a shout goes up at the Joppa Gate, and the answering call comes from the citadel. The watch hurries down to see who the late comers are. After being satisfied that all is well, and that only three men with their camel mounts are before the gate, the drawbridge comes

(Please turn to page 11)

The Life of Christ

By Mrs. William Stine

"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 Saviour, which is Christ the Lord" (Luke 2:10, 11).

AS WE read the story of Christ's birth, let us try to see in our minds a picture of two weary travelers, a man and his wife, entering the little town of Bethlehem to pay their taxes. They have journeyed many miles from Nazareth in Galilee, and are inquiring at the inn for a night's lodging. They find the inn already crowded, and turn away to look elsewhere. The wife must have a place to rest, being very great with child, and about to be delivered. A little stable in the country near by affords a refuge.

Leaving them preparing to sleep on the hay, we go out into the starry night. On the hillside we see the shepherds watching their flocks. Everything is peacefully quiet, when suddenly an angel of God stands before the shepherds. A blinding light appears around them, and they are very much afraid. The angel assures them he brings only good tidings of Christ's birth in Bethlehem; that they will find the Babe wrapped in swaddling clothes, lying in a manger. A host of angels is now by the side of the messenger, praising God and saying, "Glory to God in the highest, and on earth peace, good will toward men." This glorious news is confirmed by the shepherds to everyone they meet.

The Flight Into Egypt

We now visit the court of King Herod, and hear wise men inquiring about the One who is born to be King of the Jews. They tell about a star which they have followed, and that they wish to worship the child. Herod is troubled with this bit of news. He demands of his chief priests and scribes where the Child is born. The answer he receives is the prophecy of Matthew 2:6: "And thou Bethelehem, 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." Herod is very deceitful in his promise to worship the Child also, if the wise men will only tell him where Christ can be found.

However, the wise men are warned in a dream not to return to Herod. We see them now worshiping at the manger. Their treasures are opened and rich gifts are presented to the baby King.

Upon learning that the wise men have returned home without the information he has asked, King Herod becomes angry, and sends out a decree that all male babies from two years old and under must be put to death so that Christ will come under this sentence. What a horrible sight now greets our eyes! Many innocent babes torn from their mothers' arms and murdered, so that a selfish, wicked man may have his own way. Had he taken into consideration God's power he would have known that this attempt would fail. At this very moment Mary the mother, and Joseph the stepfather, were fleeing into Egypt with Baby Jesus to escape the sentence which would mean His death. After Herod's death we see the three living in the city of Nazareth. Thus, Christ received the name, Nazarene.

We read in Luke 2:40 that Christ "grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon Him. We conclude that He was not weak, but strong physically, very intelligent, and beautiful.

At twelve years of age Jesus went with His parents to the annual feast of the Passover at Jerusalem. Returning home they discovered, after a day's journey, that He was not with them. After three days they found Him in the temple at Jerusalem, with the doctors, hearing them and asking questions. When asked concerning His behavior He answered, "Wist ye not that I must be about my Father's business?" (Luke 2:49). His parents did not understand this statement, but Mary always pondered these things in her heart.

At thirty years of age Jesus asked John the Baptist to baptize Him. John could not understand why a man without sin as Jesus was should come to him for baptism. Christ answered that He should be baptized that all righteousness might be fulfilled. Immediately after baptism the Spirit of God descended upon Christ, and a voice from heaven acclaimed Him to be God's beloved Son.

We read that Jesus was tempted in all things as we are. In the wilderness He fasted forty days and was very hungry. It is no wonder He was tempted, when Satan said, "If thou be the Son of God, command that these stones be made bread" (Matt. 4:3). Jesus always turned from His tempters with answers taken from God's Holy Word.

When calling helpers, we find Jesus going to people in the humblest walks of life. His first disciples were Simon and his brother Andrew, James and his brother John, all of whom were fishermen.

While teaching among the people, Christ was so pressed by the multitude that He went up on a mountain. There He taught His disciples the principles of Christian living, which sermon is known as the "Sermon on the Mount," and is recorded in Matthew 5, 6, and 7. Concluding this sermon, He returned to the people, teaching them and performing miracles so that they might believe Him to be the Son of God. Many were converted and baptized.

Christ gave to His apostles the power to heal, commanding them to go to the lost sheep of Israel and preach that the kingdom of God was at hand. The scribes and Pharisees were so willingly blind to the teachings of Christ that He taught many things in parables.

The prophecy of Christ's trial was fulfilled as He said, even though His apostles lost faith for a while and forsook Him in His greatest hour of need. Let the crucifixion be pictured again in our minds, as we read, so that we may never forget the price that was paid for our redemption. We see Judas, one of the Twelve Apostles, in hiding, after selling his Master for thirty pieces of silver. Christ is taken by men with swords to the high priest Caiaphas to be tried. No fault can be found. In spite they spit in His face, also slap Him. In the morning He is brought before Pilate, the governor. Pilate is persuaded by his wife to have nothing to do with Christ's death, because she has had a troublesome dream concerning Him. He washes his hands of the whole matter. He has Jesus scourged, and delivers Him to the people to do with Him as they please. They exchange His clothes for a scarlet robe, put a crown of thorns upon His head, and a reed in His right hand, then mock Him.

After this demonstration we follow the ghastly procession to Golgotha, while a man named Simon carries the cross of our Lord. For water, they give Him vinegar to drink. While hanging in agony on the cross His garments are divided by casting lots. Two thieves are crucified, one on either side of Him, to discredit His goodness. In a taunting spirit they put this inscription over His head: "THIS IS JESUS THE KING OF THE JEWS," a truth they would not recognize. Darkness has now covered the earth. The veil of the temple is torn from top to bottom, and at the same time our Lord and Savior dies.

Buried with Him were all the sins of those who are willing to take up their cross and follow Him. This we do by belief in His word, obedience in baptism, and a life of Christian service.

WE HAVE COME TO SEE

(Continued from page 9)

down, and the camels pad their awkward way across it. The commander of the watch observes the men are dusty and show weariness from hard travel. He also notes that they are garbed as men of the East. Appearances of their clothing indicate a station of culture and wealth. The commander asks their desire and they say, "We would see the King." The commander gives them direction to the palace of the governor. The men quarter their camels, and on foot plod up the crooked street to the palace of Herod the King. A runner from the commander has gone before to see Herod to say that wise men from the East had arrived, and desired greatly to see him.

Upon their arrival at the court of the palace the learned travelers are admitted immediately. Herod advances and greets them with a courtly greeting, and inquires closely of their journey and their mission to Jerusalem. To this they say, "Where is he that is born king of the Jews? for we have seen his star in the east, and are come to worship him." Consternation passes over the visage of Herod as he hears these words. Not knowing the import of the inquiry of the wise men, he summons the chief priests, the scribes, and the people of Jerusalem and inquires eagerly, "Where is the Christ to be born?" They say, "Why, in the writing of the prophet Micah, he is to be born in Bethlehem of Judea," for it says, "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."

The wise men immediately desire of Herod the privilege of continuing their journey that night to Bethlehem, but Herod invites them to rest a while, and to give him a fuller explanation of the star and the time it first appeared. He takes them into the private rooms of his palace to be refreshed. There couches are arranged where distinguished guests lie down for rest, and to receive the welcome of the host. Here in their conversation Herod desires that when they have found the Child they let him know where He is that he might also go and worship the Babe. So the wise men departed out of the city with the star leading them onward to the south of Jerusalem, along the road to Bethlehem. Slowly the weary camels make their way along the road. The bells on the bridle reins are tinkling at every step. The light of the star is leading the way and lighting the road as it winds in and out of the mountain defiles.

Presently the lights of Bethlehem appear. The camels, sesnsing that it is journey's end, quicken their pace. A drowsy shepherd, shrouded in his burnoose or cape, wonders at the shadowy forms of camels in the moonlight with equally shadowy forms of the riders, going along the road at such a late hour.

Into the village the wise men ride, following the star until it comes to rest at the stable of the inn. Dismounting rapidly, the wise men see, within the dimly lighted stable, the mother, and the Child lying in a manger. Late visitors are still wondering at the shepherds message who had come and departed earlier in the evening. The wise men fall on their faces, in adoration and worship. With heartfelt exclamation they say in one accord, "We have come to see. Thank God in the highest, for we have seen our lives' desire and the star has led us here. We have beheld the King in His innocent beauty, kindly and good." Opening their traveling bags of treasure, gifts of gold, frankincense, and myrrh are presented to the mother and the Babe.

Off in the distance of the night, sweet and low, comes a sound of song as if an angelic host were singing out in glad refrain, and faintly, it dies away in the hills. The night wears on, for the King, the Christ, our Savior and Lord, is born!

Thus, every year people of every land have come to see, wonder, and adore, and give gifts to one another in commemoration of the glad event of those far-off years in the little town of Bethlehem.

But King Herod came not to see, as he desired, for the wise men returned not to him or Jerusalem, but returned to their native country by another way.

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The Birth of Our Savior

* * *

Mary Richardson, Hammond, La.

The story of the birth of Jesus never loses its appeal, no matter how many times it is repeated. For on that night the angels announced the most wonderful news that has been known to man. His birth was proclaimed first, not to great men, but to humble shepherds tending their flocks on the hillside.

The Jews were tiring of their harsh treatment and burdens under the Roman government, and were looking eagerly for the coming of the Messiah, their Redeemer. The shepherds did not hesitate about going to see the child Jesus, but acted promptly because they had faith in the word of the Lord. Everything else was forgotten, for "they came in haste." This can readily be applied in our lives—we must seek "first the kingdom of God, and his righteousness" (Matt. 6:33), if we are to find the Lord Jesus Christ. Although the Jews had waited so long for the coming of the Messiah, the news brought by the shepherds seemed too good to be true, and they were filled with doubt and wonder more than faith in the announcement. After the shepherds' wonderful experience they returned to their flocks, with their hearts filled with praise to God for what they had seen and heard.

It was difficult for the shepherds to grasp the significance of the birth of the Savior. Jesus was God's gift to the world in that He was sent to tell men the truth about God and about His own mission among men. He came that men "might have life, and that they might have it more abundantly." Many people have a lack of appreciation for this great Gift; they have an indifferent attitude toward it. The way of salvation was clearly depicted in Jesus' birth.

Great men have been born, and achieved a measure of success, but in time they died and were forgotten. No matter what their accomplishments were they are pushed into the background and others take their places. This is not true of the Savior whose birth we celebrate at this season of the year. Nothing can dim the vivid reality of His coming. Although Christ died long ago, the significance of His life and works lives on through the ages. What He accomplished was not to the Jew alone, but to the Gentile alike. The result of His coming and sacrifice was the breaking down of the wall that separated the Jews and Gentiles, and granting to them equality before God (Eph. 2:11-22).

What a wonderful Savior we have in Christ Jesus! He died to redeem us from our sins. He gave His life that we might live! Why not accept Him as your personal Savior, and live acceptably to the Father? Accept God's Word graciously, humbly, and devoutly.

A Star in the East

* * *

Leslie Niles, Grand Rapids, Mich.

What was it the wise men saw there high in the Eastern sky? Yes, it was a star, so radiant and beautiful that it awed even them. Then you ask, "Why should they be so interested in just a star?" We answer by pointing you to the scripture: "There shall come a Star out of Jacob, and a sceptre shall rise out of Israel" (Num. 24:17).

Again comes a question, "Who was this Messiah spoken of in prophecy, and what was His mission?" Listen while we tell you a story.

Because of the sinful and hopeless condition of all mankind, God promised a Savior to the world—One who would wipe away all tears and bring peace to the hearts of men. Then a star appeared in the sky guiding the wise men to that lowly manger in Bethlehem, the birthplace of Jesus, of whom the prophets had spoken in ages past.

Today we again approach the season when we celebrate the birthday of Jesus. Let us pause for a moment. It is nighttime, and we gaze into the dark sky above us, just as did those wise men nineteen hundred years ago. What are our thoughts? Do we rejoice with exceeding great joy? Do we worship Him in spirit and thankfulness? Do we bring our gifts before Him just as they did?

No, I think not. The world at large has forgotten why we celebrate this occasion. It has lost the vision and inspiration of that Star in the East. However, there are still those who love Him and want to tell to an unbelieving world those words of old: "For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:11).

The Christ Child

* * *

Thelma Richardson, Hammond, La.

The Christ Child, Jesus,
Born of Mary long ago,
Has brought salvation—
As we all should know.

The humble shepherds,
Tending their flocks afar,
Were awakened by an angel,
And led to Jesus by a star.

And there they worshiped Him,
The Christ Child, King of the Jews!
And told to everyone
This most wonderful news!

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

"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).

The Beautiful Gift

What can a mother give her children
Greater today than this one great thing—
Faith in an old, sweet, beautiful story,
A star—a stable—a newborn King?
Shining faith in the young lad, Jesus:
Lover of high white things was He;
Jesus—straight as a Lebanon cedar:
Jesus—clean as the winds from the sea.
Faith in the young lad come to manhood;
Jesus—compassionate, tender, and true—
Oh, my children—what more glorious
Gift in the world can I give to you?
Carry it high like a lamp in the darkness,
Hold it for warmth when the day is cold—
Keep it for joy when youth goes singing,
Clasp it for peace when you are old.
What can a mother give her children
More than a faith that will not dim?
Take it, my dear ones—hold it forever;
A lamp for a lifetime—faith in Him.

—Grace Noll Crowell.

The Birthday of a King

The ruler had ordered that everyone had to go to the city or town from which his family had come, to be taxed.

Joseph and Mary went from Nazareth in Galilee to Bethlehem, Judea, as they were from the family of David—and David had been born in Bethlehem many years before.

So many people had come to be taxed that Joseph and Mary could find no room in the inn. Mary, therefore, brought forth her first-born Son and wrapped Him, then laid Him in a manger.

There were shepherds out in the country, keeping watch over their flock by night.

Suddenly, the angel of the Lord came to them, and they were afraid. The angel told them he brought them good tidings of great joy for all people, and that they should not be afraid. He told them of the birth of our Savior, Christ the Lord, in Bethlehem. As a sign, he said, "Ye shall find the babe wrapped in swaddling clothes, lying in a manger" (Luke 2:12).

Suddenly, as the angel finished speaking, there was a great number of other angels with him, praising God, and saying, "Glory to God in the highest, and on earth peace, good will toward men."

As soon as the angels were gone the shepherds went with haste and found Jesus.

The Wise Men

Wise men from the East came to Jerusalem during the days of Herod, who was the king when Jesus was born. They came to find Jesus, for they had seen His star in the East. They were wise, and had read of the coming Savior.

Herod was troubled at their news, and gathered his chief priests together. From them he learned that in our Bibles, in Micah 5:2, that Christ's birth was foretold many, many years ago by that Prophet.

Herod didn't want anyone else to be king, but he told the wise men to let him know when they had found the Christ, so he could go and worship the Child also.

The star went before them and guided them to our Lord. They brought Him gifts suitable for a king.

However, God warned them in a dream that they should not return to Herod, so they went to their country another way.

Modern Wise Men

The baby Jesus, who was born many years ago, was born your Savior and mine.

We can be like the lowly shepherds who were surprised when the angel of the Lord appeared unto *them*, yet were glad to *hear* the good tidings and went "with haste" to worship their Lord.

There is another group mentioned. They were the priests of Herod. They knew that Micah had foretold Christ's birth. Do you think they believed it? Why did they, then, do nothing about finding Jesus?

Let us at this season do something about finding our King. Let us draw closer to Him by hearing His word, studying His word, and by prayer.

Scrapbooks

You have a choice of several scenes to draw and color today. The town of Bethlehem, with the tops of the buildings and the star above; the wise men and their camels; or the shepherds with their sheep, make interesting pictures.

AMONG THE CHURCHES

NEW MEMBERS AT GOLDEN RULE HOME

Bro. L. E. Conner, manager of the National Bible Institution and its Golden Rule Home has interesting news for all. The family circle at the Home is growing. He reports that arrangements have been made whereby Mr. and Mrs. G. H. Loudenslager of Washington, D. C., will enter, as residents of the Home, about the first of April, 1939. The present members are looking forward with joy for the arrival of these new members.

On December 16, Bro. and Sr. Lewis Romine, caretakers of the Home, motored to Pence, Ind., to get Miss Belle McCandless, who will spend the winter months in the Home. At this writing she is making her first acquaintance with Golden Rule Home.

RESULTS AT KOKOMO, INDIANA

The Church of God at Kokomo, Ind., closed on Friday, Dec. 2, a very successful and beneficial three-weeks' series of meetings conducted by Elder J. W. McLain, Indiana state evangelist.

Bro. McLain is an enthusiastic worker, with many talents. During the half hour children's service each night, the books of the Bible, many important texts, and songs were memorized. His chart work is so clear that even a small child is able to understand "the things concerning the kingdom of God."

Attendance and interest were excellent, although it was cold and rainy the second week.

The leaders at Kokomo recommend Bro. McLain to the brethren everywhere. Visible results of the meetings were six baptisms, all adults: Miss Marie Payne, 807 S. Waugh St.; Mr. and Mrs. Perry Thomas, 1232 S. Jay St.; Mr. and Mrs. Sam Rayls, 1232 S. Jay St., and Mrs. Marcella Preston, 610 S. Jay St. May these and all of us continue faithful in His service.

This report was delayed that we could verify interest in the work would continue. The average attendance since the close of the meetings has been 70.

D. G. Harvey.

BRUSH CREEK (OHIO) NOTES

Bro. Raymond Underwood was married, Dec. 6, to Ollie McPherson of Dayton, Ohio. We pray God's richest blessing on this newly established home, and welcome Mrs. Underwood into the church circle.

We were all happy to have Sr. Dorothy Demmitt and Ezra Pearson back at Sunday school on December 11. They have both recently recovered from major operations.

Sunday evening, Dec. 4, Bro. Clyde Pearson gave an inspiring talk, and on December 11, Bro. Charles Pearson spoke on "The Spirit of Giving." The junior choir assisted at both services.

The B. C. Sewing Circle met all day, Dec. 8, with Bro. and Sr. Floyd Moore.

Plans are now to have our Christmas program the evening of December 25. Merry Christmas to all.

Mrs. Charles Pearson, Reporter.

MINNESOTA EVANGELIST'S SCHEDULE

The schedule of regular services each month is as follows: first Sunday at Onamia, second Sunday at Hector, and the third Sunday at Mora. The remainder of the month, as well as time between Sundays already scheduled, is used, insofar as profitable, by special meetings and study sessions. The missionary outlook is bright for Minnesota.

John Denchfield, Evangelist,
910 - 10th Ave. S.,
St. Cloud, Minn.

GEORGE T. RENNARD

George T. Rennard was born in Bridlington, Yorkshire, England, on February 13, 1867, and died at his home on Sunday, Nov. 27. About fifty years ago he left England and came to Toronto, Ontario, and three years later moved to Niagara Falls, N. Y., where he lived the remainder of his life.

Shortly after coming to the Falls he came in touch with the Church of God, whose teachings made an immediate appeal to him as being both reasonable and Biblical, and, with a love for truth, he went forward in obedience—sealing it with baptism at the hands of Bro. Oakley. From this new beginning he took an active interest in the work of the church, an interest that grew as the years passed by. His energetic labors contributed much to the life of the church that opened up life to him. He was on the official board for about forty years, and filled his various offices with dignity and faithfulness. To him, official responsibility was a sacred thing. He was never known to shirk his duty or shift his responsibility to another's shoulders. A record of faithfulness will remain to remind us of his work in the Niagara Falls Church of God.

He delighted in singing and blessed those who heard his voice as he magnified the Holy One. Being versatile of speech, and possessed of a liberal knowledge of the Word of God, he could fill the pulpit, conduct a Bible class, or act in any capacity needed by the church. His prayers were filled with gospel meat, and his conversation savored with the Word of God. He fulfilled the office of elder with grace.

For over two years he has been confined to his bed as the result of a stroke. His days were made pleasant by the tender care of his daughter Grace. His last conscious moments before he lapsed into unconsciousness which several days later terminated in death, we spent with him in prayer. In reality, he died in prayer!

He leaves his wife, Elizabeth Ann, and two daughters, Grace Rushton and Elsie Houlihan, and his church as immediate ones to suffer his loss. The writer led a large number of friends in paying homage. C. E. Randall.

Gleanings From the Field

Sr. Martha Sutterfield of Bismarck, Mo., recently fell, breaking her hip, and was for some time confined in a hospital. She has now returned home. She has been very faithful, and, not being yet completely restored in strength, we suggest that brethren write her.

Bro. and Sr. Francis Carpenter, 3705 Ames Ave., Omaha, Neb., have been ill. Bro. Carpenter, confined in a hospital, hopes to be able to return home for Christmas. Though but recently added to the fold at Omaha, Bro. and Sr. Carpenter have served well in advancing the work there the past year.

Greetings to Sr. George Holly of Dutton, Mich., who is reported ill and confined to her bed.

It has been a pleasure to edit this Christmas issue of The Herald, as so many able writers have assisted with their articles. Thank you, and a Merry Christmas to all.

"I am enjoying The Herald, especially the front page pictures of the various churches, and the pictures of the contributors. It makes one feel acquainted with those he has never met."—Bee Slocum.

He must be working! A recent letter from Bro. M. W. Lyon, pastor of Golden Rule Church of God in Cleveland, Ohio, and who lives on the shore of Lake Erie, was signed: "Yours in the sweat of the brow, Melville."

Bro. and Sr. Lyle Rankin and little son of Cashmere, Wash., accompanied by Bro. Nichols, recently motored across the Cascade Mountains to Puyallup for a visit with Bro. Rankin's "folks," and the brethren of the faith. Bro. Rankin preached for the Puyallup church on Sunday, Dec. 4, using for his subject, "Bread and Water." Bro. Nichols stayed, and may spend much of the winter there.

Sr. Esther Jenkins reports that over seventy attended the Iowa Winter Conference, and that about half of the people came an average distance of seventy miles. The next conference meeting will be held August 22-27, 1939.

Bro. S. J. Lindsay of Tempe, Ariz., writes, "We had three fine audiences at our dedication on Sunday, Dec. 4. There were brethren here from Los Angeles, Riverside, Pomona, Watsonville, Calif., and from El Paso and Newman, Texas, to say nothing of several that came from points between." He further mentions that at a recent funeral, he had in the audience Jews, Catholics, Mormons, and many members of the other churches in Tempe.

Bro. T. A. Drinkard, now ill and bedfast at home, reports having held services at Mullin, Texas, on Sunday, Dec. 11; and that funeral services were held on Monday, Dec. 12, for Bro. Dave Warren of Ater, Texas, who was 82 years of age at the time of death, and who had been a member of the Church of God for some fifty years.

GOLD, AND FRANKINCENSE, AND MYRRH

By M. W. Lyon

IF YOU were called upon to choose a gift for the King of kings and present it to Him in person, what would you select? It is interesting to observe the selections of the wise men (it does not say three) who journeyed far to lay their gifts at His feet. Surely nothing but the richest treasures would be worthy, and so we read, "When they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh" (Matt. 2:11).

Gold is the symbol of royalty and of incorruption. It was used lavishly in the tabernacle to line the walls and plate the furniture. The mercy seat in the holy of holies was made of solid gold. Moreover, it has a deep prophetic significance, for when He shall sit upon His throne in the kingdom, "to him shall be given of the gold of Sheba" (Psalm 72:15). It is also mentioned in Psalm 45 as being worn by the queen, and in Revelation as forming the paving material of the Holy City.

Frankincense is the symbol of divinity and of worship. It was an ingredient of the sacred perfume of the tabernacle, used only in worship, was carried by the high priest into the holy of holies once a year, and placed there before the Almighty. It, too, has a prophetic significance, for incense is one of the gifts people will bring Him again in the day of His kingdom. (Isa. 60:6.)

Myrrh is the symbol of anointing and of holiness. It was an ingredient of the holy anointing oil with which were consecrated not only the priests, but all the vessels of the tabernacle, including those in the holy of holies. And when Jesus was taken down from the cross, it was in myrrh that they buried Him. Its mention occurs eight times in the Song of Solomon as delighting the King and His bride in the day of their glory. Both frankincense and myrrh are bitter to the taste, but very sweet to the smell.

All three of these treasures, then, were present in the holy of holies! Gold all over the ark, inside and out, with the mercy seat of pure gold with its cherubim on either end stretching their golden wings over the Presence there; frankincense in the holy perfume that was offered by the priest; myrrh in the sacred anointing oil with which the ark was anointed, and which the priest also bore upon his person. All three are pure, precious, prophetic.

What nobler gifts could the Magi have chosen to bring to Him who is the best and noblest of all mankind? For in these offerings they not only brought rich, rare treasures, but also foreshadowed that future "day for which creation and all its tribes were made" when, with the hallelujah chorus of "ten thousand times ten thousand" throats ringing in His ears, the King shall come to His throne.

And when, this Christmas, we open our gifts to make *our* offerings to our King, what shall they be? Surely nothing but our best and dearest, for He is worthy of the finest we can give!

A SMALL GIFT FOR A LARGE ONE

By John Mercer

THE twenty-fifth of December, 1938, suggests two miraculous births of our Lord and Master. To be born twice one must inevitably have two birthdays. Our Lord has two, the birth into the natural life and the resurrection birth, and this year they are both commemorated on Sunday.

Those who know Christ realize that no gift we could give Him can equal the gift He has given us. On such an occasion as Christ's two birthdays being commemorated on the same day, should we not give Him all we can. Let us present our bodies as living sacrifices to Him. Even that seems like such a small gift compared to what He has given us, but it is the best we have to offer.

Especially on a great day like this one, we should seek His fellowship. Those who do not know Him will celebrate, but let us who know Him not only celebrate His birthdays, but give Him something.

Christ had two births, but they were not just alike. The second, according to Scripture, was far superior. His first birth was on the same plane as Adam was created on. Christ chose just the opposite, however, on the important question that confronted them both. Christ never sinned, and therefore experienced a second birth, after He had died for Adam's sins and our sins.

This second birth was different from His first birth in many respects. John recorded Christ's exact words on how we might experience the second birth (John 3).

Before we can celebrate one birthday we must be born of father and mother. If we are to celebrate two birthdays, we must be born of water and of the Spirit. As we are born babes of mother and of father, so are we born as babes in Christ. We need easily digested food at first in both cases, till we become stronger.

We pray that our churches might break all records in attendance on this special occasion. Our Christmas Day will be much happier if we put the Lord first.

HAPPY ARE YE

(Continued from page 3)

eternity in which to enjoy them. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed: because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. 5:1-5).

Which of the three pictures presented at the beginning of this article do *you* think most nearly parallels in spirit the scene of the second coming of Jesus and the glorious resurrection foreshadowed "when he ascended up on high, . . . led captivity captive, and gave gifts unto men"?

JOY TO THE WORLD

(Continued from front page)

think that she was to be the mother of the Messiah—this was the amazing announcement—mother of God's only begotten Son!

Mary A. Gesin

"Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women . . . Thou shalt bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

Joseph and Mary lived in quiet Nazareth, close to a hundred miles from Bethlehem, whence was to come forth the One that was to be Ruler in Israel! Had not Micah the Prophet foretold it? And as the days and weeks grew into months these two, no doubt, often asked themselves this, and many other perplexing questions. Yet they were content that under God's guidance all things would be well. Of such stuff is faith made!

One day news came that a decree had been sent from Augustus Cæsar that a new tax was to be levied, additional tax on a people already burdened almost to the point of starvation and revolt. A tax to heap more and ever more luxuries upon their sated rulers! Everyone must be enrolled in the tax lists of his own city, by tribes and families.

Unjust though it was, Joseph and Mary bowed to the inevitable, and the long and tedious journey was begun scarcely a week before the time for the great event. Bethlehem was David's city, and Joseph and Mary were of his royal line. Thus does God sometimes use the evil devices of men to bring about His own purposes.

No one in Nazareth, we think, knew, or if they knew, believed, that Mary was chosen to be the mother of their Savior. We think she told none, for she was of the type that "kept these sayings in her heart." Only Joseph believed and accepted the word of the angel, and for that faith he must be commended.

Even so, they arrived at the overcrowded town of Bethlehem barely in time for Joseph to find scanty comfort for the wearied Mary. None among the noisy, clamorous multitudes realized that an event greater than any that had yet touched their feverish lives took place that very night. Impatient, pushing throngs, they had long sighed for some one to arise, shake off the Roman yoke, and free them. The treasured promises to their fathers found their fulfillment at midnight, but of that wondrous blessing all were unmindful. To a heedless, unbelieving world God gave His greatest Gift that night.

Merely a handful of untutored shepherds, beholding the dazzling radiance and hearing the heavenly music, said, "Let us now go unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known to us." And they went in haste to find the Child, and worship at His feet.

With the exception of Elisabeth and Zacharias, and Simeon and Anna, the wise men from afar were the only other ones numbered among those who knew and believed. God's people Israel had forgotten or purposely ignored the promise He had given of a Redeemer, so bowed down were they by oppression. They looked for a king who would take away their burdens, lessen their taxes, give them ease and comfort, a king perhaps of their own blood, or even a Roman. So far had they strayed from the Scriptures. . . . .

Busy times are these! The great world passes by in a never-ending procession. Along innumerable highways swift automobiles speed along, often in a race of destruction. The business of the world must be carried on!

Wealth, pleasure, worldly honor—these are the gods of today. They must be served. Every effort must be bent to attain recognition, to find forgetfulness, to realize the pleasures derived from the senses of man. But lo! when once served, man turned from these gods only to seek others less satisfying.

Everywhere we hear the cry going up that finally men will find the solution, and find it by their own wisdom. Philosophy after philosophy has been investigated and experimented with, only to be cast aside as inadequate. By lecture, press, and radio we are advised, counseled, informed, and reformed, but not reassured.

When the world is least expectant, wholly unprepared, utterly indifferent to the ways of God, running "to and fro," the great event of all time will occur. While many may "slumber and sleep" in disbelief, though their minds may be actively devising mischief, the Redeemer of the world will come, seeking His own.

To a heedless, unbelieving world God will again send His Son, the only One through whom the longings of men of all ages can be realized. But this great joy will be found only by those who have prepared themselves for it by faith in God's promises and obedience in following His commands. Even as long ago a few heard the joyful message, believed it, and hastened to behold the fulfillment, just so shall Jesus' second coming be.

"Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

Let us not miss that joy!

—o—

"UNTO US A CHILD IS BORN"

(Continued from page 7)

"And the government shall be upon his shoulder!" Here we have the highest offices of earth conferred upon Him by Almighty God. This is yet future, but just as surely as history tells us the Child was born, even so will this final prophecy come to pass.

What was in the manger? To Almighty God, it was His only begotten Son. To the millions of the redeemed who shall inherit the kingdom and dwell on the earth, it was the "Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isa. 9:6).

What was in the manger? "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14).

THE RESTITUTION HERALD

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Life or Death

By R. A. Curtis

A VERY important question to settle is that concerning God's disposition of the finally impenitent. It should not be ignored by any person who acknowledges a system of revealed truth as disclosed in the Scriptures. (John 5:39.) Let us lay aside our preconceived notions, and with sincerity of purpose, and honesty of heart seek a solution to the oft-recurring question, "What shall the end be of them that obey not the gospel of God?" (1 Peter 4:17.)

Stop and think, my friends. Can any person with an endless existence ever come to an "end"? Is it not possible that modern eschatology has made some mistake concerning the nature of the persons to be *saved* or *lost?* (Luke 19:10.) A system of salvation to rescue men from the thralldom of sin and the dominion of death cannot be at all adapted to a race of deathless creatures. The question propounded by the Apostle Peter is a plain question, and deserves a plain answer, which the Bible abundantly furnishes in upwards of some two hundred instances, out of which I cite the following:

They "shall be destroyed" (Prov. 13:13).

"He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy" (Prov. 29:1).

"But the transgressors shall be destroyed together: the end of the wicked shall be cut off" (Psalm 37:38).

"When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever" (Psalm 92:7).

"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).

"And it shall come to pass, that every soul, which will not hear that prophet (like unto Moses), shall be destroyed from among the people" (Acts 3:23).

"Whose fan is in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire" (Matt. 3:12).

"The soul that sinneth, it shall die" (Ezek. 18:20).

"For evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be (or exist): yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace" (Psalm 37:9-11). For similar corroborative testimony read Proverbs 2:21, 22 and Obadiah 16.

I am glad that God's Word assures us that good and evil will not run in parallel lines forever.

"Truth forever on the scaffold; wrong forever on the throne," will be reversed, and both the Devil and his works will be destroyed. (Heb. 2:14, 15; 1 Cor. 15:21-26; Rev. 20:1-5.)

"However it be, it seems to me,
'Tis only noble to be good,
Kind hearts are more than coronets
And simple faith, than Norman blood."

There are practical results of the doctrine of *life only through Christ*, to those who *(Please turn to page 11)*

RECENT EXECUTIVES OF BRUSH CREEK CHURCH

The Biblical knowledge and spiritual zeal of Brother Curtis has been a predominant blessing of the Brush Creek Church of God, fifteen miles north of Dayton, Ohio. There, for nearly seventy years, he has labored, and still worships.

Those pictured are: left to right standing, the recent pastor, S. E. Magaw, James Kessler, R. F. Underwood, E. C. Pearson, A. J. Hoke, E. J. Demmitt, Harold Kessler, Emory Macy, C. F. Doll; seated, Mrs. A. J. Hoke, Mrs. Clarence Doll, R. A. Curtis, John Lehman, Mrs. Vivian Magaw, and Mrs. E. J. Demmitt.

EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

Enter

1939 raps at the door. The stranger insists on coming in. That it is midnight makes no difference. That tasks of the old year are unfinished is of no consideration to our visitor. Time will have her way. Open the door, 1939 is coming in.

Greeting

Like crossing the border between states, all seems the same. There is no blow-out, no barking of earth or sky. The hands on the clock have scarcely moved, the face looks just the same. The moon dips only a notch, the stars shine on in glee, and the early morning air is just as invigorating as ever before. If eternity is *from* everlasting as well as *to* everlasting, there is a sense in which we are in it now. In Christian poise we await the slipping of the veil from the face of the unknown visitor.

Virgin

She is as spotless as the falling flakes. The cool of the outside air typically rushes in with our guest. Like "a virtuous woman," 1939 has seen no dissipation yet. "Her price is far above rubies." Let us keep her clean, and "she will do (us) good and not evil all the days of her life."

Vision

As a corollary from Solomon's proverb, "Where there is no vision the people perish," we are sure that *where there is vision the people prosper.* No great work has yet been done that was not first resolved by its architect. Some have mocked at New Year's resolutions; but mockers are seldom builders. Do any mock the law because it is so often broken?

Let the Church of God stand to the plummet; then make her resolutions. When David *determined* to build a house for the Lord the temple of Solomon was on its way. We must determine to build, and thus leave a blue print from which our children may yet develop and enrich and beautify the living temple of God, after our days.

With the church having so great a mission, but so despised by the masses, every warm and true blooded Christian should plan for the Lord's work just as devotedly as any man ever planned for his own work when driven by depression to the wall. When men get hungry they eat. When the Church of God hungers and thirsts after righteousness it shall be filled. When we have a mind to work there will be preachers and teachers, new churches, new Sunday schools, new Berean societies, successful evangelism in all directions, cheerful and edifying conferences, sufficient capital, and even winter baptisms. That Christ has not yet returned is proof of further work to be done. His coming draws near. The cry of a John is needed in the wilderness.

Let all brethren, every church, every conference, enter the New Year with prayer, study, and determination to give Christ preeminence in all things. Let executives, pastors, and evangelists convene to plan and resolve.

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, *think* on these things" (Phil. 4:8). Sordid thinking is ball and chain to any individual or group. Christian thinking can result only in Christian achievement.

Resolution Prompters

Develop the church-family spirit. *Be* a brother or a sister to others in the family of God. If you are in your senior years pattern well from Deborah, "a mother in Israel," or from Abraham, "our father."

Uphold the honor of the family. Replace that five-year ill with seventy-times-seven forgiveness, and in return *receive* the "good measure, pressed down, and shaken together, and running over."

Take an active interest in the business of your church, remembering the zeal of Christ at the age of twelve. Get something done. Don't fuss. Beware of I. Kant.

Volunteer your services. Jesus coaxed none, and your pastor may be in the dilemma of trying to follow Christ's example and of getting you to work with a ready heart.

Determine to work *with* as well as *for* others in service to the King.

Remember that Israel cried, "Wherein have we robbed thee?" even at the time she offered the sacrifices of "polluted bread," the "sick," and "blind," and "torn," and "lame." He who would deceive God only fools himself.

Live close to the Lord. Pray every day of this bright New Year. When in private prayer take a minute more. Kneel. Train yourself to be like Christ. Study the meat of the Word. Teach others the gospel. *Practice* your faith, and you will ascend to a spiritual stratosphere that theoritsts never find.

The Time of the End

By James M. Watkins

AS TOGETHER we undertake a further study in the field of prophecy we are confining ourselves to its historical and racial aspects. For the sake of new thoughts which we may derive thereby, we are departing from the usual interpretation of selected scriptures, but not without copying the texts exactly as they are written, as we apply them to our present-day period.

Previously we have said that it is our thought to apply the visions of Daniel directly to the time of the end, wherein he was told that the visions applied. We further stated that we felt that period began with the World War. It is to this period that we now wish to direct your attention.

We have found it to be generally conceded by prophetic students down through the years that "wind" in prophetic thought indicates the turbulent times of war. The first mention of Daniel to his own vision of chapter 7 is with this thought, "Four winds of the heaven strove upon the great sea" (7:2). The "great sea" indicates the multitude of people. The unusual extent of this trouble is shown in that it reached out from the four winds, or the four corners of the earth.

James M. Watkins

Inaugurated by this unusual political upheaval, four beasts were to arise. Since the World War there have been only four outstanding governments peculiar to that period, and each has been instituted by its policy of a dictatorial government. They are, in order, Italy, Russia, Turkey, and Germany.

"The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given unto it" (7:4).

I realize that perhaps I differently interpret this beast or nation from what is usually accepted, but in the spirit of study, as an exchange of ideas, I submit my views to you. The lion, while accepted as the symbol of Great Britain, was outstanding only in its application to the Roman Empire, and has been more rightly used as the symbol of Rome.

The "eagle's wings" have been used consistently as the symbol of Germany, or the German subjects. Plucking indicates the taking out or the uprooting of something. With this thought we observe that Italy, in 1882 during the reign of Humbert I, entered into the so-called Triple Alliance, linking her with Germany and Austria-Hungary, an alliance that lasted until 1914. Then Italy declared her neutrality, and later declared war on Austria, in May of 1915. The close of the World War found Italy completely freed from the German alliance.

The course of Italy in the affairs of the fourth beast seems to be definitely established. One of the marks we find of those who rule with the fourth beast is the opposition to the Church of Rome. The early years of the present regime in Italy have been marked by constant dissension with the pope, and, although it eased somewhat following the signing of the Lateran Accord in 1929, events of the past week indicate that it may again flare up, even to an unprecedented stage, over the Aryanization program being instituted. This program is especially interesting to watch, as it provides us with an interesting racial alliance which we expect to discuss in greater detail with the fourth beast.

"And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh" (7:5).

Ascribing the bear to Russia we find ourselves in possession of material, not for an article—but for a book. The racial descent of Russia is a confusion of many tribes, intermingled perhaps by the thirteenth century invasion of the Mongol tribes who swept a great many of the Tartaric tribes with them in their advance. We would note, however, that essentially it is Slavic, and more nearly allied with the Mongolian than any other race of people.

Present-day Russia had its inception through the reaction of the World War, but it rates second among the four, because its consolidation was not completed until December, 1922, while the power of Mussolini was complete in October of the same year, a few months in advance. Ataturk dethroned Mohammed VI in November of 1922, but is placed third because his power was not complete until the early part of 1923, being elected some time later. Hitler is fourth, making his unsuccessful attempt to seize the government in November, 1923. His failure and then success since that time is, of course, a matter of current history.

Regarding the three ribs, or rulers, in the mouth of the bear, whose purpose was to devour much flesh, the third now stands in power. They are Kerensky, Lenin, and Stalin—Trotsky being under the control of Lenin.

"After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl: the beast had also four heads; and dominion was given to it" (7:6).

This beast having the four parts, which we believe to be the four nations now standing in the area of the old Medo-Persian Empire, we have already discussed at some length in our previous discussion of Dictator Ataturk. May we only point out for future

(Please turn to page 11)

The Blessed Hope

By Harry Gockler

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

THE Church of God teaches most firmly and positively the return of Christ to earth, and that this return will be literal, personal, and visible. This doctrine has ever been one of the fundamental truths of the Scriptures, and dates back to the days when Christ was here. It was held as an indispensable belief by the early church.

The hope of the church is always set forth as resting upon the "glorious appearing" at the end of the dispensation of grace. Death is never in any single instance even remotely hinted at as a thing to be desired or hoped for, but rather as an "enemy." (1 Cor. 15:26.)

Some time ago we heard a minister of another denomination preach on the subject of Christ's second coming, and he declared that when He finally did come back to earth it would be to establish or set up a "political kingdom," similar to other such kingdoms as history reveals.

This interpretation surely cannot be correct, because the teaching of Jesus is that He was born to be King and for that purpose He came into the world. (See John 18:37.) He assured His disciples that it was His Father's good pleasure to give them the kingdom. The Prophet Isaiah declared that Jesus was to reign on the throne of His father David forever. The fact that this coming kingdom, for which we are told to pray, will be totally unlike the kingdoms of this world, does not in the least militate against the belief that it will be a literal kingdom, when Christ will reign with His redeemed and immortalized people on the redeemed earth.

This minister declared that the words "second coming" are not found in the Scriptures. We wonder how he could have overlooked the statement of Paul in Hebrews 9:28: "So 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."

He then proceeded to divide Christ's return into several comings. The first coming was said to be "His coming after His death in order to make it evident to the disciples that He continued as their ever living Lord." This was not a coming at all, for He had not gone away. He was still on the earth. He said plainly to Mary, "I have not yet ascended to my Father." The next coming referred to was said to be "to the disciples in the person of the Holy Spirit." We certainly cannot by any Scriptural argument make the coming of the Holy Spirit at Pentecost mean the same thing as the glorious coming, nor is there any allusion here to a coming in any sense such as the early Christians would regard as the fulfillment of their hope to see Jesus face to face in His coming glory.

Another "coming" referred to was said to be "His coming to remove His people from this life to the life beyond, taking them to His Father's house." Such teaching is foreign to the New Testament. If Jesus now comes to take His people to His Father's house at the event of death, who came to take them there before Jesus came into the world and died on the cross to redeem them and rose again for their justification? Paul declares that death is an enemy, for he says, "The last enemy that shall be destroyed is death" (1 Cor. 15:26). Death surely would be a friend if it were the avenue into a happier life.

Is death the obedient servant of Christ to assist Him in removing us from this life to His Father's house? Where in the New Testament is death extolled as a thing to be desired or hoped for? Is it not rather that always the return of Christ in His glory, the sounding of the trumpet of God and the voice of the archangel which we are exhorted to look, hope, and even pray for? Looking through the Scriptures, we find that death is called "sleep"; not sleep of the body, merely, but a sleep of the individual—all of that which is understood to comprehend a living, conscious, personal being.

When Jesus said to His disciples, "Our friend Lazarus sleepeth," they thought He was speaking of taking rest in natural sleep, but Jesus said to them plainly, "Lazarus is dead." It was Lazarus who was dead. It was Lazarus who was raised, and Lazarus who came from the tomb; not from the realms of glory, but from the tomb where they had laid him four days before.

The speaker's final coming of the Christ was placed at the end of the age. This is the coming that the Church of God believes and teaches, because it is in harmony with the Word of God. It is the only coming that will fulfill the prophecies, and complete the plan of redemption.

The promise of the angels to the disciples as they stood watching their Leader ascend into heaven comes vividly before us. "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).

The hope of Paul is clearly expressed in 1 Thessalonians 4:13, and on to the close of the chapter. He speaks of those who have departed this life as asleep. He declares that Christ is coming to raise the dead. He shows that the living

saints will be caught up to meet the Lord, as He descends in power and glory. And the grand climax of it all is: "So shall we ever be with the Lord."

Truly, His coming is the "blessed hope" of the ages. May you and I be worthy to have a place in that glorious kingdom.

Fullers' Soap

By C. E. Lapp

"And the Lord, whom ye seek, shall suddenly come to his temple, . . . behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap" (Mal. 3:1, 2).

GOD speaks through Malachi to give the people some inkling of what to expect of Jesus when He was to be on earth for His first ministry. He is, among other things, likened unto fullers' soap.

Mark 9:3 records the scene of the transfiguration and, describing Jesus, said, "And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them." A fuller was one who washed clothes, and of course the soap used was the thing that cut the grease and dirt loose, that the water might wash them away. What wouldn't any commercial firm give today to discover a soap that would cut dirt loose, so clothes could be made white as Jesus' clothes at His transfiguration? No fuller or washer on earth could make clothes as white as they appeared there.

When Jesus was on this earth He was to be like fullers' soap, a great cleansing agent. He didn't come to cleanse men outwardly, but to cleanse them of the dirt and filth that forms a crust around the human heart. Nevertheless, we do know that when men are cleansed of their inward sins many times the outward filth also disappears.

Anyone who has ever washed clothes knows it is necessary to combine two things to get them clean, *soap and water*. Soap is not used alone, neither is water; but the two must be combined in order to obtain satisfactory results.

Jesus was the one who loosed people from their sins. John wrote, "Unto him that loved us, and washed (or loosed, R. V.) us from our sins in his own blood" (Rev. 1:5). Like fullers' soap He has loosed the filth of sin from all those who have received Him.

While men were under the law the sign and rite of circumcision was practiced. It was an outward symbol of cleansing of the flesh that was supposed to have taken place in the heart. "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not of the letter; whose praise is not of men, but of God" (Rom. 2:28, 29).

Every Christian must also put off the body of the sins of the flesh by the circumcision of Christ. This is a cutting away of the filth of the flesh nature by a spiritual circumcision not made with hands. Baptism is the outward sign of cleansing to the believer. "Buried with him in baptism, wherein ye are also risen with him through the faith of the operation of God, who hath raised him from the dead" (Col. 2:12).

God's operation takes place in the human heart. When He operates on a sinner it is necessary to remove *all filth* that the sinner might be a fit temple in which His Holy Spirit might dwell. All the little idols in every corner must be thrown on the rubbish heap, and habits and ways of thinking must be changed. When we have completely consecrated ourselves to Jesus and rely entirely on His saving grace, we are loosed from our sins. After the loosing process we are baptized that we might be washed or made clean.

We might say, "He is not a Christian who is one only outwardly; neither is it baptism which is outward on the flesh: but he is a Christian, which is one inwardly; and that is baptism which is a washing of the heart, and a regeneration by the Spirit of God."

When Paul related his conversion to his own people, he told them how Ananias came and told him that he was a chosen vessel of God to witness unto all men what he had seen and heard. And further—"And why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16).

Most of us are very much concerned about our physical cleanliness, and if our hands or face are dirty we apply soap and water to wash them clean.

If we are outside of Christ, our sins make us filthy and unclean before God. We should have a greater concern for the inward cleansing than the outward, for only man looks on the outside. *God looks on the heart.* The words of Ananias are of equal import now to any sinner. "And why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord."

Jesus fulfilled the prophecy that spoke of Him as a refiner's fire, and like fullers' soap. His power was greater by far than the magic claimed by modern soaps. The sin of doubt and unbelief was dispelled from many a heart because of His miracles. Men were convicted because He, who knew no sin, spoke with authority. Fishermen, doctors, tax collectors, harlots, and thieves turned with sin-laden hearts to Him, and went their way rejoicing in the saving grace of Jesus Christ, God's Son, who cleanses *us* from all sin.

Surely, Jesus was like fullers' soap—the *Great Cleanser!*

Saul of Tarsus

By J. E. Adamson

THE story of Saul of Tarsus would be only half told if we did not concern ourselves with the spiritual gift he left us in his many writings to the churches of his time. From his church letters we get an intimate picture of these communities of followers of the Christ in their contact with the mystery of the gospel, and their handicaps from association with the Jews on one hand, and the pagans on the other. Only three religions were in existence at that time in the Roman world, the pagan or Roman-Greek national religion, the Jewish religion, and the Christian religion which was suffering at all times from the overbearing effort of both the former groups to destroy once for all the new thought, the religion inspired of God.

Paul was one apostle prepared by training and by association to be the "wise master builder" to take material from both pagan and Jewish sources and build well on the "foundation which is in Christ." He was "circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee." He knew well the entire Jewish story, and could guide the church away from the shoals of Judaism. His early life among the Roman-Greek people is well portrayed in his letters to several churches by his use of synonyms based on the contests in the Olympic games.

It was the effort of the Jews to force on the Gentile converts to Christianity the rite of circumcision. This brought on dissension which resulted in Paul and Barnabas going on a one-hundred-twenty-mile trip to Jerusalem to attend a conference of church leaders to decide the question. The decision was that no burden about the *law* should be laid on "them, which from among the Gentiles are turned to God: but that we write unto them, that they abstain from pollution of idols, and from fornication, and from things strangled, and from blood." Twenty years later Paul still warned the church in Galatia, where the Jewish teaching had been preached and was coming into practice, that "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 . . . For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love" (Gal. 5:2-6).

Paul further covered this question, saying, "He that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself." Why? Because "love worketh no ill to his neighbour: therefore love is the fulfilling of the law" (Rom. 13:8-10). These words are from one familiar with the ethics and spirit of the law as compared to those who see only the letter of the law. Much of this came to him by revelation from Jesus Christ. As the years passed he was able, more and more, to see the truth, and to say confidently that the "law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2).

The law had *carnal* offerings—"if the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. 9:13, 14). With these and other words Paul was able to confound the argument of the Jews.

To pagan people he used arguments against the worship of idols. One such instance is found in his talk on Mars' Hill in the city of Athens (Acts 17:22-34). At the same time he proclaimed his favorite subjects of the resurrection of the dead, and of eternal judgment through Christ.

These pagans had a belief that the disembodied spirits of men went either to the Elysian fields for glorious reward, or spent eternity in the darkness of Hades, a region under the surface of the earth. The story of the resurrection was in absolute contrast with this idea, hence we find them saying, "He seemeth to be a setter forth of strange gods," because he preached unto them Jesus and the resurrection. It was a new doctrine to the philosophers of Greece. "Some mocked: and others said, "We will hear thee again," and some clave unto him, and believed."

Paul has given us more real information about the resurrection than any other writer in the Bible. He is the only one who sets forth, in words so plain anyone may understand, a list of the foundation principles of the doctrine of Christ which, added to the fact that Jesus Christ "died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures" (1 Cor. 15:3-4), form the foundation on which we must build our Christian faith. These principles of the doctrine of Christ are found in Hebrews 6:1, 2.

Jesus gave us the first definite promise of the resurrection, but He chose Paul to enlarge on, and give it more in detail, such as found in 1 Corinthians 15, where he not only proves the fact of the resurrection, but for the first time divides it into three classes: Christ the first, they that are Christ's at His coming the second time, and the others when Christ shall deliver up the kingdom to the Father. To show that this is no idle theory, John gives the same succession of resurrection when he says, "I saw thrones, and they sat on them, . . . and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished" (Rev. 20: 4, 5).

Paul, in so many ways, set first things first, and showed

that the resurrection is of first importance in the gospel of Christ. By resurrection Jesus was "declared to be the Son of God" (Rom. 1:4). Also, Paul said he was "not ashamed of the gospel of Christ: for it is the power of God unto salvation" (Rom. 1:16).

Again he says, "What things were gain to me, those I counted loss for Christ . . . that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his suffering, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead" (Phil. 3:7-11).

In another place he tells us that certain gifts are desirable and valuable for the follower of Christ, but adds, "Yet shew I unto you a more excellent way." Then he sets forth the guide for a Christian life based on charity, and closes with "Now abideth faith, hope, charity, these three; but the greatest of these is charity."

This charity which Paul gives so high a place in Christian life—what makes it so important? It is greater than knowledge, for he says, "Though I have the gift of proph-

(Please turn to page 10)

Advent Christian Church vs. Church of God

By S. J. Lindsay

WE HAVE been requested by Church of God leaders for some time to give a statement of differences existing between these two religious bodies as to their cardinal principles of faith. The reason for this is obvious. There must have been a reason for their separate existence, back somewhere in the years that are gone. We have lived a fairly long life, and we have known these two religious bodies since childhood. In all that time, the differences between them have not been softened by any attempt at union.

There must be some outstanding reason for the organization of the body known as the Church of God of the Faith of Abraham. It has been known in different localities as the Age to Come faith; others have known it as a body of Restitutionists. The Church, as an organization, holds firmly that the Bible teaches that the fleshly house of Israel, after a long experience in the furnace of affliction, will be gathered back to their old homeland, Palestine, and that in due time restored Israel will become the head of nations, and no longer the tail. The Advent Christian Church, as a body, rejects this teaching. We say, as a body, for we know individuals among them that now accept this teaching, yet hold their membership with the Advent Christian people.

Another point of difference is found in the teaching regarding what will take place when Jesus returns to this earth. The Church of God maintains that He comes to occupy the restored throne of David in Jerusalem, at which time He will become King over all the earth; and that, under His unerring guidance, the nations will be called upon to turn to the Lord. Instead, the Advent Christian people contend that at the coming of Christ the earth and all that is therein will be burned up, and that for a thousand years the earth will be a smoldering void, at the end of which time a new heaven and a new earth will be brought forth, and that this new earth will be the everlasting abode of righteous people. In other words, the Church of God teaches future probation to certain of earth in the Age to Come, while the Advent Christian people reject all this. The Church of God teaches that the work of the coming age is the gospel of the kingdom. It was that which Jesus taught while He was among men.

The further feature of the gospel, the resurrection of Jesus Christ and the resurrection of His saints, is agreed upon by both bodies, but there they divide on what will take place immediately thereafter.

The two bodies differ upon methods and procedure in church work. The eastern bodies of the Advent Christian Church still exercise themselves in altar services for the conversion of sinners, while the Church of God holds strictly to teaching the Word of God and making that the means of turning a sinner's heart to his Maker.

For these two bodies to try to unite with these varying ideas would produce only confusion and continual trouble. We feel that it is far better for us to work in our separate stations to avoid the unpleasantness that is bound to come if an attempt at union should be made. We feel sometimes that if certain of our younger ministers had been properly indoctrinated, there would be less of the attempt at mixing things up. We believe that it is best for us to serve where we may feel free to teach the principles of truth as they exist, without being bound or hampered by any other outside influence.

We are adding our own personal feeling in what may be said from this on in this article. What we are now about to say is that it is far better for us to be true to conscience even though it may not make us popular with any considerable number of people. We would rather preach to half a dozen true blue people who rejoice in the truth as it is in Jesus, than to preach to a large assembly with a muzzle on our mouths. The Advent Christian people would not invite us to come into their assembly to speak openly on these subjects; neither would we invite them to come into our assemblies to speak against them. If they are doing God's will in their direction, why not let them go on unmolested in their way? And if we are filling our place to the glory of God, why not go on doing that way without giving birth to a

source of annoyances that must sooner or later cripple the work of both?

Every now and then we see reports which lead us to believe that emotionalism is stressed a great deal, we fear, to the disadvantage of the Word of truth. If I have faithfully brought to bear upon the people the pure Word of God in just as appealing way as I can, why should any other influence be brought to bear to lead people where the Word has not led? We have known people to be converted to the preacher. Others have been converted to those who have coaxed and pleaded with them, even though they knew not God's plan of salvation.

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Many other scriptures might be cited to show our need of staying close to the Word of God. I exhort that we give more time and attention to the study of that Word with a view to preaching it faithfully to the people. It matters not whether the teacher becomes popular or not. The chief concern is to get the Word of God before the people.

That Blessed Hope

By Lottie E. Young

NOT so many years ago the second personal Advent of the Lord Jesus Christ was a discredited subject among many of the established, so-called "orthodox" churches; but now it is a perfectly "safe" subject on which to touch as an introduction to a religious talk. Many have affirmed that this return was in the past, or that the Lord of life comes at death, both of which ideas are out of harmony with the Scriptures. The doctrine of the return of the Savior is a:

Personal Doctrine. At the ascension of Jesus "two men in white apparel" promised that "this same Jesus" would return even as He went away, with hands and feet, a head and body—not an unsubstantial spirit unseen by men, but One "whom every eye shall see."

Primitive Doctrine. It is no new belief, as in the book of Jude we are told the first adventist was Enoch, the seventh from Adam, who prophesied, "Behold, the Lord cometh with ten thousands of his saints."

Prophetic Doctrine. It was foretold by worthies of old. Seven hundred fifty years before the Babe was born in Bethlehem, Isaiah told not only of the One who should sit upon the "throne of David" when "of the increase of his government and peace there shall be no end," but he also graphically described the "man of sorrows and acquainted with grief" who was "smitten of God and afflicted." Daniel had wonderful visions of the time "when all peoples, nations, and languages should serve him"; while Zechariah foretold the time when "his feet shall stand . . . upon the mount of Olives."

Principal Doctrine. It is a fundamental doctrine of man. There can be no kingdom of God on earth without Christian faith and teaching. It is the "blessed hope" of the church, for without it there is no glorious future for the coming of the King.

Prominent Doctrine. It is mentioned more often in the Old Testament than the first advent of Christ, and in the New Testament it is spoken of three hundred eighteen times. It is the burden of the last prayer in the Bible, where the Apostle John calls longingly, "Come, Lord Jesus," while the hymns, prayers, and sermons of the early church are permeated with the doctrine.

Plain Doctrine. There is no mystery about it; it is stated in the clearest language. Jesus said on the last night before His crucifixion, "If I go away *I will come again.*" None need be in doubt or ignorance concerning this glorious truth.

Perverted Doctrine. It has been denied by many of earth's learned ones. It has been scoffed at, misrepresented, and explained away. Modernism laughs at the thought, and there were some even in the days of the Apostle Peter who said, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." To this the answer was given, "The day of the Lord *will* come as a thief in the night." Unbelief, selfishness, worldly ambition have no use for the doctrine; *still* it shines forth from the pages of the Book.

Precious Doctrine. It is full of comfort, blessing, encouragement, and hope to the Christian. It gives us something worth while to which to look forward, to live for, and to work for. The thought of His coming fills us with cheer and gladness, for it means deliverance from sin and sorrow, when pain shall be unknown and even death, "the last enemy," shall be conquered forever.

And more than all else, it is a:

Practical Doctrine. It exalts Christ as does no other view of Him. Some day every knee shall bend, and every tongue shall proclaim Him as Lord over all. It magnifies other Bible teaching. There is no other doctrine in the Bible that becomes so great an incentive to sober, righteous, and godly living right here in this wicked world as that of the second personal coming of Christ.

No one can be a faithful student of the Bible and deny this doctrine. The knowledge of His soon coming should transform our lives and send us forth to be living epistles of the "blessed hope." May God keep us faithful unto the end and soon send back to earth His only beloved Son to be our King.

His Work Before Him

By F. E. Siple

THE words of our title are quoted from Isaiah 62:11, and they offer the key to a correct understanding of that greatest of all coming events —the return of our Lord.

We have just celebrated the birth of Jesus. A large part of the civilized world displayed decorations, and joined in the singing of carols. All this is praiseworthy, and expresses a beautiful sentiment, but the entire value of that first coming of our Savior is lost unless one gets the true picture of why He went away, and why and how He is coming back. Christmas becomes an empty sham unless it points us, not only back to Bethlehem, but forward to the kingdom.

It was a very real and literal Jesus who walked beside the apostles to the Mount of Olives for the events recorded in the first chapter of Acts. His were very literal lips speaking the words of verse 7, "It is not for you to know the times or the seasons, which the Father hath put in his own power." It was a very personal and real man who was "taken up; and a cloud received him out of their sight" (v. 9). And the heartache and loneliness felt by those men, left without their leader and friend, were very real.

Imagine, then, the comfort of the words of the angels who appeared at this dramatic moment and 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."

Though lonely, they now had hope. Though left without a leader they now knew He would return to be their leader again. This was the great hope that burned in the hearts of those faithful men, and which made possible the years of conscientious labor that followed. Always in their ears were ringing the words "shall so come in like manner," and no one could take from them the hope of Jesus again working by their side in helping to solve the problems of old Mother Earth.

Any act to remove the literal from the coming of Christ is an act to spoil the whole picture. It was a very personal Jesus who years ago won friends to Himself and to the gospel of the kingdom. It will be the same personal Jesus who will complete the plan in the years to come.

Referring to this great event of the future, Isaiah says, "His reward is with him." In Revelation 22:12 the same words are also used. Jesus is our life. Since we have no hope of anything between death and the day of Christ's coming we naturally look with great joy to the reward of life which He shall bring to us at that time. But that is not all. Empty belief in a future life has characterized religions of all kinds. True Christianity rises beyond that, and our hope is not simply for life, but for real, literal life among real, literal people, and an opportunity for useful service.

Life, in itself, is not necessarily a blessing. Happiness is found in service, in seeing others happy and helping to make this condition possible. Hence the "reward" which Jesus will have with Him is more than life. It is the plan of organization, the set-up of the kingdom, and the arrangement for positions into which He will put us.

The rest of the statement, "his work before him," is simply an enlargement of the thought. Jesus is coming to *do* things. The kingdom must be organized. Corrupt politics must be completely removed. The living nations must be taught to know God. Boys and girls must be reared in the nurture and admonition of the Lord. Swords must be beaten into plowshares (Micah 4:3), and all things that destroy the happiness of mankind taken away.

This, in part, is Christ's work, and this is the work for which Christians are being called out and prepared today. The inspiration of training and preparing for a task that is greater and more noble than any task ever before allotted to men should spur us to highest degrees of service.

While so many nations are giving evidence of the fact that man cannot properly govern himself, may we find our joy and happiness in service to the One who shall soon come, having "his work before him."

TRY TITHING—TRUST GOD—AND SEE

WHEN any of our churches, or the National Bible Institution, lack funds, it is because of lack of faith on the part of our members; lack of faith in the ability of God to carry out His promises.

He has a remedy—*tithing!* This is a word that seems to be dreaded by some, when we listen to their arguments as to why they "cannot afford" to tithe. We listen to their insistent profession of their faith in God, in Christ, that they believe absolutely in the Word of God, even to the story of Jonah! But, when we ask them, "You trust God with your life—why are you afraid to trust Him with your pocketbook?" so far, they have given us no answer.

The person who tithes, whether he is able to give much or little, is giving in proportion to every other tither. All are on an equal footing in the sight of God—the widow with her mite, the rich man with his check. The arguments for it are well known; those against it will not stand up.

We offer the tither's challenge: *"Try Tithing—Trust God—and See!"* Reader, do you *dare* trust Him? Can you stand the prosperity of God?—*Arthur Gilbey.*

PERFECTION

By Lyle Rankin

JESUS tells us that if we keep His Word the Father will love us. Now David was a man beloved of his God; therefore we conclude that David kept the Word of the Lord. Though David sinned, when he was corrected of God he realized his evil way, and repented. God has informed us through His Word that we, too, sin; and when we sin we should confess our sins, and the blood of Jesus Christ His Son cleanses us from all sin. Thereby we are justified, and can be referred to as just persons, walking in uprightness.

Noah was a just man and perfect in his generations. From this we do not understand that he never sinned, but that he kept the ways of God in righteousness. Because of Noah's uprightness and having found grace in the eyes of God, he was commanded to prepare an ark "to the saving of his house." Being obedient, he was delivered from the flood that came upon the world of the ungodly to destruction.

"Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy; to deliver their soul from death, and to keep them alive in famine" (Psalm 33:18, 19).

David says that God's way is perfect: His Word is tried, and that God *makes* His way perfect. Our way is likewise made perfect, that is, we must keep God's *Word* (doctrine, law). It "is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple" (Psalm 19:7). Perfection can only be attained through the wisdom of God. He has commanded us to follow in the footsteps of Jesus, our perfect example, and if we fall, to rise up; for we have a Mediator, our faithful High Priest, who can be touched with the feeling of our infirmities. It was the mind of our Savior to keep and *do* the Word of God. Even so we are to keep the Word of God if we are to follow our perfect Example, and thereby walk before God with a perfect heart.

Jesus gave a parable to teach the way of perfectness. It is recorded in Luke 8. Some had received the Word, but allowed the cares, riches, and pleasures of this life to choke out the Word. They brought forth no fruit unto perfection. We should seek first the kingdom of God and His righteousness, not giving ourselves over to temporary cares, riches, and pleasures, which give no promise of eternal life.

Through Paul we learn that charity is the bond (joint band) of perfectness; the love of God, then, is that which holds one up in perfectness. One of the evidences of our having this joint band is in our love for our brothers, and not only love for the brethren, as Jesus tells us to show the love of God in our attitude toward all men. (Matt. 5: 43-48.)

God's love was manifested not only to those who did His bidding, but to the world, in that He sent His beloved Son to be the propitiation for our sins. "Beloved, if God so loved us, we ought also to love one another" (1 John 4:11). Love is to be without dissimulation. (Rom. 12:9.) Let us have perfect love, for we are commanded to live so that when Jesus comes we may be found of Him in peace, spotless, blameless, and be rewarded in being made perfect like our Master. (2 Peter 3:14; 1 John 3:2).

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"A day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness. . . . The Lord will give grace and glory: no good thing will he withhold from them that walk uprightly" (Psalm 84:10, 11).

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SAUL OF TARSUS

(Continued from page 7)

ecy, and understand all mysteries, and all knowledge . . . and have not charity, I am nothing." (Read all of 1 Cor. 13.) Charity is more than faith, for he says, "Though I have all faith, so that I could remove mountains, and have not charity, I am nothing." Charity is greater than martyrdom, for he says, "Though I give my body to be burned, and have not charity, it profiteth me nothing."

Charity is little understood, but it is the element in character which makes us able to look deeper than the elemental surface into the spiritual character, to overlook the errors and weaknesses of those with whom we come in contact. "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, . . . endureth all things. Charity never faileth."

This charity is a power for Christ, because it gives us the will and the courage to admit that "we know in part," and to hope for the time "when that which is perfect is come, (when) that which is in part shall be done away," and to admit that "now we see through a glass darkly; but then face to face." "Now," says Paul, "I know in part; but then shall I know even as also I am known."

Paul also clarified the meaning of baptism to both Jew and pagan, showing that one is in reality "buried with him (Christ) by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4). Baptism takes on a new meaning to all in Christ, regardless of race or station. (Gal. 3:26-28.)

Paul gives us some of the most beautiful and descriptive portions of the Bible, using the Olympic games in striking illustration. Writing to the church in Corinth, where all were familiar with the strict rules of the games, he says, "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain" (1 Cor. 9:24-27). How they do train for those games! There are no orgies of sin and gluttony. Paul continues, "Every man that striveth for the mastery is temperate in all things." Then, speaking of his Christian struggle, he says, "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under

my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

Then, appealing to the Greek, there is the beautiful text, "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:1, 2).

None so well as Paul understood both Jew and Gentile. He was indeed "an Hebrew of the Hebrews," yet a free-born citizen of Rome. He had the necessary approach to convert both Jew and pagan unto Christ, where they were blended together in resurrection faith, in Christian love, and as runners together for the crown of life.

LIFE OR DEATH

(Continued from front page)

have heard "the things concerning the kingdom of God, and the name of Jesus Christ" (Acts 8:12). We are informed that "they believed," and as a result of that belief "they were baptized, both men and women." That is the divinely appointed way in which they "put on Christ" —by being "baptized into Christ" (Gal. 3:27). "But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him" (Luke 7:30). "Even so faith, if it hath not works, is dead, being alone" (James 2:17). Faith and works are to be indissolubly joined together in order to achieve any profit whatever. (James 2: 14-16, 26.)

Any person hearing "the glad tidings of the kingdom of God" will, after complying with the terms of heirship himself, want to influence his neighbors to *"seek the kingdom of God";* "for it is your Father's *good pleasure to give you the kingdom."* (Luke 8:1; Matt. 6:33; James 2:5; 2 Peter 1:4-11.) Righteousness is a necessary prerequisite to "enter into the kingdom of heaven." (Matt. 5:20; Heb. 12:14; Rev. 21:7, 8.) The "good tidings of great joy," which the Bible reveals, cannot be circumscribed by a few favored ones "that know the joyful sound." (Luke 2:10, 11; Psalm 89:15, 16.)

"The Lord is good to all: and his tender mercies are over all his works" (Psalm 145:9). Our loving Father has planned, in His "eternal purpose which he purposed in Christ Jesus our Lord" (Eph. 3:11), that this "good tidings" "shall be to all people" (Luke 2:10), "all families" (Gen. 12:3), and "all the nations of the earth" (Gen. 22:18). "And whosoever will, let him take the water of life freely" (Rev. 22:17).

In our building for eternity, a rock foundation is absolutely essential to withstand the "perilous times" "in the last days," through which we are passing. (Matt. 7:24, 25; 2 Tim. 3:1-5.) "For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is" (1 Cor. 3:11-13).

The test of Christianity can be known by the practical results, or the fruits produced, in the lives of Christ's true followers. "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit" (Matt. 7:16-18). "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James 1:27).

Under the benign influence of Christianity, thieves and law violators will "cease to do evil; learn to do well" (Isa. 1:16, 17).

"All honor, then, to that brave heart,
Though poor or rich he be,
Who struggles with the baser part,
Who conquers and is free.

"He may not wear a hero's crown,
Or fill a hero's grave;
But truth will write his name among
The bravest of the brave."

THE TIME OF THE END

(Continued from page 3)

reference that their racial stock is that of the Aryan tribes, originating in the area east of the Caspian Sea.

As we review these beasts, and their places in this period since the World War, we find that they have risen in exactly the prescribed pattern, in the proper order, fulfilling what has been written. More important than all this, is that each has fulfilled its destiny.

Italy, as represented by Mussolini, has passed the peak of its power, favors a racial stock of only pure Aryan people, and now revives an old enmity with the Roman Church. The third of the three prescribed rulers for Russia is now holding a none too secure position against rising opposition in Russia. In Turkey the reign of Ataturk has already ended, while in his place is a man who we feel sure will stand against the opposition of the ruler whose power shall come from the fourth beast as he reaches out to control the world.

What is the outlook? There appears to be only one, the ascendency of the fourth beast is taking place rapidly before our very eyes. The world is rapidly making the last moves for the completion of his power and the final desolation it shall usher in, at least in the European countries. With this in mind we can see no wrong in anticipating in our next article something of the nature of this fourth beast, and the events that appear ready to transpire to bring its formation to completion, and that together we may observe events while the *fourth beast rises.*

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An Unimportant Day?

One of the most unimportant days in the year is December 26. It is then that all the excitement of the holiday season begins to wane, and people begin to once again come into their usual routine of life. I wonder what the thoughts of these people are. Let us peep into their lives for a while, and see if we can find out.

Mrs. Doe is resting, as we look in upon her household, resting from all the duties that have been hers during the last five days. It was wonderful to have all the children home for Christmas, but the children seemed to be extraordinarily active and boisterous this year. At times it seemed that she could scarcely stand to have them around. Her eldest son-in-law did not seem overly pleased with the gift that she and her husband had given to him, but they had done the best they knew how. How were they to know that he abhorred the author of the book they had given him? After all, they weren't made of money, and there were others in the family who had to have gifts also. Oh, well, he would probably get over it, and if he didn't it didn't make much difference. That scarf that her maiden aunt had sent her, though, didn't seem to amount to so very much, and she had sent her aunt such a "nice" set of dishes. What was the use of this Christmas business anyway? About all the good it seemed to do was to make trouble between people, and to wear them out until they were glad when it was over.

In another room, this good lady's husband was wrestling with another, altogether different, problem. Bills, bills, bills! It seemed as if he were surrounded with them. How could they have spent nearly as much money as they had? When one stopped to think, though, buying gifts for so many people did count up fast. There was only one thing to do, and that was to pay the bills, and be more careful another year. Oh! that pain in his stomach made him wish that he hadn't tried to eat as much as his grandson, who was a growing boy with the corresponding appetite. Christmas hadn't seemed very merry to him this year, was his conclusion.

These two people are only the products of our imagination, but they are comparable to millions of others in the United States. After the great holiday is all over they just can't see why such a thing must be. Looking at it from their viewpoint, we cannot understand it either.

Let us be on our way, however, and see what we can find in the household of Brother Smith who lives on the other side of town, near that little church. Mr. Smith looks happy, and not a bit worn out or disgusted like the others we have mentioned. The reason for this is that he has been thinking of the real and true meaning of Christmas. It is true that he gave some much needed things to the poor family across the street, and didn't receive a thing in return. Neither did he expect anything. His thoughts are on the Bible. Wasn't it prophesied in the Good Book that there would be a little baby born in the city of Bethlehem who was destined to be, not only the King of the Jews, but of the world? Yes, he had been reading that only last evening. Also, it was prophesied how His mother was to be blessed of God and become the mother of the future Savior of the world. He thought of how the birth of Jesus proved the veritableness of the Bible. Such things were what occupied the thoughts of this kindly old man.

After all, wasn't Christmas supposed to be the birthday of Jesus? Why not occupy the time in studying about Him? Brother Smith had discovered other things, also. He had found in the Bible that it spoke of another coming of Jesus, not as a babe in a manger, but as a King in great glory. As far as he knew this thing had never come to pass. It seemed to him he had heard a traveling preacher tell about the second coming of Christ, but he had not been taught that in his youth, and was a little skeptical.

Brother Smith had also been taught in his youth to believe every word in the Bible, and as he laboriously read the following words: "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), he knew that he had discovered a vital truth of the Scriptures. It said plainly that Jesus was coming again! It had said plainly many times in the Scriptures that He was coming the first time, and he believed that—had, in fact, reverently celebrated that first coming only yesterday. If the Bible was true in one part it was true in another!

What to do then? The only thing Brother Smith knew to do was to study further the truths of the Bible. This he did, and found, among other things, that there were signs foretold in the Bible of Jesus' second coming. Yes, he *had* observed the unrest in the world, but had not connected it with the Scriptures. Suffice it to say here, that Brother Smith, as a result of his study of the Bible on Christmas and the day after, became one of the most ardent teachers of the precious truth of the second coming of Christ.

What are you going to do? Will the day after Christmas give you a let-down, or will it inspire you on to further truth-teaching of the Bible? The general belief of many people that Christmas is the birthday of Christ affords an excellent opportunity to teach the second coming, not only on Christmas, but on the day after, and all through the year. In that way December 26 will not seem so unimportant!

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

"Come ye after me, and I will make you to become fishers of men" (Mark 1:17).

Do You Know?

Another year is nearly over, and a new one about to begin. As you boys and girls read this page, I want you to think first of all about yourselves, then about others.

That is just the opposite of the way we are generally told to think. We know God is first, others second, and ourselves third. However, God cannot be first in our lives unless we pause to study ourselves a while, occasionally.

Have you grown taller in the past year? Did you have to get new clothes because your old ones were getting too tight or too short? You have a mark in your room on the wall, or in the basement so you can see exactly how many inches you have grown this year.

How about your spiritual growth? Do you have as definite checks to tell you exactly how you have grown? Do you have report cards in your Sunday school? They tell you some interesting facts about yourself. Do you know how many times you missed Sunday school last year? Or, how many preaching services you attended?

Have you learned your lessons each week? Do you remember any of the verses you studied, for example, the golden texts? Those are a few of the checks you can make for spiritual growth.

Here are some questions to which you alone can give your correct answers: Have you learned to love God and Jesus better than you ever did before? Do you obey quicker, more willingly? Do you study and pray every day? I hope you have grown ever so much. Then you are ready to turn your thoughts to others.

We Have Found the Christ

Do you know what Peter's brother did when he found Jesus? He saw Him. Then first of all he went to find his brother and told him of Jesus. You, too, have some one you love, to whom you can tell the story of Jesus.

Andrew was not contented to merely tell Simon Peter of the Christ. No! He brought Simon to Jesus. So don't you be satisfied to sit and only talk about our Lord. Take your loved ones to the church services, or by the study of the Bible, help them to see and know our Savior.

Now, do you see why you were asked this time to think of yourself first? You can't help win others unless you are right in God's sight first.

Make it a resolution for this year, to help some one to learn to know Jesus so well that he can shout with gladness as did Andrew, "We have found . . . the Christ."

A Fisher of Men

The Sea of Galilee is called the Lake of Gennesaret in our lesson.

Christ had told Simon he would be called Peter, which meant a rock. Read about it in your lesson. Peter, with some others, was washing their nets. Christ was talking to the crowd of people. They followed Him until He came to the lake shore. There He climbed into Peter's boat and Peter pushed Him out a little from shore. There He sat and taught the people.

After He finished talking He asked Peter to let his net down. Peter told Him that they had worked all the night, but hadn't caught any fish. But because Jesus asked Peter to let down his net, he did so. Did Peter net any fish?

He had to call for help from his partners in their boat, there were so many.

How do you think Peter felt? What did he say to Jesus? It was then that He answered, "Come ye after me, and I will make you to become fishers of men."

Scrapbooks

We should make scrapbooks because boys and girls remember:

10% of what we hear; 70% of what we see;
50% of what we say; 90% of what we do.

Shall we be "do-ers" this quarter?

Choose your own scene to draw and color. Send me one of your pictures some time.

Copy or cut out this poem to put in your new scrapbook.

I THINK WHEN I READ THAT SWEET STORY

I think when I read that sweet story of old,
When Jesus was here among men,
How He called little children as lambs to His fold,
I should like to have been with Him then.

I wish that His hands had been placed on my head,
That His arm had been thrown around me,
And that I might have seen His kind look when He said,
"Let the little ones come unto Me."

—*Mrs. Jemima Luke.*

AMONG THE CHURCHES

BRO. GROVER GORDON'S ADDRESS

Bro. Grover Gordon's address is Springfield, Ohio, Rt. 2. He reports that much of his mail is delayed in reaching him because of being incorrectly addressed to Lawrenceville, where he lives, but which is not his post office address.

CORVALLIS, OREGON

We held our annual business meeting December 11, when the following officers were elected: F. E. Hogue, elder; Gladys Barber, secretary; Lena Hathaway, treasurer; Edith Barber, Minnie Kerr, and H. D. Hathaway, trustees.

A building fund to be used for the construction of rest rooms has been established.

The membership list has been brought up to date with the result that only the names of active members are now listed. Now, through cooperation, and by the help of God, we shall endeavor to keep the light shining in this city.

The chapel is located at 331 N. 17th St., and we trust that any brethren ever in our vicinity will find their way to our services.

Bro. A. N. Harlan and Sr. Anna Cady, both of whom are in their eighties, and who are forced to spend their time indoors, were remembered with flowers and cards at Thanksgiving time. Gladys E. Barber,
634 N. 16th St., Corvallis, Ore.

CHURCH OF GOD, KOKOMO, INDIANA

By Richard L. Cue

Out in the suburbs where, not long ago,
Tall corn and wheat were made to grow,
Stands a little white church, thriving there instead,
"The Church of God," across the front I read.

Remodeled, neat within, without,
Where saints can come and sing, and shout,
And worship Him who died for love
Now sitting on God's throne above.

He's waiting till we preach the truth
To every woman, man, and youth
So all will have a chance, you see,
To dwell with Him eternally.

And then He'll come for us, "His bride,"
And ever keep us at His side.
So let us strive to do our best;
I'm sure our God will do the rest.

Our number is South Jay, twelve forty-four;
There a kind reception waits you at the door
From Elder Parker, a just, humble man,
Striving to do all the good he can.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mrs. Eva H. M. Fletcher; Helen M. Chisholm; Mr. and Mrs. M. Fetters; Mrs. Harriet E. Boice (for 1939).

Jessie M. B. Kauffman; Leota B. Hanson; Mrs. Mary Calkins; Mr. and Mrs. Ezra Railsback; Mr. and Mrs. Delos Andrew; W. A. Reid; Mr. and Mrs. Paul C. Johnson; Lydia Railsback.

EVANGELIST'S NOVEMBER REPORT

The following services were delivered: Ater, Texas, (5, 6), 2; Mullin, Texas, (12, 13), 3; Cleveland, Ark., (19, 20), 3; Beckett Mountain, Ark., (21-24), 3; McGintytown, Ark., (25, 27), 4; Pleasant View, Ark., (28, 29), 2. Total number of sermons, 17.

T. A. Drinkard, Handley, Texas.

INDEBTEDNESS FUND

Notes Payable		$4,309.00
Amount received	$2,321.33	
Burr Oak, Ind., S. S.	2.00	
Ruchie Alexander	1.30	
George O. Renner	10.00	2,334.63
		$1,974.37

HERALD RECEIPTS

Dr. E. G. Puterbaugh; Mr. and Mrs. Marvin Herren; Fred E. Hall; Mrs. Mary A. Sater; Mrs. Alice Drake; Grant Hogan; Mrs. Mary Elma Bell; Mrs. W. H. Poole; Mr. and Mrs. Maurice Chapman; Mr. and Mrs. Otto E. Dick (for another); California Conference; Fred N. Patterson; Mrs. Philip Mills; Mrs. Maud Graham; Harvey U. Krogh (for another; Mrs. Mattie Vinyard; Sarah E. Smith; Mrs. Ethel Mankin; Ora Hillman; Bernice C. Tinlin (for another); Mrs. William Kruiswyk; H. H. Hawkins (self and another); Anna E. Drew (for another); J. H. Williams (for another); King's Daughters, Pennellwood S. S. (for another); Mrs. Ida Eastman (for others); Mrs. H. E. Shepherd; Mr. and Mrs. Paul O'Conner; Gilbert Bottolf (self and another); Mrs. J. D. Jeffries (for another); Harry O. Kipp; Mrs. Clara M. Hunt (self and others); Mrs. Rose Barton; James M. Prime; Skeels Family (for others); Mrs. Mary A. White; Mrs. Charles Stedman (self and another).

WEB DUSTER

By Paul Hatch

What prophecy in the New Testament, not spoken by inspiration of God, has been fulfilled? Send your answers to The Restitution Herald. The correct and other interesting replies will be published.

NEWS OF THE WORKERS

On Sunday, Dec. 4, it was my privilege to preach for the Church of God in Dixon, Ill., at the forenoon service. In Dixon, there is an attractive, well arranged house of worship, where will be found a sincere, prayerful, truth-loving people under the pastoral care of Elder L. E. Conner.

The Sunday school is carefully directed by Bro. William Ford, with faithful teachers to assist. In the home of Pastor Conner I found hospitable entertainment. He and his gracious wife know how to make people feel at home. My visit there is a pleasant memory.

Yesterday, Sunday, Dec. 18, I was with the Church of God in St. Cloud, Minn., where Clarence E. Lapp is the pastor. I was here many years ago when efforts were being made to organize a church here. Such men as Elders William Parson, Simon Peter Matheny, E. E. Thoms, and J. Raymond deserve the first credit for gathering the people here. Others followed them and labored faithfully.

Pastor Lapp and his gifted wife have been here two and one half years. When he began work here no preaching service was held on Sunday forenoons—only the church school. Now an inspiring worship service is held, with Pastor Lapp as preacher. It is well attended. There is also an excellent evening service, also a mid-week service. The pastor is being supported so that he can give his whole time to the work of the pastorate. We rejoice in the spiritual prosperity of the Saint Cloud church. Orrin R. Jenks.

Gleanings From the Field

That she might help to brighten a home where children have lost their mother, Sr. Leota Hanson, treasurer of the National Bible Institution, has gone to spend Christmas in Lander, Wyo. She plans to return to Oregon on New Year's Day.

Bro. and Sr. Harvey Krogh of Macomb, Ill., are spending the Christmas week with Sr. Krogh's parents, Mr. and Mrs. William Reynolds of Oregon, Ill.

Grandma Hatch and Uncle Paul celebrated Christmas with the editor and family.

Bro. Grover Gordon, pastor of the Lawrenceville, Ohio, Church of God, reports that the rebuilt church is now being used, that dedication services will be held on January 15, and that a two-weeks' series of meetings will follow the dedication.

Sr. Florence E. Tuttle of 101 Walnut St., Geneva, Ohio, mourns the death of her aged father, who for sixty-five years had lived in Geneva.

Bro. Lon Capps is starting a new Sunday school at Penman, W. Va., and has ordered thirty copies of Truth Seekers' Quarterly. Thank you, Bro. Capps, and God bless you in your work of faith.

Some time ago Bro. James A. Patrick was chosen as regular teacher for a Sunday school class of ladies in Ashland, Ohio. A recent order of the tract, "A Study of the Word 'Soul,'" indicates he has his students searching.

Bro. Lawrence Howell of Mt. Sterling, Ill., was recently called to Gallipolis, Ohio, by the illness and death of his mother.

Bro. C. E. Randall of Fonthill, Ont., reports Christmas programs from three churches under his care, Fonthill, Niagara Falls, and Welland.

About forty people are attending the mid-week Bible classes now being held at the Dry Run Church of God in Virginia. Bro. J. R. LeCrone of Woodstock, is the pastor.

HELEN MAE HARLAND

Helen Mae, aged eight, only daughter of Mr. and Mrs. J. L. Harland, was born June 12, 1930, at Cedar Falls, Iowa, and quietly fell asleep at the home of her parents and grandparents December 17, 1938, after a lingering illness of five years, during which she was tenderly cared for in all that home love and medical skill could do, but she was too weakened to continue the life struggle longer.

She was an affectionate and unusually intelligent child, and was given home instruction by a special public school teacher up until the last few days of her life.

She was reared in full reverence for the Lord and instructed in gospel truth, as far as her early age could be expected to receive, and so was a religious and believing child.

She is survived by her parents, one brother James Wallace Harland, her maternal grandparents, Mr. and Mrs. W. H. Allard, her paternal grandmother, Mrs. Sarah Harland of Wheeler, Wis., her maternal great-grandmother, Mrs. Irene Oaks of Gladbrook, Iowa, and others.

While we realize that it is better for her to rest from a hopeless struggle, the hardship is upon those who remain to mourn her loss, but blessed hope sustains until we meet again.

Funeral services were held December 19, in the forenoon at Cedar Falls, and in the afternoon at Gladbrook, by J. W. Williams, and she was buried at the Badger Hill Cemetery at Gladbrook.

CONTRIBUTIONS TO N. B. I.

Leila E. Whitehead	$10.00
Mrs. H. M. McInturff	1.00
Eva Phelps	5.00
A. J. Hoke	3.00
Mrs. Mabel Netts	5.00
Mr. and Mrs. Ezra Railsback	5.00
W. A. Reid	1.00
Mrs. and Mrs. C. A. Smead	5.00
Mr. and Mrs. H. S. Bell	15.00
Mrs. Emma Eaton	3.00
H. H. Hawkins	12.00
H. S. Lasher	10.00
Mrs. B. F. Cook	3.00
James and Pauline Prime	1.00
Frances Pierce	2.00

Departing From the Faith

By T. A. Drinkard

THE Spirit of God reveals the fact that in the latter times some will depart from the faith of the gospel of Christ, giving heed to doctrines that are inimical to the welfare of the church of God. How sad it is to realize that some will go astray by departing from the faith, thus denying their Lord and Master that did so much for them. The Spirit gives this warning in order that those faithful to the cause of truth might understand better how to meet the prevailing difficulties that confront them. This departure is from the faith, and indicates that before anyone can depart from the faith he must first be connected with it. By denying the faith there is a denial of the saving efficacy of the blood of Christ, which is the blood of the covenant wherewith those of gospel faith are sanctified (Heb. 10:29). What advantage has been gained by allowing the seducing doctrines of men to lead them away from the faith? The Spirit of God knew what the conditions would be and wrote accordingly.

Speaking by authority of the Spirit of God Paul says, "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts 20:30). The spirit of God, foreseeing this condition of things, forewarned the church to be on guard, and defend her interests against those doctrines that undermine her faith.

So it is today, the Church of God is confronted with some of the most destructive teachings that could possibly arise to undermine and destroy her faith. And we must note that the Spirit of God particularly warns that the trouble starts on the inside. She must arise in her strength and might and renew her faith in the guiding counsel of God, follow the Spirit as it directs in matters concerning the gospel faith and Christian living. She must go forward to exalt her risen Lord, and to uphold the faith of the gospel, the power which God uses in saving men and women. By authority of the same Spirit it is written, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God" (2 John 9). Then, recognizing the necessity of safeguarding the faith of the gospel it further says, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds" (vv. 10, 11). His evil deeds would be the teaching of error that tends to undermine the faith of the gospel.

The Spirit continues to warn the church against false teaching, which, if allowed to go unchecked, will lead away those of the faith, by saying, "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" (2 Peter 2:1). Not only will these heresies be brought in, but "many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of" (v. 2). Just think about them even denying the Lord that bought them! The Master said, "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10), which means loyalty to the faith of the gospel of Christ.

In writing to them "that are sanctified" by the Father, in Jesus Christ, Jude, in verse 3 of his letter, says, "Ye should earnestly contend for the faith which was once delivered unto the saints." Why contend for the faith? Does it matter whether we are faithful or not? Can we be faithful, and at the same time depart from the faith? How can the Church of God be true to her Lord and Master and at the same time allow error in doctrine to enter our hearts and lives which wrecks and ruins where it takes root, and thus see a departing from the faith take place? When the parents of the home see danger approaching they take means of safeguarding its interests, thus protecting themselves and their children. The same principle holds true in protecting the interests of the Church of God by those who are leaders. Sad indeed it is to deny the faith; deny our Lord and Master that bought us with His own precious blood. May we see the urgent need of contending for the faith of the gospel, and by so doing we can both save ourselves and them that hear us (1 Tim. 4:16).

STEPPING INTO JORDAN

By Gerald L. Cooper

TURN back with me into the times of the past, and let us halt for a time in the year 1451 B. C. It has been a memorable year for the children of Israel. Moses, the great lawgiver, the one who had led them out of the land of Egypt, who had given the Ten Commandments, and who had told them so many precious things about God, was dead. In his place a young man by the name of Joshua had arisen and had taken over the leadership of the people. They were not yet fully aware of the qualifications of Joshua to lead them, but they knew that he was a godly man, and hoped he would prove to be the same type of leader that Moses had been.

Hence, it is with a great deal of interest that we see the children of Israel watching what is going on at the banks of the Jordan River. Joshua has just given one of his first commands as their leader. The people had to cross Jordan, and as it was in its flood stage, they were experiencing great difficulty. Joshua told the priests of God to take up the ark of the covenant, which was a sacred chest used in connection with their worship, and to enter the river with it. He also gave instructions to the people to follow at a certain distance from the ark. When the time came the priests bearing the ark stepped into the waters of Jordan. Nothing happened at first, but suddenly the waters parted and the people were enabled to pass over unto the other side. After they had gone over the people went over also and the water went back into its accustomed place.

This must have taken a great deal of faith on the part of Joshua, the priests, and the people. Those priests who went out into the midst of Jordan must have wondered if the water would really part or if this was just a wild dream of Joshua's. The people as they walked through the river on the dry land, with the water on either side of them, must have been fearful, imagining all sorts of things that might happen to them if suddenly the water should rush upon them. Their faith was wonderful, both in God and in Joshua, whom we see leading, directing the people as they made this important crossing into the Promised Land. Joshua knew that God had told him that He would always protect him and be with him regardless of what came. This promise of God was the only thing that enabled Joshua to carry out his work in crossing this rushing river.

Faith was their keynote to success; and faith will work similarly for us today as it did for the people of Israel in 1451 B. C. We, too, have come to the banks of the River Jordan—the sins of the world, even the world itself. Our great Leader, Jesus, whose name means the same as Joshua, has commanded us to go across. As priests for him, the church is leading the people through. It picks up the Word of God, typified by the ark which contained the Ten Commandments, and starts through the river of sin. Sometimes it seems that nothing is going to happen. We make no headway against sin; then suddenly, because we keep on going, by faith, the sins of the world become easier for us to conquer. Some leaders are skeptical, even as were the priests of God, as to whether the venture will be successful, and the people as they see the great sins of the world on all sides of them, almost lose heart. But we keep plodding along, and with the help of our Leader we are successfully going through the river of sin, safely unto our promised land, the kingdom of God. We are not there yet, but let us keep our faith, ever following the Word of God and our great Leader, Jesus.

ARE *YOU* A FINGER?

Dr. H. C. Mason tells of the man who prayed earnestly in meeting that God would with His finger touch a certain man. Suddenly he stopped his prayer. Some one asked him why he had stopped, and he replied, "Because God said to me, 'You are My finger.' So now I must go and touch that man for God."—*Selected.*

THE CONSUMMATION SUFFICETH

By J. S. Lyon

WHAT if Miriam (so called 14 times, and "Mary" 6 times in the Greek Scriptures) were but a humble maid of a downtrodden race, to whom the annunciation of the angel came? It was in accord with the wisdom of God in choosing the poor, and those ill esteemed by the world, for the purposes of election and salvation.

What if it were a stony road to be traveled on the back of a plodding donkey, if the road to Bethlehem led to the fulfillment of prophecy and the birth of the Savior of the world?

What though it were but a lowly manger of a wayside public inn wherein the infant Babe was laid, when for that spot more homage was to be paid than for the birthplaces of all other potentates combined?

What if that birthday was little noted by the people of that time, when it had been noted by the prophets in the past, when it was announced by angelic hosts, and when it would be remembered and feted in the civilizations that followed?

What matters if men conspired to destroy that child, to end the teaching and life of that Man, so long as God protected and led Him all the way?

What matters if they hated and slew Him, if He had power to take up that precious life again, and thereby take away the sins of the world?

What matters it to us when our way in life is rough and trials sore, if journey's end finds us seated with our Savior?

What matters the scorn of the world, wayward and unthinking, if we, indeed, are the sons of God, and joint-heirs with Jesus Christ, our Lord?

THE RESTITUTION HERALD

VOLUME 28 | OREGON, ILLINOIS, JANUARY 3, 1939 | NUMBER 13

ONE GOD

By S. J. Lindsay

A GRIEVOUS error exists in the theology of a majority of religious people with regard to the unity of God. It is almost universally believed that there are three Gods in one, and one in three. Over the land there are many churches bearing the dignified name of Trinity Church of this or of that denomination. The name conveys the thought of the religious principle back of it. In song we have:

"Holy, holy, holy! Merciful and Mighty!
God in three persons, blessed Trinity."

"Praise Him above, ye heav'nly host;
Praise Father, Son, and Holy Ghost!"

From song we learn that time was when one of the three left His throne in heaven to come to earth to work out man's salvation, as in the following:

"My Father's house of light,
My glory circled throne,
I left for earthly night,
For wanderings sad and lone;
I left, I left it all for thee.
Hast thou left aught for me?"

If it is as much out of place for us to sing what we do not believe as it is to preach it, we serve ourselves well to be careful what we sing. Paul says (1 Cor. 14:15), "I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also." This comes to us with authority, but we still have *reason* to fall back upon. If it is wrong for us to preach a lie, it is just as wrong to sing a lie.

If there were three Gods in heaven, and it was determined that one of them should come to earth to redeem men, why was Jesus selected for that task, and who chose Him? Could one or two give orders to the third to do so if all were equal? It has been said that Jesus was sent because one must come who could die. It is said that God cannot die, hence it must be one who could die. If Jesus was coexistent with the Father, was He not just as immortal as God, and would it not be as impossible for Him to die as for the Father to die? "God cannot be tempted with evil, neither tempteth he any man" (James 1:13). That being true, could Jesus be tempted more than could the Father? If Jesus could not be tempted, then what means the text which tells us that though He was tempted and tried in all things, like as we, He was without sin?

Jesus puts an end to the controversy when He says: "Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I" (John 14:28). Again, He says of the Holy Spirit (Ghost), "And I will pray the Father, and he shall give you another Comforter (the Holy Spirit), that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you" (John 14:16, 17).

Texts that are relied upon to teach the contrary may easily be cleared up if a little search is made. In John 6:38 we find one of the texts, as follows: "For I came down from heaven, not to do mine own will, but the will of him that sent me."

This text *weakens* the reasoning claimed for it in that it shows the supremacy of the Father over the Son. In this same chapter, the Jews reasoning with Jesus, said, "Our fathers did eat bread in the desert; as it is written, He gave them bread from heaven to eat." Likewise the quails were *from heaven* also; that is, they were the food provided by the Father in heaven, just as Jesus was provided by the Father to be the world's Redeemer.

Another text is found in John 17:5, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

As a great architect, God had the whole matter in hand. He evidently saw man in sin, and at the same time provided to meet the conditions that sin brought, by providing for man a way out of his dilemma by offering redemption by one who should overcome sin and give a perfect life for the sins of the world. For this work of righteousness, there was in store in the plan of God *(Please turn to page 11)*

EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

The Perfect Man

Jesus was no fanatic. There was a conquering and an appealing poise in His life. *Deeply* emotional, He never lost control of His emotions. When He wept it was correct to weep: His friend had died; Jerusalem, "the city of the great King," had rejected Him; Gethsemane was hard. Real appreciation of the facts of life in their stern realities, and genuine sympathy glistened in His tears.

When Jesus drove the money changers from the temple He was, though angry, well within the bounds of reason and prophetic authority, for it was written, "The *zeal* of thine house hath eaten me up." Men had desecrated His Father's house, had merchandised the house of prayer, and that at the expense of the poor!

When Jesus walked some sixty miles to be baptized, buried in Jordan's muddy water, He went not as one temporarily inspired by noisy revival, but in humble yet iron determination to tread another long road that led to His baptism of grief, suffering, death, and burial in the cold tomb. Neither sprinkling nor pouring could have typified that later immersion of which Jesus said, "I have a baptism to be baptized with; and how am I straitened (pained) till it be accomplished!" (Luke 12:50). The shadow of Calvary's cross could be dimly seen even at the water, and in that shadow Jesus steadfastly walked from Jordan to the cross, though John questioned the need of baptism at Jordan, and though Peter saw no need of Calvary. With a selected goal Jesus, faithful unto death, is earth's only man who could at last justly say, "It is finished."

When Jesus prayed there were no vain words, little repetition, no interjections from emotion-mad followers to help Him get it said. He communed with a ready and an understanding Father.

None could blame Christ. *False* accusations were made against Him. He "did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously" (1 Peter 2:22, 23).

With power to calm seas and to raise the dead, He sought no glory of men. To one who spoke of being His disciple, but who had not counted the cost, Jesus said, "Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head" (Luke 9:58).

Jesus came to serve, not to be ministered unto. His work varied from caring for multitudes to blessing (not sprinkling) children. We find Him at Mount Hermon, beyond the Jordan, in cities, in country, before rulers, and in private homes of both friends and foes.

Everywhere He was the same Jesus. He never played the role of actor. He never erred. Not only as Adam, was He made in the "image" of God, but He is declared to be "the *express* image" of God.

The Master's Use of Scripture

As to faith, none could put Jesus to shame. He knew and taught and lived the doctrine of Moses, all the prophets, and the Psalms. Though various sects of the day had much in common with His views He kept His own standards high; not once did He compromise truth with error.

He was steadied, consecrated, nourished by the Word of God. Truth, in Christ's estimation, was worth living and dying for, though it is well to note that He seldom argued on technicalities. Chiefly with those who were eager to learn did He enter into resurrection details, or the "mysteries of the kingdom of heaven." Pilate heard; but Martha understood, saying, "I know . . . Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world."

To prove a point Jesus always quoted scriptures, and held the religious leaders of His day as duty bound to know and teach the same. Questioned by the crafty Sadducees, Jesus said, "Ye do err, not knowing the scriptures." What might our Lord say today to the garbed and titled who not only lack in Bible knowledge, but are Jonah-doubters and inspiration-deniers of what little they do know? The preachers who really use the Bible in their pulpit work are few. Jesus quoted, read, and said, "This day is this scripture fulfilled in your ears." Is the cloth so stretched and biased that the pattern can do no good? Why do men still stand at pulpits, if the Book is out of date? Who throws away the chart to better sail the seas?

Sensible Religion

Considering the bogus and counterfeit enemies of true Christianity, it is encouraging and surely providential that there are many who still live the faith of the Son of God; who cherish that life above the deceitful lusts, pleasures, and carnal goals of a world intoxicated with these things; and who are the ballast of too many religions.

The Virgin Birth

By A. J. Blakesley

IT IS not necessary to enter into the question as to whether the date recently observed in honor of the birth of Jesus falls at the right time of the year, to assert that no other season for observance better serves to emphasize the essential and irreconcilable conflict between Christian faith and religious modernism. Neither is it needful to accept or condone the paganistic fancies which have grown up about the celebration of the Savior's birth, to recognize that the field, encumbered as it is with the accumulations of the centuries, is the scene of one of the major battles of the end-time struggles between faith and skepticism.

Strip the celebration of Christ's birth of its paganism, acquired through the years, eliminate the argument as to the proper date for the observance, and the essential thing which remains is the virgin birth.

The conflict between belief, on the one hand, and irreverent, jeering agnosticism, on the other, turns on this fundamental thing: that the man called Jesus of Nazareth was born of the Virgin Mary.

Virgin Birth Defined

The position of believers on this point is very clear. They are in agreement that the entrance of their Lord into the experiences of physical existence, "in the likeness of men," was by means of a birth; that He was "born of a woman," without the agency of an earthly or human father; that the child was conceived in the womb of Mary through the agency of the Holy Spirit; that Joseph, who later became the father of other children by Mary in the sacred relation of marriage, was not the father of Jesus. In short, the position of Bible believers is that Jesus Christ was born of a woman who did not enter into the relation by which human life is reproduced, with any man, either within or outside the sanctity of marriage, until after the birth of Jesus.

By virgin birth much more is meant than the miraculous element involved in the births of Isaac or John the Baptist, which were instances of divine intervention, whereby God removed the natural physical obstacles attendant upon advanced age, and made possible the conceptions of a son of Abraham and Sarah, and the prophetically promised forerunner of the Lord, John the Baptist.

The virgin birth was the elimination of human fatherhood altogether. This is the plain teaching of the Bible. Prophetically, it was recorded in Isaiah, "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."

The Gospel Record

Historically, two of the biographers of Jesus set in order the facts pertaining to His virgin birth. No more beautiful or reverent record is to be found in all literature than that contained in the opening chapters of Luke. The angel of God visited Mary, of whom it is expressly stated that she was a virgin, and announced that she of all women upon earth, had been selected as the one of whom the long-promised Deliverer was to be born. Humbly and submissively, Mary made the natural inquiry, "How shall this be, seeing I know not a man," The reply of the Angel Gabriel is significant in the extreme: "The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also the holy thing which is begotten shall be called the Son of God" (Luke 1:35, R. V.).

Matthew's Gospel account of the nativity places the virgin birth in the position of central importance. He asserts in positive language that before Joseph and Mary "came together she was found with child of the Holy Spirit." He then reports the problem which confronted Joseph, to whom Mary was betrothed, and the settlement of his perplexity by the appearance of God's angel, who gave him such assurances of the innocence and purity of Mary that he turned aside from his intention of privately breaking the betrothal, and took her as his wife, biding his time in peace, having reverence and respect for her God-appointed mission.

The reality of this angelic visitation is understood by the fact that it was Joseph himself who gave the name of Jesus to the Child. This, it is to be remembered, was the name commanded by the angel. Louis Matthews Sweet, writing in the International Standard Bible Encyclopedia, says: "Virgin birth is the correct and only correct designation of the birth statement contained in the Gospels of Matthew and Luke."

Modern Sadducees

"This is the teaching which the liberal religionists, in the Sadducean fashion, deny," says L. P. Buroker. One of the noted skeptics of a few generations ago accused the biographers of Jesus of inventing the story of the virgin birth, and the journey to Bethlehem to cover up the supposed shame of Mary in Nazareth, where, he said, she gave birth to the child of some unnamed libertine. It is with such blatant, irreverent, blasphemous, and outright atheism that the modernists of the present day have their true spiritual affinity! A preacher in Wisconsin, in conversation at a meeting of ministers, said, "Jesus was the illegitimate son of the adulteress Mary." When asked if he delivered himself of such teaching in his pulpit, he replied that his people were not yet able to bear it.

Schooled in the subtleties and arts of diplomacy, not all modernists are as straightforward in their repudiation of the Biblical record. They talk *(Please turn to page 10)*

The World That Perished

By T. A. Drinkard

"Whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."

THE same Word referred to in 2 Peter 3:6, 7 that reveals to us information relative to the overthrow of that ungodly world because of its sin, also reveals that the present heavens and earth will also come to a sudden end, because of its sin and corruption which are contrary to God's will. No one should question the righteousness of God in inflicting punishment upon those that would not repent at the preaching of Noah, "a preacher of righteousness," bringing in the "flood upon the world of the ungodly" (2 Peter 2:5).

Could this punishment be viewed as a corrective measure? Just how could it have been corrective, since it overthrew the entire system and the people, except those in the ark? If such was corrective, why not extend probation a little longer, thus giving them an opportunity to further see the need of salvation? And since "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5), would that indicate that their wickedness was a manifestation of God's righteousness? If so, why is it written, "And the Lord said, I will destroy man wohm I have created from the face of the earth" (v. 7)? Then, too, it is written, "The Lord said, My Spirit shall not always strive with man" (v. 3). Why was the Spirit striving with man? Was it trying to persuade him to sin a little more in order that more righteousness might be credited to his account? If so, why the Flood?

I make mention of these things because they are referred to by the inspired Apostle in connection with the overthrow of Sodom and Gomorrha, and "those that after should live ungodly" (2 Peter 2:5, 6). The outstanding feature of it all is, God overthrew these cities because of their sin, and just as surely as He did, and inasmuch as their overthrow was an "ensample unto those that after should live ungodly," those now who practice sin will meet a similar fate, even destruction.

I have no apology to make for sin; it brought disaster to Adam, Eve, and their children. It finally brought the people in the day of Noah to an untimely death, and led to complete destruction of Sodom and Gomorrha, and is leading the present world, including *many* people, to the same doom. Discussing the destruction by the Flood, and that at the close of this world, Jesus Christ had this to say: "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be" (Matt. 24:38, 39).

A cry, or report, had come to the Lord that Sodom's sin was very grievous, and regarding it He said, "I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know" (Gen. 18:21). God's plan to destroy Sodom was made known to Abraham, who in turn took issue with the Lord as to the advisability of destroying the city, because it contained so many righteous people. There were not even ten righteous souls in that city of sin and corruption. Are we guilty of using the same kind of argument that Abraham offered in favor of his own ideas in the matter? His argument was based upon, "Shall not the Judge of all the earth do right?" (Gen. 18:25). It was the righteous act on God's part to destroy man when man refused to do His will, as shown by Paul in Romans 3:5, 6, saying, "Is God unrighteous who taketh vengeance? God forbid: for then how shall God judge the world?"

This same Apostle Paul refers to a destruction that will take place at the close of this age, which is in accord with the account that Jesus Christ gave, saying, "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (2 Thess. 1:7-9). Shall we warn men and women that such a day of judgment is coming, or shall we make excuses for them with vain promises of hope and consolation, when inspired testimony is against it?

Shall we console these practitioners of sin, saying that God, being the "Judge of all the earth," will possibly have mercy upon them, and not carry out His Word by destroy-

ing them, but give them an opportunity to reform? God has never inflicted punishment upon any people until He first warned them of the impending punishment. And the people today are without excuse before God, as His Word indicates. "If God spared not the angels that sinned, . . . and spared not the old world," and turned "the cities of Sodom and Gomorrha into ashes," He is also able to punish the present world for its sin in its "day of judgment" (2 Peter 2:4-9).

The old world was not destroyed by washing the sin out of its practitioners with water, and cleansing them clean and white, so that another race could be started, but they lost their lives. The world—the people and the system—passed away. Sin had done its work of ruin and disaster. The same condition exists today, and only God knows the outcome.

When the Lord Jesus comes, may He find us faithful to Him.

Changing and Changeless

By Harvey Krogh, Jr.

THE old year is gone. We might be a little sentimental, and think of the good times we had in good old nineteen hundred thirty-eight, and remember that those good times are gone, never to return again. If we don't want sentimentality we can account that the new year is just a man-made mark in time that isn't the same everywhere we go. If we had lived in London our old year would have gone six hours earlier.

Let us be sentimental, if that is what you would call it, and look at some of the changes that have taken place. First, the map of the world has changed in several places. The maps of China and Japan have been changing. The map of Germany has swelled, and that of Spain has become wide or narrow in this place and that.

Styles change, from the design of the new cars to the latest garment, from the last word in home furnishings to the latest design of the electric razor. Everything is always changing in every way. The old home town is different than it used to be. Some buildings are torn down, some new ones are in their places. The roads are changed, and graveled or paved. The streams have washed new channels for themselves.

Even some of your friends have been different toward you than they were in the preceding year. Homes have changed. Children grow up; they go away to work; they get married. The vacant chairs appear for one reason or another. It is because there is change and decay in all things about us. There are changes that benefit us; there are changes that hurt and grieve us.

May we look at something that will help us in this new year? We may point to nothing better than the Word of God. When changes come that hurt us it is well to consider, "I am the *Lord*, I change not" (Mal. 3:6). It gives us hope to know of *One* firm, dependable, and constant. In Hebrews 13:8 our Savior is mentioned as "Jesus Christ the same yesterday, and to day, and for ever."

Christ's creed does not change. God is His Father. God's will was His law, and it does not change. His principles change not. He stood for truth. Truth is that which no man can change or destroy. He stood for righteousness, in deed as well as in word.

His salvation is constant. "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. . . . And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day" (John 6:37, 40). "He that believeth and is baptized shall be saved" (Mark 16:16). This does not change. The time may come when these opportunities will be no more, but these opportunities are firm and true.

Speaking of Christ, the writer of the Hebrew letter says, "But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25, 26). Jesus is the gift of God. "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 1:17).

Christ's power changes not. His own words are, "All power is given unto me in heaven and in earth" (Matt. 28:18). God's power and God Himself are changeless. God "hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things," even God's eternal power (Heb. 1:2).

Last, but far from being least, Christ's love does not change. The greatness of it is ever the same. "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13). Jesus did this for us, while we were yet sinners. That love toward us shall never change, though it is up to us if we would feel love's warm benefit.

Though you forget the rest, remember this: our Savior changes not. When you think of change and decay, grieve not for loss or hurt, but think on their opposites. *Christ, His principles, salvation, power, and love change not.* This is our comfort, strength, and courage for the year.

Revelation Twenty

By A. E. Griffiths

BEFORE we discuss this chapter let us turn back to the first verse in the book of Revelation, where we read, "The revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass." This gives us the information that God personally gave Jesus Christ His Son (whom He had now removed to His own abode in heaven) the particulars of events which would shortly come to pass.

When God says, "shortly come to pass," we must remember He does not reckon time as we do. In Psalm 90:4 David says, "For a thousand years in thy sight are but as yesterday." This is one place in the Scripture where God computes time as one day for a thousand years in our time. In Numbers 14:34 we read, "After the number of days in which ye searched out the land, even forty days, each day for a year." This would give a thousand days for a thousand years. This same reckoning of time is spoken of in Ezekiel 4:6. These references show us that when we read, "must shortly come to pass," it does not necessarily mean just a short time from when John received this message.

After John received this information on the Isle of Patmos he had to write it down, and then it had to be received by believers, who at that time were not easily reached, as they were being persecuted for believing in this man Jesus. We really get no definite information that these things were much known for at least two hundred years after they were received.

When the apostate Catholic Church obtained possession of the records they were withheld from the public for centuries—known as the Dark Ages—eventually coming to light after the Reformation started by Luther, Calvin, Knox, and others. If God had wished these things to be known immediately after the angel had signified them to John, He would not have allowed them to be hidden so long. As it was all to take place in the distant future, He took this means of keeping His Word on the earth. As it was so valuable He allowed only a few and faithful hearts to hear it until He was ready to commence His judgments on the earth. Hence Revelation 20 is most definitely future.

With these preliminary thoughts in mind let us now approach the subject. Continuing the first verse in Revelation 1 it says, "And he sent and signified it by his angel unto his servant John." Notice, He "signified" it. We must discriminate between literal and allegorical prophecy. In this case He gave this prophecy by signs. Therefore we must arrive at the proper meaning of each sign, and that can only be done by "comparing spiritual things with spiritual" (1 Cor. 2:13).

In the first verse of chapter 20 we read, "An angel came down from heaven, having the key of the bottomless pit, and a great chain in his hand." An angel is a messenger, sometimes referring to an immortal being, and sometimes to a mortal. In this case it is an immortal messenger, because he comes from heaven with authority from God.

In Matthew 13:41 we read, "And the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity." This harmonizes with a messenger from God coming with the key of the bottomless pit (the grave).

For proof that this is the meaning we read, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Rev. 1:18). Hell, translated from the Greek *hades* means "the grave," and death is its occupant.

The great chain well indicates that the subjects in the grave are bound so that they cannot escape without help from their jailer. The words "bottomless pit" are translated from the Greek *abussus*, meaning "a deep hole, the bowels of the earth, a pit." Therefore, it clearly signifies the grave. There are other references of chains in darkness. We read of this same condition in Jude 6, and in 2 Peter 2:4.

The same language is used in Revelation 9:1, and this chapter clearly indicates the resurrection of the unjust. Remember, Paul says, "There shall be a resurrection of the dead, both of the just and the unjust" (Acts 24:15).

We also have a prophecy of Christ, in Isaiah 42:7, where we notice He is given power "to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." The prison house is surely the grave, and it is only the power of God that can release the dead from this bondage.

This proves, without doubt, that Revelation 20 is future, for it is certain the resurrection has not taken place yet, and cannot until Christ returns.

The thought following the first verse is that sin is restrained for a thousand years, due to the influence and presence of Christ, and His righteous reign. There will of course be two classes of people on the earth during this period: the saints, who are the immortal rulers; and the remnant of the nations that have escaped destruction.

We must remember that this chapter covers a very long period, commencing with the message to John about 96 A. D., continuing through the centuries since then, on to the coming of Christ, and through the thousand-year reign—culminating in the age when the earth is in eternal perfection and God's plan finished.

The first four verses cover the first resurrection, and when it states "first resurrection" we must be careful not to put a numerical interpretation on this sentence. The fifth verse says, "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection."

To whom does He refer by "the rest of the dead"? We know that the mortal people in the kingdom will live and

die like men do now, and these subjects who die during this period will not be raised again until the kingdom is completed, by entirely abolishing sin and death from the earth. So when He speaks of the first resurrection He is making it the *chief* resurrection, because the subjects of it become joint rulers with Christ (Rom. 8:17), and help Him in bringing perfection to the earth. This is certainly the chief resurrection, because those raised ones will have the honor of helping our King to do such marvelous work. This important feature of the kingdom will be accomplished before the rest of the dead are raised, which clearly makes it the most important resurrection of the two.

When we get to verse seven we have arrived at the end of the thousand-year reign, and find there will be a revolution among the nations. After showing their dislike of being ruled over by King Jesus they are destroyed by fire from heaven. Then comes the last resurrection, when all things that offend shall be burned up, leaving the earth in perfection, and inhabited by a race of immortal, perfect people.

This is the wonderful hope that Christians have to look forward to, knowing that God never promises anything He does not perform. May we all see this great day, is my prayer.

"Ye Must Be Born Again"

By R. M. Abbott

"Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18:3). When must this conversion take place? All will answer, "In this present gospel age."

"Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (John 3:3). When must he be "born again"? Since it relates to the same change that is required in the preceding verse, the answer is the same: "In this present gospel age."

"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5). This doesn't say that if a man isn't born at some future time of water and of the Spirit, but the past tense is used in the expression and signifies he must be already born, or else remain outside the kingdom of God.

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (1 Peter 1:23). When or what time does this refer to? Not something to occur in the future, but something that has already taken place. "Being born" doesn't mean to be born at a later time.

"If ye know that he is righteous, ye know that every one that doeth righteousness is born of him" (1 John 2:29). Not going to be, but "is born of him."

"Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God" (1 John 4:7). Do you have love in your heart? "Every one that loveth is born," not is going to be born.

"Whosoever believeth that Jesus is the Christ is born of God" (1 John 5:1). Christians may as well testify that Jesus is not the Christ, as to say they are not born of God already. Of course, no one will say he even knows Christ unless he is keeping His commandments. (1 John 2:4.)

"We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not" (1 John 5:18). "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 3:9). Some one may say that this is impossible, but if it is, it can only be impossible to the one who has not been born again. Jesus does not require anything impossible of anyone.

"For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation" (Heb. 10:26, 27). This is God's law and not that of any man.

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Rom. 8:1). How can anyone walk after the Spirit? Answer: By being "born of the Spirit." Read John 3:5.

"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 every one that is born of the Spirit" (John 3:8). No one can understand all about the wind. We may go up a few hundred feet in the air and find the wind is blowing in an exactly opposite direction from what it is near the earth. We may not understand the wind, but just for that reason alone should we declare that there is no such thing as wind?

My friends, you might just as well declare to me that there is no such thing as wind as to tell me there is no such thing as a man born of the Spirit. I have felt the Spirit of God working in my heart just as plainly as I ever felt the wind blowing in my face. There are a great many things I cannot reason out that I believe. I never could understand how God made a world out of nothing, but I believe He did. I have seen some of the worst kind of characters transformed by the power of God, and while I cannot understand all about it, I know it is true. No, we can neither explain the wind nor the work of the Spirit, but we believe in both, because both are realities that we have experienced.

"Marvel not that I said unto thee, Ye must be born again" (John 3:7).

New Year's Greetings

By J. M. Morgan

BEFORE these words greet you the old year will be gone, and the record of our deeds for 1938 will have closed. All who read these lines must agree with me that a life spent in service to God and men is the most valuable, considering the short years we have here. Some give all their time to heaping up "treasure for the last days" (James 5:3), but Jesus said, "For what is a man profited, if he shall gain the whole world, and lose his own soul (life)."

May I speak kindly to all in His service. It may seem to you that your life is but long years of trouble and heartaches, with heavy burdens to carry. The road is *not so long*, dear ones, and the burdens are *not so heavy* if we will take Jesus into our lives. Jesus said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls (selves). For my yoke is easy, and my burden is light" (Matt. 11:28-30).

The word "yoke" means "to tie or link; to join or couple together." The yoke may be adjusted so the strong can help the weak to carry a heavy load. The Lord's burden is light, and His yoke is easy, because He is a strong and present helper, and you are yoked with Him in the service of God. He says, "I will never leave thee, nor forsake thee" (Heb. 13:5).

Christ is able to succor them that are tempted. How is He able? Because "he himself hath suffered being tempted" (Heb. 2:18).

We now look out into the new year. We know not what it has in store for us. For some it holds sorrow, sickness, and death; for others, joy and inspiring hope. Looking back to the joyful night in which the baby King was born, which was indeed a time of great rejoicing, we know that any blessings which the new year may bring must fade into insignificance in comparison to the wonderful age of ages, the glorious age of the coming King.

To some *the coming age* will be a time of gladness, but to others it will be a day of sorrow and death. Let us be ready for *that* new day. We must live in keeping with the teachings of God's Word. "The grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world (age); looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:11-14).

I pray God that both reader and writer will have a part in the good things of that coming kingdom.

The Spirit of Giving

By Charles Pearson

WE HAVE just passed the season when many people throughout the world celebrated the birth of Jesus. Many hearts were opened in the spirit of giving. Some were not able financially to give as much as others. The amounts given, however, were not so important as the spirit in which the gifts were presented.

While still in this spirit of giving, let us not forget to give unto the Lord. According to John 10:10, Jesus gave His *life* for us, that we might have life, and have it "more abundantly." It was Jesus who gave His life for you, and for me. What are we giving Him in return? Can we be followers of Christ, forgetting our debts to Him?

In Acts 20:35 we read Paul's charge to elders assembled at Miletus, "I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." Are we, as members of His body, giving all we can in return for what He has done for us?

There are several ways that we can give. Some can give time, some can give money, some can teach, some can sing. Are you doing your part? Am I doing mine? Whatever we do, let us do with all our strength and with full heart.

We do not forget to give gifts to our children, and have often given until it hurt. Surely, the Lord does not forget to give to us the things we have need of. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your father which is in heaven give good things to them that ask him" (Matt. 7:11).

At times our means of giving run out, but God's gifts will never stop, if we only present our bodies as *living* sacrifices, "holy, acceptable unto God, which is (our) reasonable service" (Rom. 12:1). If we give our service unto the Lord there will be crowns of righteousness laid up for us, to be given us at the appearing of the Lord, the "righteous judge," and such crowns are for "all them also that love his appearing." (See 2 Tim. 4:7, 8.)

Let us practice the spirit of giving of life to the Lord. The time is near, even at the door, when He shall appear "to give every man according as his work shall be" (Rev. 22:12). Then Jesus will give eternal life to those who have labored for Him, and this eternal life will be in a world restored to its Edenic glories.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1 Cor. 2:9). In the last two chapters of the Revelation the reader can get a picture of times and conditions as they will be at Christ's coming back to earth, when He shall rule until all enemies have been subdued. "He must reign, till he hath put all enemies under his feet" (1 Cor. 15:25).

Are we, as followers of Jesus Christ, giving our lives in daily sacrifice? If so, we shall hear the Savior say, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord" (Matt. 25:21).

—o—

"Paint was made for wooden things,
For iron pots, and places;
'Twas never meant for Christian girls,
With smiles upon their faces."

—R. H. Judd.

—o—

IGNORANCE

By Russell Currens

"IGNORANCE of the law excuses no man," is a saying understood by all to mean that if a man breaks the law, even not knowing he did the act, he is guilty.

God's Word is given to man, and the only way any person would be ignorant of any one of its commandments would be not to study the Scripture, or not to listen to it. Our many ministers and teachers proclaim regularly the gospel to every creature.

No man should be ignorant of God's Word in this age of knowledge and speed. We have the radio. Soon television will penetrate the homes of the lowest of humanity, and reach the highest of society. That alone should be a cure for ignorance of the law. The blind, deaf, and maimed ones are aware of the latest news today, the same as those who are able to enjoy the best of life.

Many people use ignorance as an excuse for not obeying some of Christ's commandments, given to us in the Scriptures. There is no excuse for breaking any of Christ's laws, as any child knows right from wrong. But get him to confess it some time!

The only way God excuses is to forgive sin or guilt. God forgives all but one sin, and that is against the Holy Ghost.

If we give much study, prayer, attendance, and help in God's vineyard, there should be no ignorance of the law: neither of God's law, nor of national law.

THE DANCE AND CARDS

By Charles W. Lapp

A NUMBER of professed Christians are today telling us that it is all right for us to dance. Let us examine the dance, and other so-called amusements, in the light of gospel truth. Can I go to a dance, stay there until two o'clock in the morning, and ask God's blessing on it? In Proverbs 10:22 we read, "The blessing of the Lord, it maketh rich, and he addeth no sorrow with it." How many times sorrow is added to the dance, in one way or another! Sometimes a murder is committed, or a fight is started. It is not uncommon for young girls to be mistreated. In Columbus, Ohio, two young girls went to a church dance. They met two young men there. After the dance these girls were being escorted home by these young men. On the way one girl had to jump from the car to protect herself, and the other received bruises from them. The two young men were lodged in jail under $5,000 bond, and the girls suffer shame. They met at a church dance. Was that dance to the glory of God? No!

How about the time wasted, and God's money that is spent for the dance? Is that to the glory of God? Can I commune with God while sliding over the floor to the tune of the heathen tom-toms, and the tin-pan music? No. All I should have time for is the will of God. Dancing as recorded in the Bible is in no sense comparable to the immoral craze of today. Things are permitted on the dance floor that would not be tolerated elsewhere; for instance, one man hugging another man's wife. He would be arrested for that if he did it out on the street.

Has the dance the appearance of evil? It has. When the different lusts of the flesh are named we find them to be: envy, strife, hatred, drunkenness, and jealousy. How about a *home* dance? It is never confined to that. It is too tame. Why play with fire?

Now, can I join in *gambling* and *card playing?* Gambling includes: betting on horses, sweepstakes, raffles, lotteries, and card playing for the prize or money. Is this amusement of the world? It is the lust for money that is back of it. In 1 Timothy 6:10 Paul tells us something about money, "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." Some one is sure to lose. Many a little boy or girl has to go hungry, because of this lust of the flesh.

What is the atmosphere? Is it good? It is a game of trickery or chance. In Matthew 20:28 we read, "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Jesus came to minister, and said, "It is more blessed to give than to receive." As Christians, have we any right to take a chance with the money the Lord has entrusted into our care? We are stewards of God's things, and we read in 1 Corinthians 4:2, "Moreover it is required in stewards, that a man be found faithful. If we should bet the Lord's money,

or gamble with it, would we be very faithful? Would you like to have your banker do the same with your money that has been entrusted into his care?

Cards are also the tool of the gambler. Will the works of the gambler abide? In 1 Corinthians 3:13, 14 we read, "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire: and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."

"All the ways of a man are clean in his own eyes; but the Lord weigheth the spirits" (Prov. 16:2).

A MEDITATION OF PILGRIM LIFE

By Mrs. William Stine

In sanctuary of my home
I take the time for prayers and dreams,
And I am carried o'er the foam
Beyond the ocean, so it seems.

I reach the land of Martyrs' trails
Where I am met by wondrous Friend
Who is my Guide that never fails,
Who stays near by till journey's end.

The path He leads is "strait" and steep;
The way seems rough, and very long,
Yet Jesus pleads this road to keep,
For on the broad way all go wrong.

My Guide leads through Gethsemane
Where shades of night obscure His face.
I fear I'm lost; He answers me,
"Fear not! Long past I learned this place."

The Garden passed, but I'm weary;
The Lord, my Guide, urges, "Go on."
Says He, "Darkness makes life dreary;
There's rest and joy in coming dawn."

The words He speaks encourage me;
My strength returns, I clutch His hand.
He leads me on in my journey—
My wanderings in pilgrims' land.

My hope of dawn was nearly gone,
And night seemed like so many years,
My feet were bruised, and, oh, so tired!
My heart was pained; there fell some tears.

But see! There's dawning in the east,
The rising sun dispels all gloom;
And I'm so glad, though one of the least,
To press the path that leads us Home.

THE VIRGIN BIRTH

(Continued from page 3)

learnedly of "biological absurdities," and "scientific impossibilities," and prefer to speak of the "ethical concept" and "moral tone" of the life and teachings of Jesus.

But since their system begins with the illegitimate offspring of a shameless woman, and ends with His body rotting in the grave, their system reduces its adherents to the morals of the gutter, and limits their hopes and aspirations to the vagaries of spiritism.

There is a narrow border line here. On the one side lies that which is holy; on the other that which is degraded. The modernists have gone over on the side which places our Lord's origin under a black cloud of suspicion, and puts into His veins the blood of an unidentified profligate.

Would Invent Scripture

In their unholy zeal to strip the Lord Jesus Christ of His divinity, the modernists go so far as to insist upon the insertion of a "begat" between the name of Joseph and Jesus in the genealogy of Matthew, to make it read, "Joseph begat Jesus."

Wilson's Emphatic Diaglott, with its literal word-for-word rendering of the Greek text, leaves the modernists without a single vestige of evidence for support. The "begat" upon which they insist simply does not appear in the Greek. As one able writer says, "The most ancient manuscripts available to the translators of the American Standard Version offer no encouragement to such a contention, since that body of distinguished scholars rendered the disputed passage as follows: "And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ."

This is by no means the only example of the departure of modernists from the principles of scholarship in their attempt to get rid of the virgin birth, their whole criticism being entirely lacking in the things known as literary sensitiveness.

One wonders why both Matthew and Luke should deliberately lay themselves open to censure if they knew their statements to be without factual support. Surely, they were astute enough to know that the story of the virgin birth is one that no one would believe unless it were true.

If the story of the virgin birth were an invention, then its very appearance in the Gospel record is contrary to every dictate of reason and common sense.

If the modernists expect serious consideration to be given their contention that fiction was resorted to in order to conceal what they prefer to think of as the shame of Mary, one cannot but wonder why the Gospel writers did not resort to the simple and easily accepted expedient of moving up the date of Mary's marriage to Joseph a sufficient time to cover the situation. Their failure to do this is a powerful argument for the facts as they have stated them.

Issues at Stake

The modernists are well aware that much more is at

stake here than the supposed intellectual difficulties involved in our Lord's surrender of His heavenly character and state. They know full well that once they admit the virgin birth that a number of other matters of controversy, among them the inspiration of the Bible, will go by default to the defenders of Christian faith.

A God who could send forth His Son in such a way that His entrance into the world clothed Him with human flesh from the body of a virgin, could also inspire men in such a way as to produce a Bible free from historical and theological errors.

They know, too, that the virgin birth points directly to the cross and the empty tomb, and that once the divinity of Jesus is admitted in His birth that Calvary is no longer "the world's surpassing tragedy," as it has been called, but an essential element of the divinely thought out and executed plan for the redemption of believers through the shedding of Christ's blood.

But the virgin birth is more than a field of battle; it is a rallying point for all the friends of Christ. To the defense come both devout Catholics and Bible believing Protestants to stand shoulder to shoulder against the common enemy of unbelief.

True it is that Catholicism teaches many things about the birth of Jesus which Protestants find it impossible to accept. But even so, it is the virgin birth which stands at the center. Catholics entertain no doubt on that subject. To them Jesus was the Holy Child of the Virgin Mary. It is gradually dawning upon Bible believing Protestants that the Roman Catholics, with their undeviating faith in the deity of Jesus, are much more nearly their brethren than the modernists, who, though they may wear the same denominational name, deny the fundamentals of the "faith once for all delivered unto the saints" (Jude 3, R. V.). The close affinity of the modernists and outright atheists should prove a powerful factor in moving hearts of Protestants and Catholics to united action. That communism—which is nothing more than modernism and atheism at work in the political and economic arena—makes no distinction between Catholics and Protestants, but accounts them all worthy of death, as has been amply demonstrated in both Russia and Spain, should cause all true believers to emphasize the theological and doctrinal points upon which they are in agreement.

The Call to Bethlehem

Having recently passed the season when men's hearts yearned toward David's town of Bethlehem, where, like the shepherds of old, the world was minded to go to "see this thing that is come to pass," it is evident that the appeal which tugs at the hearts of men is based upon the virgin birth of the Gospels of Matthew and Luke.

The sterile gospel of modernism has no such appeal, for it repudiates the true Christian faith, from His very birth.

—o—

"The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness" (Rom. 1:18).

A PRAYER

By B. I. Webster

When my hair is thin and silvered,
and my time of toil is through,
When I've many years behind me,
and ahead of me a few,
I shall want to sit, I reckon,
sort of dreaming in the sun,
And recall the roads I've traveled,
and the many things I've done.
I hope there'll be no picture
that I'll hate to look upon
When the time to paint it better,
or to wipe it out, is gone.

I hope there'll be no vision
of a hasty word I've said
That has left a trail of sorrow,
like a whip welt sore and red.
And I hope my old age dreaming
will bring back no bitter scene
Of a time when I was selfish,
or a time when I was mean.
When I'm getting old and feeble,
and I'm far along life's way,
I don't want to sit regretting
any bygone yesterday.

I am painting now the picture
that I'll some day want to see.
I am filling in a canvas
that will come back soon to me.
Though nothing great is on it,
and though nothing there is fine,
I shall want to look it over
when I'm old, and call it mine.
So I do not dare to leave it,
while the paint is warm and wet,
With a single thing upon it
that I will later on regret.

—o—

ONE GOD

(Continued from front page)

glory and honor and life everlasting for the One who should accomplish it.

There is but one God, and His Son Jesus Christ, who by yielding obedience, even to the death of the cross, is now set at the right hand of the Father. They are both possessed of the Holy Spirit, and this Spirit is the means of communicating with the Father in heaven through the name of our Lord Jesus Christ.

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Profitable Christianity

A Thought for the New Year

As we begin an entirely new year, we feel much as a person does at the end of a day when he realizes that his unfinished task cannot be finished until the next day.

Is Christianity profitable? If we think in terms of the future, in regard to the true Christian, our answer could only be an enthusiastic "Yes!" Now God is calling those whom He desires to be in His church, in the blanket invitation of Christ in "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). In the kingdom age, after the coming of Christ, this church will be the leaders in the rejuvenation of the earth and its inhabitants. They will be immortalized, and will be even co-inheritors of the entire world with Christ. Yes indeed, it is profitable to be a Christian, to prepare oneself for the great kingdom of God.

In addition to this, it is my sincere belief that the person who is today consecrated to God through Christ is blessed above all men. You may say that you have never felt those blessings. But I wonder if that isn't your own fault. In the continuation of the passage of Scripture given above we read that Jesus invites us to take His yoke upon us, and learn of Him, for His yoke is easy and His burden is light. Perhaps you are trying to carry your burdens by yourself, never asking for this help that your Lord has offered you. Try taking the yoke of Christ, and He will help with yours.

Do you have peace in your heart? Hear the words of Paul: "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:6, 7). The secret of real peace in the heart is in prayer. Don't try to make your decisions in life, no matter how small they may be, without the help of God. He knows best, and if you pray to Him, asking that His will be done, you cannot help but be peaceful. Surely there is much for us in prayer if we will but take advantage of it. *Have* the "peace . . . that passeth . . . understanding" in your heart, gaining it by close contact with God through prayer.

In addition to the peace gained through prayer, we have the peace that we derive from the study and reading of God's Word. This Book, the Bible, is the greatest Book in the world. Just by reading it, you can forget your cares and troubles, and will derive much peace. Try it.

Finally, friends, have you learned the secret of being content? Paul learned it and told us about it. Let us read: "I have learned in whatsoever state I am, therewith to be content." Glancing briefly through his life we find that the hardships that he underwent were much more painful and terrible than the ones we undergo. Yet he was content, and at the end of his life he could say, "Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge, shall give me at that day." He further assures, "And not to me only, but unto all them also that love his appearing."

Think on these things. Heed these words of God. *Make* your Christianity profitable. If you aren't a Christian, resolve to be one in the very near future.

Diligence in the New Year

* * *

Granville B. Leeke, South Bend, Ind.

We face the New Year's advent,
As this year's embers die out.
Custom should not stale the mind
In our being less devout.

The greatest room in the world
Is verily, improvement.
Whoso retains this watchword
Will, henceforth, be diligent.

Diligence in God's service
Pays the larger dividends;
With this great purpose in mind
No one needs to make amends.

Dove of Peace

* * *

Lucille Brossard, Eden Valley, Minn.

Just recently I picked up the January issue of *The American Magazine*. The illustrated cover was striking—that of the dove, the symbol of peace. The picture and the thought carried with it, were beautiful, but on this modern, bloodthirsty world *that* thought has been lost. Strife, hatred, greed, and mad desire have placed it in the background. War in China, war in Spain, continued strife in Palestine and Ethiopia, tortures, murders, kidnapings, robberies, and strikes in countries supposedly at peace, have made *peace* a dim light in a shadowy background.

Yet in the minds of true Christians, that word is ever present in emblazoned figures, an ultimate aim to be achieved only with the coming of our Savior, when worldly hatred will vanish, and peace will reign eternally.

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota

"Thou art the Christ, the Son of the living God" (Matt. 16:16).

Peter's Confession

Our story today tells of Jesus and His disciples along the coasts of Cæsarea. This city is inland, far up in the north, at the foot of the snowy Mount Hermon. Find it on a Bible map. So that this city would not be confused with another Cæsarea upon the seacoast, it was called "Cæsarea Philippi," or "Philip's Cæsarea," from the name of one of King Herod's sons.

Do you notice that, although this is an inland city, our Bibles read, "When Jesus came into the *coasts* of Cæsarea Philippi"? The word "coast" sometimes means a boundary, or region.

There, in that inland, mountainous region, Jesus talked with His disciples. He asked them who the people thought He was. The answers the disciples heard people give were varied, even as they are today. There was no doubt in Peter's heart as to who his Master was, and as he answered our Lord's next question, he said, "Thou art the Christ, the Son of the living God." Why do you think Peter added the words "living God"? Do you suppose it could be on account of the many idol worshipers of that day?

Peter's confession would not have amounted to a great deal if he had not followed his Master as proof of the words he said. We, too, must not confess only in words. We must have more than knowledge. In 1 John 3:18 we read: "My little children, let us not love in word, neither in tongue; but in deed and in truth."

There are many lessons for us aside from the study of Peter and his relation to Christ. Try asking the questions as though we were in Peter's place. Then let us study our own lives to discover what kind of followers we are of Christ. As we grow in knowledge and love of God, may we be better examples of true Christians.

Jesus, from this time on, began explaining some of His sufferings and trials to come. Peter loved our Lord and didn't want anyone to harm Him in any way. Peter, in our lesson today, began to rebuke Christ. He said, "This shall not be unto thee" (Matt. 16:22).

Now it was Peter who was being rebuked by Jesus. He told Peter that he did not understand the things of God, but was looking on them from man's viewpoint. What did He call Peter?

Then Jesus said something that showed how He Himself lived, and how He expects us to live. "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24). If Jesus had let Peter have his way, He wouldn't have died on the cross to save us from sin, would He?

A Club for All

Will you join my ECE Club? Send me your name, age, address, and tell me what you think the letters ECE stand for. Won't it be fun to see how many of you can guess the correct name?

If you write to me this week you may be counted as first members. The main aim is to study the lessons each week. You do that now, so why not join? Another aim is to help at home, school, and wherever you are, with your smiles and kind deeds.

For Your Scrapbook

Is your scrapbook ready? Save the poems and clippings until you get your book. You most likely can catch up with the others on some afternoon when you are unable to go outside.

Keep watching in THE HERALD, magazines, and newspapers for material for your books.

For your lesson today draw several disciples grouped around Christ. If you illustrate the golden text, Peter would be kneeling with one hand raised; or in your own original way show that he was saying, "Thou art the Christ." Why not write those words below your picture?

You can find out how men dressed in those days by looking at Bible pictures from your Bibles, Bible story books, or Sunday school papers.

Write a short story, using this title, "What I Can Do for Christ," and paste it in your scrapbook.

Suppose

Suppose the world doesn't please you,
Nor the way some people do.
Do you think the whole creation
Will be altered just for you?
And isn't it, my boy or girl,
The wisest, bravest plan,
Whatever comes or doesn't come,
To do the best you can?

—*Phoebe Cary.*

I'll be looking for your cards and letters; and good-bye now, boys and girls!

AMONG THE CHURCHES

CHURCH OF GOD, RIPLEY, ILLINOIS

Tessa Laning has about recovered the use of her arm. She had suffered a serious fracture of the wrist.

Margaret Cooper Ward, who was operated on recently for appendicitis, is getting along well. She is living in Alexis, Ill., where her husband is a teacher in the high school.

Bro. and Sr. Wilsie McKnight have been with us about four months. We have listened to many splendid sermons. The work is progressing under his leadership.

The Christmas program was given on Sunday evening, Dec. 25, to a full house. The orchestra also made its appearance for the first time this year.

Bro. James McLain and family of Burr Oak, Ind., have spent the holidays with home folks. Bro. McLain helped with the musical part of the Christmas program. He also gave a fine sermon to a good crowd on Thursday evening, Dec. 29.

On the evening of December 14 the church held its annual business meeting to elect officers for the coming year. Those elected were: Presiding elder, Lawrence Howell; second elder, J. W. Cooper; deacons, Francis Burnett, Herman Lewis; deaconesses, Mildred Hetrick, Lucille Lewis; secretary, Loren Burnett, assistant secretary, Helen Lewis; treasurer, Vena Logsdon; trustee, Fred Paisley. The Sunday school officers are: superintendent, Wayne Laning; assistant superintendent, Lozelle Burnett; secretary, Esther Laning; assistant secretary, Helen Lewis; treasurer, Pheobe Lynd; assistant treasurer, Mary Long; pianist, Hildreth Worley; assistant pianist, Ednah Cooper; librarians, Marjorie Burnett, Shirley Logsdon, Orville Dale Lynd; program chairman, Mrs. Wilsie McKnight.

Loren Burnett, Secretary.

A LETTER FROM BROTHER FOSTER

When I was a young man I was very skeptical of the Bible, but in the study of God's Word I learned of the Bible truths, such as no immortality out of Christ, the second coming of Christ, establishment of the kingdom at His appearing, restoration of Israel to their homeland, and many other truths. I was baptized, when twenty-four years of age, in the all-saving name of Christ, by Bro. N. D. Titchenal, near Spokane, Wash. I moved to Wenatchee to be close to a church that believed in the same things that I did. I served the Wenatchee church as elder for seventeen years. I moved to Cashmere, Wash., and was elder-pastor of the church there for twenty years. During these years in service I have taught and baptized a goodly number into the faith of Jesus our Lord.

During the time I was pastor at Cashmere, I was also an evangelist for Washington, and today still hold this last office. I am still preaching the gospel of the kingdom, and intend to, if it be my Lord's will, until I come to the end of the way. I have now served Him thirty-four years. My wife, Cora, and I have nine living children. Six of them have obeyed the Master's call.

We are now opening a new work in the city of Tacoma (604 South 13th St.), with the assistance of a few brethren and friends, whom I have found very faithful, and ready, to support and help in any way they can. We have rented a room, purchased seats, piano, and other furnishings, and have held several services in this new place, with a small crowd of from twenty to twenty-four persons. We have Bible school and preaching services. We hope to grow, as the Lord prospers us. We need the prayers of all the household of faith everywhere, that we might do the Lord's work in this city of 107,000 population.

This brings memories to my mind about the story of Jonah, when he was called to go to the wicked city of Nineveh to preach the gospel, and he tried to get away from God. He went down in the ship, and went to sleep. Finally he was wakened out of his sleep, and before God was through with him he was glad to go. We don't want to be that way.

God has laid it upon my heart to work at this place, and I want to be ready and willing to go wherever He calls me to go. I hope and pray that our work here may please Him who has called us out of darkness into His marvelous light. Jesus is soon coming back to make up His jewels for His kingdom. If we want to be jewels there, we must wake out of our sleep, and labor in His vineyard.

Jesus said to Peter, "Feed my lambs." Again He said, "Feed my lambs." Then again, "Feed my sheep." Are we, dear brethren, hunting lambs and sheep for God, that they may some day become saints in God's kingdom through the belief of the gospel in Jesus Christ our Lord?

Are we like Abraham, looking for "a city which hath foundations, whose builder and maker is God"? With such thoughts before us, let us press forward to the high calling in Christ Jesus, that when He comes we may be accepted in that kingdom. Pray for us that we may be faithful.

Thos. D. Foster,
1602 12th Ave. S.E., Puyallup, Wash,

REMITTANCE FORM

National Bible Institution
Oregon, Illinois
Dear Sirs:

Believing in the things for which the Church of God stands, and wishing to have a part in the general work of the church, I inclose

$.....

For General Expenses . . . $.....

For Indebtedness Fund . . $.....

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For Restitution Herald subscriptions for
(Per year—renewals $2.00; new subscriptions $1.50)

(Signed) .....

Name .....

Address .....

Gleanings From the Field

It is sad to report the death of Bro. T. J. Ellis of 319 Cutler St., Waterloo, Iowa, where he died suddenly on December 30. He had faithfully served the Church of God for many years, and for several years was treasurer of the National Bible Institution. He was a retired foreman of the Illinois Central Railroad.

Srs. Louise McRoberts and Julia Ordnung of the Oregon, Ill., church, who are both ill, were cheered with many remembrances at Christmas time, and, being unable to write, herewith send their thanks to those who remembered them.

The brethren at South Bend, Ind., are working faithfully toward the erection of a building. Elders James McLain and J. H. Anderson were their speakers for December 18 and 25, respectively.

On Christmas Day Bro. and Sr. Sidney Jackson of 804 E. Monroe St., Bloomington, Ill., saw a double meaning in "unto us a child is born, unto us a son is given." The mother and son are doing well. Congratulations.

The dedication of the rebuilt church at Lawrenceville, Ohio, January 15, will be followed with a series of meetings in which Bro. Grover Gordon, the pastor, will be assisted by Bro. J. W. McLain of Burr Oak, Ind.

An order from the secretary of the Pennellwood Church of God in Grand Rapids, Mich., for baptismal certificates indicates that their pastor, Bro. Ray Abbott, is being blessed with visible results.

Next week's Herald will feature the growing church at Lawrenceville, Ohio.

Grandma Hatch, visiting at the home of the editor, is slowly recovering from an attack of pneumonia.

"The Web Duster" of last week's Herald goes unanswered. Give up?

Bro. Harvey Krogh, Illinois Evangelist, delivered the Christmas evening sermon at Oregon, Ill. Thank you, Bro. Krogh.

Mrs. Minnie C. Steffa, for seven years a resident of Golden Rule Home, and who recently went to live with her niece in Tacoma, Wash., was taken to the hospital on Sunday, Dec. 25, and is in very serious condition.

The young people of the church at Tempe, Ariz., are planning to put on "The Challenge of the Cross," which Sr. F. L. Austin directed at our last General Conference.

The widow of the late James W. Wilson, who was president of the Illinois Conference for many years, died December 26 in Chicago.

The Promise of God

By Henry Dauterich (deceased)

"In hope of eternal life, which God, that cannot lie, promised before the world began; but hath in due times manifested his word through preaching which is committed unto me according to the commandment of God our Saviour."

A PROMISE is an assurance; a purpose expressed; a word pledged. Man may make a promise, but circumstances often prevent him from fulfilling it. But when God makes a promise we can rely on its being fulfilled when due.

The text reads, "In hope of eternal life, which God, that *cannot* lie, promised before the world began" (before times eternal, R. V.). "In *hope* of eternal life." Hope is a firm expectation of things promised; anticipating what is *future*. The same Apostle who wrote this text, elsewhere defines "hope," saying, "We are saved by hope. But hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it" (Rom. 8:24, 25).

Thus it is evident that hope pertains to the *future*. What does a Christian hope for? Our text gives the answer: for "eternal life." On a certain occasion one of the disciples of our Lord said, "Lo, we have left all and followed thee." The Master answered and said, among other things, that they shall receive *eternal life in the world to come* (Mark 10:30). There are several views held as to "eternal life. Some hold it to be a quality or attribute; a sort of a moral characteristic— an abstract. Others hold it to mean eternal *happiness*. The latter is the definition given in the lexicon used in the seminaries.

The Bible view is the only correct one. From the Scriptures we learn that it refers to a *real*, eternal existence *in the world to come*. The contrary views referred to above are *inferred* on the supposition of inherent immortality, and have no basis in the Scriptures, which teach *conditional immortality*.

Eternal Life Through Christ Jesus

God designed to give eternal life through Christ Jesus, our Lord. "The gift" ("free gift," R. V.) "of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). God, in His wonderful plan of salvation, designed to save us through or by Jesus our Lord, His only begotten Son. The supreme Architect designed this plan *before* the world began, showing that it was of His own *free* will, as it is written. "According to the eternal purpose which He purposed in Christ Jesus our Lord" (Eph. 3:11). Again, "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us *in* Christ Jesus before the world began" (2 Tim. 1:9, 10).

God's Promise Fulfilled in Christ

Agreeable to the eternal purpose of God, all benefits and favors toward us were to come through His beloved Son, who is the *source* of all spiritual blessings (Eph. 1:1-11). Although God predestinated to bless mankind through, or by, or in His Son, it does not necessarily follow that the heavenly blessings will be imposed upon any one. All who will may come into the favor of God, the state of grace, by complying with the conditions. All of God's blessings are free in *Christ Jesus only*, and out of Christ there is no salvation promised; beside Him there is no Savior (Isa. 45: 21-24; Acts 4:12; Rom. 14:9, 10).

God, who is rich in mercy, designed that all men shall come unto the knowledge of the truth, and have an opportunity to be saved (1 Tim. 2:4-8), and to this end He hath raised up a Savior, even Jesus; hence He is also called the Savior of the world, because He is able and willing to save all who come unto Him. There is no difference between Jew and Gentile in the new covenant. Jesus broke down the middle wall of partition by His death and, since His glorious resurrection, ordained His Apostles to proclaim the glad tidings of salvation (Acts 10:42-48; 13:39-48; 2 Cor. 1:19, 20).

Thus we can understand how God fulfilled His promise, namely, in the resurrection and exaltation of Jesus, in that He raised Him up to die no more (Rom. 6:9), and exalted Him as an omnipotent Savior, having "all power in heaven and in earth." All who acknowledge Him and confess Him as Lord, to the glory of God, to them will He give, at His glorious appearing, an endless existence in the kingdom of God.

This, in substance, is the message which God in His own seasons manifested through the preaching of the gospel, which was committed to the Apostles (Luke 24:47; Acts 1:8; Titus 1:3).

(The foregoing article was submitted by Sister Elizabeth Dauterich of Baltimore, Maryland. She is the widow of the author, Henry Dauterich, whose faith can well be seen from this, his writing.)

TITHING

The great danger to the non-tither is not that his pocketbook will shrink, but that his soul will shrink. Tithing is like prayer—it benefits the giver as much as the recipient. It establishes habits of generosity, responsibility, and self-respect. The fact that it is not required of Christians does not lessen their obligation. Does it not the rather increase it?—*M. W. Lyon, Cleveland, Ohio.*

The Illinois Evangelist

"When the Church Builds Evangelism, Evangelism Will Build the Church."

HARVEY KROGH, JR., EDITOR

The Let-Down

The holidays are over and we all have a more or less tired feeling that comes after eating too much, sleeping too much, or sleeping too little. Maybe the hustle and bustle of buying and wrapping Christmas presents has almost given you a nervous breakdown.

I hope you are not tired at all and the extra work at this time of year has given you pleasure and the joy that comes from doing things for others.

Now that the new year has begun I hope the "let-down" is of an entirely different nature. You know, you let down the bucket to get a nice, refreshing drink of pure, cold water from the well in the country. The old year has expired; we have been tried, but now we desire new strength and a new refreshing for the days before us.

The Fill-Up

Yes! How we did fill up on the good things during the holidays. Good things? Yes, the candy and nuts, turkey and fruit cake, and the other choice foods! But surely this is not what we are talking of now. The real fill-up is the feast on the Word of God, the mention of Messiah in the Christmas program, the wonder of the star and the blessed fact that God first told the lowly shepherds of the birth of Jesus. Fill-up? We may have been as empty buckets these past few weeks when we were so busy we had little time to think of the real meaning of Christmas.

Now that the rush is over we will find that our lives have been filled with good things when we pause and meditate on the beauty of it all after these nineteen hundred years.

The Pull-Up

After the old bucket is full of cool, sparkling water it is pulled up and then is when it proves its real worth to the weary and thirsty one.

The "pull-up" is the effect that the Christmas season should have upon us. It should lift us to a higher plane than we have ever reached before, nearer to God, "filled with all the fulness of God," touched by His great love.

This is the time when we can do our best, when we can prove our worth. A new year has begun. We are going to make this year better than last year because we will walk closer to our Master.

Our resolutions will be kept with His help and guidance. Our ways will be prospered, for they are His ways. Our hands will be steady, for His hand is upon them.

Who can fail if God be with him? God shall be with you and bless you in this new year if you let Him be your Partner in all your words and deeds and thoughts.

The Month's Question

Does God care more for your ease and comfort than He does for the millions of men, women, and children that are dying without even a knowledge of the Savior?

What are you doing to help those millions to hear the good news of the Savior and God's plan of redemption.

When?

"Now!"

"Why?"

"Because there is no time like the present and the present this time happens to be the first of the new year. This is a good time to start anything that is good and profitable. Especially, would it be a good time to start to tithe. There is no way so easy, so convenient, practical, and profitable as the tither's way."

"Well, I have never felt that I have done much for the Lord, considering His blessings to me, and as I believe His coming will be very soon I am resolved to pay my tithes as well as give an offering to the Lord's service."

Why So Soon?

That was what I thought the other day when I saw a sign in the post office reminding people to start a savings account for next year's Christmas shopping. I can see the advantage of beginning early. You don't miss the small amount that you put away regularly, and it helps you keep your plans in mind.

Why not begin now to think about going to the Illinois Bible School and General Conference next August? If you need to save money to go, now is the time to begin to save. Begin now to plan your work and your vacation so that you may attend the full time.

When Shall Jesus Be King?

The Christ shall reign over the whole earth when He comes again and sits upon the throne of His glory, upon the throne of David, to order it and to establish it with judgment and with justice. But He shall also be King of your life today if you let Him.

He should rule your very thoughts, your words and deeds. If you would have Him be your King in the age to come, He must be your King today.

Are you serving Him as your King?

Obey His commandments, follow in His footsteps, love and serve Him as your King today.

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The Restitution Herald

VOLUME 28 OREGON, ILLINOIS, JANUARY 10, 1939 NUMBER 14

The Rebuilt Church of God, Lawrenceville, Ohio
Grover Gordon, Pastor

We rejoice with the congregation of Lawrenceville, Ohio, in the completion of their rebuilt church. The pastor greets you with a message appearing on page 3. Several of the members report this work on page 15. Brother Paul Overholser, a leader of the building program, writes as follows:

"It is my privilege to be a member of the congregation which has recently completed such an attractive church as we have here. This work has been accomplished against great odds, as it had been thought impractical to try to remodel our old building. Then the seemingly impossible happened. Within twenty-four hours it was decided to remodel, and work started early the next morning. We pray that our light may so shine as to be a guiding light to others in our community, and that we may be able to bring others to believe in our Lord Jesus, and be baptized in His name. Now that the new year is upon us, we are making resolutions to actually do the things which we have always just talked about.

"All are invited to our Dedication Services, January 15, and to the meetings following, January 15-29, conducted by Brothers Gordon and McLain."

EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

Preaching the Word

Paul wrote to Timothy, "Preach the word," foretelling the day when people would "not endure sound doctrine." While Paul was educated "at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers," he never quoted from the great Gamaliel, he never quoted from *any* of the Hebrew Pharisees, but always used the writings of Moses and the prophets. He said, "My speech and my preaching was not with enticing words of man's wisdom, . . . that your faith should not stand in the wisdom of men, but in the power of God."

Peter said, 'The word of the Lord endureth for ever." In preaching "the power and coming of our Lord Jesus Christ," Peter said, "We have not followed cunningly devised fables, . . . but were eyewitnesses of his majesty, . . . when we were with him in the holy mount." Now notice: though Peter had been an "eyewitness," in the mount of transfiguration, of Christ's "power and coming" and "majesty," he said, "We have also a more sure word of prophecy." In short, the Bible prophecy is "more sure" than sight. Sight sometimes deceives. God's Word is positively sure.

James said that Christians are begotten "with the word of truth," and that all should be "doers of the word, and not hearers only."

When Jesus once read from the prophecies of Isaiah, and then preached to the people about the written Word, "all bare him witness, and wondered at the *gracious words* which proceeded out of his mouth." There is grace and wonder and blessing in the Word of God; Jesus knew it, and, in pattern for all His true workmen, *used* the Word of God in His own sermons and conversations.

The most helpful, inspiring, and edifying sermons are those made rich by the Word. The Word will ever accomplish its divine purposes, nothing more, nothing less. The Word, "sharper than any twoedged sword," is better than fiction, better than philosophy, better than history, better than diplomacy, better than sight. "Preach the word." It has not lost its edge.

A Divine Necessity

The Apostle Paul said, "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is me, if I preach not the gospel" (1 Cor. 9:16).

When Moses said, "They will not believe me, nor hearken unto my voice," the Lord said, "What is that in thine hand?" The rod of Moses, because it was God's implement, parted the sea, brought water from the rock, and met every need of its time. How much like this will the Word of God suffice when it is used and not despised! "What is that in thine hand?" What is that in your house, on the stand or mantel? If despised and cast to the ground it will cease to bless, but as the rod became a serpent when it was cast to the ground so is there death in the Word to those who cast it from them. Moses fled from the serpent, but God said, "Take it by the tail." Again, "it became a rod in his hand." Try the Word; study the Word; preach the Word, or it "shall judge (you) in the last day" (John 12:48).

The minister's method to win people to Christ is *not to frolic* with the crowd, but *to minister the Word.* Today a complex church system all but defeats the primary mission of the church. When burdened by too many duties the Twelve Apostles said, "It is not reason that we should leave the word of God, and serve tables" (Acts 6:2). Hence seven deacons, "men of honest report, full of the Holy Ghost and wisdom," were appointed over "this business." Today the popular minister is often the one who is mixed up with a dozen different tables to serve, while he hardly has time to hear the cry of the hungry, let alone feed them with "meat in due season."

Success of the Word

"The word is gone out of my mouth and shall not return" (Isa. 45:23), "it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11). "Yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it" (Isa. 46:11). Jesus said, "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35). "Let the word of Christ dwell in you richly" (Col. 3:16).

With the little chance the Word of God has in this hard-hearted, scheme-cluttered, pleasure-mad world it is manifestly God's blessing upon His own Word that keeps the church an active institution. What other business exists, that is nation- and world-wide, that has so few hours and so small a capital to build from? While we are very sure it is not God's intention to reform the world in this present age, we ask, nevertheless, what voice has moved the world, and produced choice fruit, as the Word of God?

"O Come, Let Us Worship"

By Grover Gordon

"O come, let us worship and bow down: let us kneel before the Lord our maker" (Psalm 95:6).

THE definition of "worship": To prostrate oneself (in reverence) is the outward act; to revere, to feel awe, is the inward feeling; to be pious or devout toward anyone; to act with reverence, respect, and honor.

It seems to be a part of man's nature to worship something. To direct our worship in the right direction we shall examine some of the examples which are given for our instruction, as well as for correction, if we are not worshiping "in spirit and in truth." The Savior said, "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve" (Matt. 4:10). Again, a warning is sounded through Jeremiah the Prophet as follows, "And go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands; and I will do you no hurt" (Jer. 25:6).

Grover Gordon

In spite of these warnings, and many others, people did and still do "worship the works of their hands" (see Isa. 2:8; 46:6-10, and worship in vain, for "in vain they do worship me (how?), teaching for doctrines the commandments of men" (Matt. 15:9). Some worship in ignorance (Acts 17:23), just as the Savior told the woman of Samaria, "Ye worship ye know not what: we know what we worship: for salvation is of the Jews."

From the foregoing we find it is necessary to *know what we worship,* in order to be able to "worship in spirit and in truth." Also, we must know something of God's plan of salvation through the "Seed of Abraham," which is "Christ" (read Gal. 3:16), and to know about the nation which sprang from Abraham (the Jews), also the reason why that nation is passing through the time of trouble that we are witnessing today; for, concerning the flesh, Christ came from that nation. (See Rom. 9:4, 5.)

When we see the prophecies concerning this people being unfolded before our eyes, we think of the witness which God gave of Himself, as follows, "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" (Isa. 46:9, 10).

Some people wonder why Jesus said, "Salvation is of the Jews," when the Bible tells how they delivered Him into the hands of wicked men to be crucified (Luke 24:7). But just as Joseph was sold into Egypt by his brethren (they meant it for evil and suffered for it), yet when he made himself known to them, he said, "Be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life" (Gen. 45:5), and again, "God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance" (Gen. 45:7). Just so, even though the Jews in crucifying their Messiah meant it for evil to Him, God turned it to the salvation of the Gentiles. Paul said, "I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?" (Rom. 11:11, 12).

When Jesus returns, and is made known to His brethren (the Jews), and they look upon the One they pierced, they will "mourn for him, as one mourneth for his only son" (Zech. 12:10).

If we can recognize the fact that the Jews are suffering for having denied "the Holy One and the Just," and for killing "the Prince of life," and that through their time of suffering the Gentiles are being offered salvation, then we can have more compassion and sympathy for them. For this very reason the Apostle Paul, who was the Apostle to the Gentiles, writes the following, "As concerning the gospel, they (the Jews) are enemies for your (the Gentiles') sakes: but as touching the election, they are beloved for the fathers' sakes" (Rom. 11:28). Again, "For as ye (the Gentiles) in times past have not believed God, yet have now obtained mercy through their unbelief: even so have these also now not believed, that through your mercy they also may obtain mercy" (v. 31). Cannot we, then, have mercy on the Jews, knowing that "salvation is of the Jews," and because "we know what we worship"?

Paul said of prophesying that if one came in who was not a believer, and was unlearned, he would be convinced, and falling down he would *worship God* and report that God was in those prophesying. (1 Cor. 14:24, 25.) This is our evidence that "God is"—the fulfillment of His Word.

This question was asked by Paul, "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according *(Please turn to page 11)*

The Title of the Workman

By Paul M. Hatch

Foreword

THE DEITY has, in times past and in diverse manners, made Himself known unto His man creatures under various names and titles. By those very names and titles He has indicated the particular relationship that they have in themselves. These relationship names have to do vitally with His characteristics. We might say that these characteristic names are His attributes. If, instead of these names being translated into English as they are, they had been transliterated in their original language, it seems that a greater appreciation of the One we worship would have been brought about. For the very word itself would have given men an instant grasp of the relationship that the name implied. As the translation stands, however, we will have to rely, as stated in the introduction on page 9 of The Herald of December 6, 1938, upon other sources for our information. It is the purpose of this series of articles to first give the names and titles of the One that Jesus called the Father, with their probable meanings, as gleaned from the various occurrences. Stress will be placed, though, on the first occurrences of the title name. In this way some thought may be acquired that will hold true in any other occurrence of the name title in Scripture. Afterward, the various titles of Jesus Christ will be taken up, and it will be shown how in numerous occasions the names of Jesus have rooted themselves in the names of the Father.

The Worker and His Work

When the title of a worker is mentioned, there is set up in our minds a vision or picture of the work that he performs, or has completed. If the name "farmer" is mentioned, immediately we will see in our mind's eye a plowed field, or a meadow with cows, horses, or sheep knee-deep in the grasses or clover, or some other similar picture relative to a farm. If on the other hand, a carpenter is talked about we immediately receive in our mind a picture of a house, or some other building; an ironmaster, to the smelting process of iron with its attendant pictures, or to some creation made of iron. In like manner, when we think of the universe, and the things around us that were not made with hands, we think—if we are truly religious—of God.

"God" in the English language, however, may mean one of several things. It is used rather loosely. But in the main, the name singles out our conception of the One to be worshiped, because He it is to whom we look for our very existence and sustenance.

In the original language the word used in connection with the creation of the universe is *Elohim*. This, and no other word, is used for God in the entire story of the creation of the worlds. You will find this story in the first chapter of the book of Genesis, and up to, and including, the third verse of the second chapter. So with an indelible stamp we may assume that wherever the name *Elohim* occurs it means God in the sense of Creator, and relates to His creations.

The name *Elohim* is the most common word used for God in the Old Testament, occurring some 2,700 times. Many, no doubt, will wonder why the name is so commonly used since God has long ago completed His creations, for does it not say that He rested from His labors on the seventh day? Yes, it does say that very thing, but after all, is God's creative work completed? Has He made everything that He wishes to make, and turned the world over to man to run as best he can? We hardly think so.

God has created, is creating, and will create. He has created the worlds and earth for the habitation of mankind. (Isa. 45:8, 12, 18.) He is creating a right-minded people, holy and acceptable to Himself. (Eph. 2:10; 4:24.) And He will create a new habitation for His perfected people (Isa. 65:17, millennial), (Rev. 21:1-5, postmillennial).

To demonstrate to those who doubt the almighty power of God *(Elohim)* to create the physical heavens and earth, some pertinent questions are asked Israel, of whom some were prone to doubt at times His creative ability. Through Isaiah the Prophet in chapter 40, these questions are propounded: 12th verse, "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?" 13th verse, "Who hath directed the Spirit of the Lord, or being his counsellor hath taught him?" 26th verse, "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth." 28th verse, "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding."

To attribute the spanning of the heavens, the suspending of the constellations in the firmament, or the balancing of them, so that "not one faileth" in its association to another, to gods that were represented in graven stone or molded metal is sheer nonsense. That these physical representations of the creative power of God are all-inclusive none but a fool would gainsay or deny. The things that we see should give assurance that these things were arranged by none other than the God that appeared to some of the ancient

worthies of His creation. But on the other hand the things that are seen, and appear, are not formed as if a man would take up a mountain of earth, form a ball in his hand, throw it out into space, and there it found its place and station, and began its rotation or other duty, as it was ordained to do. Rather, as we read in Hebrews 11:3, "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of the things which do appear."

Taking this statement of faith, that through the spoken word of God the things that we see materialized and ar-

(Please turn to page 11)

Our Reward

By Roy Johnson

WHAT was the main incentive when we started our Christian careers? Did we appreciate what an opportunity it was, or did we just look at it as a very good and cheap eternal life insurance policy?

Reason tells us that if Adam and Eve had obeyed God they would still be living, as they had access to the tree of life whose fruit had life-preserving qualities.

Evidently we started our Christian careers when we realized that we are not in touch with the tree of life, and are subject to death. The Savior aptly questioned, "What shall a man give in exchange for his soul (i e., life)?" For what will one exchange just a temporary bit of life? We see the force of this question illustrated daily in our newspaper accounts of holdups.

It is evident that life is our most valuable possession, and the condition of being alive eternally seems to have been the "logos" or idea of the Almighty when He began His creation. Man's waywardness has merely made the process take more time. God's plan has not been thwarted.

In Numbers 14:21 (R. V.) we read, "But in very deed, as I live, and as all the earth shall be filled with the glory of Jehovah." This is an expression of God's purpose. When Jesus talked to Martha He called the raising of Lazarus from the dead the "glory of God" (John 11:40). Thus, having the earth filled with living beings who are righteous, with death removed, seems to be the Almighty's ultimate object. If we are to participate in that glory it will have to be of our own choosing. It is better that way, than if we were mere machines, for then there could be no struggle, no crown.

God has provided the way. The Savior has informed us that He came that we might have life and *have it more abundantly*. (John 10:10). It is hard to even imagine the blessing it will be, to be in possession of eternal life, with no evidence of old age creeping up.

Job 33:25 reads, "His flesh shall be fresher than a child's: he shall return to the days of his youth." Man could not *return* had he not been there before. Positively, the actual being that grew from childhood to manhood is that which shall be crowned with the more abundant life.

We find this a prominent theme of the early Christians. Paul spoke thus to the persecuting Jews (Acts 13:46, R. V.), "Seeing ye thrust it (the gospel) from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles." Paul knew that he himself fitted in here, as he continued (v. 47), "For so hath the Lord commanded us, saying, I have set thee for a light of the Gentiles, that thou shouldest be for salvation unto the uttermost part of the earth."

And the "Gentiles heard this, they were glad, and glorified the word of God: and as many as were ordained to eternal life believed." We gather from the foregoing that the object of the gospel, or Paul's preaching, was eternal life. Since before they had heard it, salvation had not come to them, and they were still under condemnation, the penalty, "Thou shalt surely die," still applied to them, without a promise of future relief.

However, we read that those who believed the Apostle were glad. To them Paul's message was good news, as it should be to us. It seems as all generations are passing before the Almighty, and when one fits some place in His plans, this one joyfully accepts, and is eager to fit himself or herself for that place, whatever the requirements may be.

Thus the process of creation continues from the time man was first created on the earth, pointing forward to the time when "the glory of Jehovah will be revealed, and all flesh shall see it together" (Isa. 40:5, R. V.).

Our time here is a part of God's plan to bring out from the world a people for His name by growth unto Christ, as the Apostle enjoins us. (Eph. 4:15; 1 Peter 2:2; 3:18.) The outcome of our Christian growth is to be a people for God's own use in ruling the world in the kingdom age.

It is not surprising that our writers call the coming of our Lord with eternal life the "rapture." It is not hard to imagine that happy multitude. No wonder they sing a *new* song; these we sing now will then be out of date.

Paul well sums up the Christian's reward in his letter to Timothy (2 Tim. 4:8), "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." James also calls this the "crown of life." And in the Revelation the Savior gives us this promise, "Behold, I come quickly: and my reward is with me, to give every man according as his work shall be."

Evolution or Christianity

By James A. Patrick

CAN a man believe in evolution and at the same time be a Christian? I shall give you the evidence that I have gathered, and let you make your own decisions.

In this discussion I shall quote mainly from two books, namely, "Evolution or Christianity" by William M. Goldsmith, Ph.D., and "Evolution or Religion" by Alfred Wesley Wishart, D.D. I shall abbreviate as follows: E. C. and Dr. G. for the first named book and its author; and E. R. and Dr. W. for the second book and its author.

Let us examine some of the statements of these two men, as given in their books, for any possible difference between the atheistic evolutionist, and the theistic evolutionist. Each of the two men mentioned in the foregoing professes to be Christian.

James A. Patrick

In their attempts to account for the solar system as we have it now, the atheist and the theist start from the same point. They both go back to the nubulæ for their starting point. They both believe that natural forces finally brought our solar system out of this nebulous mass, and made it what it is today. The atheist calls these forces, "the forces of nature," the theist calls them, "God." Let me quote a stanza of poetry with which Dr. G. begins a chapter of E. C. on page 32:

"A fire mist and a planet,
A crystal and a cell,
A jellyfish and a saurian,
And caves where cave men dwell—
Then a sense of law and beauty,
And a face turned from the clod;
Some call it *evolution*,
Others call it *God.*"
(Emphasis the author's.)
—*William Herbert Carruth.*

Now I quote from E. R. by Dr. W., page 17, as follows: "There is no disagreement among the great scientists of the world concerning the fact of evolution; namely, that at one time this world upon which we live was a nebulous mass, which became more solid as it revolved until the earth as we know it was made. Upon it there was no living thing." This agrees with what Lord Kelvin said, as quoted in my former article.

Again, I quote from page 20 of E. R.: "It is well for us to remember that for centuries upon centuries the theological view was that of supernatural creation which might be called 'manufacturing.' You see at a glance the difference between the making of an automobile and the growth of a plant. One is manufactured from the outside by putting the parts together, the other grows from within. Man, the creator of the machine, stands on the outside of the machine and puts it together. On the other hand, life, or if you please, God, the creator of the plant, resides within the plant and makes it what it is."

While Dr. G. does not come out quite as plainly with his idea of God, I think we can see from the following quotations and the stanza of poetry quoted in the foregoing, that he is in full agreement with Dr. W.

On page 9 of E. C., in speaking of the great scientist, Pasteur, he says, "Over his tomb in the Institute Pasteur are inscribed these words of his: 'Happy is he who carries a God within him, an ideal of beauty to which he is obedient—an ideal of art, an ideal of science, an ideal of the fatherland, an ideal of the virtues of the gospel.'"

We can see here that to Pasteur and Dr. G. God is simply an ideal.

Now we come to a statement of Alfred Russell Wallace as quoted by Dr. G. on page 55, as follows: "We find that Darwinism does not oppose but lends a decided support to religion; it teaches us that we possess intellectual and moral faculties which we could not have developed but for an unseen Universe of Spirit." Here, as in Dr. W's. statement, life in the plant is God. We see that Dr. G. contends for the same thing—God everywhere and in every thing, but calls it "Universe of Spirit," instead of calling it life, as Dr. W. does.

From page 49 of E. C. I quote Dr. G's. own words: "The vitalistic evolutionist objects seriously to the fundamentalist's conception of this physical God and His *carpenter-like methods of creation.* The absurdity of the physical 'image of God' is made obvious when we accept the common conception of God as *an incomprehensible Being, a Spirit—infinite, eternal, and unchangeable.* . . . Is it not much more ennobling to conclude that man is created in the spiritual 'image of God' than to materialize the creator and involve the physical?" (Emphasis is the author's.) Then we turn to page 50, and find these words: "Is it any more degrading to hold that man was made through a long line of animal ancestry than to believe that he was made directly out of dust?" It can be clearly seen that Dr. G. does not believe in a literal interpretation of the first part of Genesis. In fact, he has but little confidence in any Bible statement that does not agree with his theory.

Let us consider what Dr. G. says about man being made in the "spiritual image" of God. I am wondering how, if God is a "Universe of Spirit," God everywhere and in everything, man could be made such an image. Is there any-

thing about the life of a plant of which an image could be made?

I realize that Dr. G's. view is in harmony with that of the most of Christendom. But, is this the Bible idea? What did God mean when He said, "Let us make man in our image"? Was He talking about the man He made out of the dust of the ground? That is the only man He talks about when He is speaking about the creation of man. Let us turn to Genesis 9:6 to see if this text will throw any light

(Please turn to page 10)

Thy Kingdom Come

By E. O. Stewart

"After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is done in heaven" (Matt. 6:9, 10).

MEN repeat this prayer with very little thought of its meaning. They believe that the kingdom has come already, and that it is their duty to see that it spreads to every nook and corner of the globe. The church is the kingdom, as they see it, therefore, it is the duty of the church to reform the political condition, and make the world a safe place in which to live. They forget the prayer Jesus taught them to pray, and put their trust in princes, "in whom there is no help" (Psalm 146:4). They pray to such men as Hitler, beseeching him to cease from his atrocities that peace may smile upon the world of mankind. Then when Hitler fails to heed their petitions they ask the armies and navies to settle their difficulties.

We do not say these things with any ill will toward those who desire peace on the earth. But it is their inconsistent claim, that the kingdom has come, and that the church is the kingdom, which we wish to examine.

It is the minister's duty to teach men the gospel, and prepare them for the coming kingdom, instead of trying to reform the kingdoms of the world. The reformation of the kingdoms of this world is to be the work of Jesus Christ and the church after He returns to the earth.

Satan Is the God of This World

When the Devil took Jesus up into that exceeding high mountain, he showed unto Him all the kingdoms of the world, saying, "All these things will I give thee, if thou wilt fall down and worship me" (Matt. 4:8).

Jesus did not dispute the Devil's claim as the possessor of the kingdoms of this world. He admits the truthfulness of this statement in Mark 3:27, in saying, "No man can enter into a strong man's house, and spoil (take) his goods, except he first bind the strong man; and then he will spoil his house."

As Satan is not yet bound, the kingdoms of this world still belong to him, and he will remain in this exalted position as the god of this world, posing as an angel of light, until he is hurled from his heavenly position by Michael. (Rev. 12:7.) After that he will no longer pose as an angel of light, but will assume the role of a roaring lion, having great wrath, for he knows his time is short. (Rev. 12:12, 13.)

After Satan is cast out, it is then that a voice is heard in heaven, saying, "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ:" (Why?) "for the accuser of our brethren is cast down, which accused them before our God day and night" (Rev. 12:10).

When the seventh angel sounds, it is then that the kingdoms of this world become the kingdoms of our Lord and His Christ. (Rev. 11:15.)

Then, "Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you that he shall make him ruler over all his goods" (Matt. 24:46, 47).

What is that servant to be found doing when his Lord comes? Is he to be out trying to reform the kingdoms of this world? No! He is to be giving the household of faith "meat in due season" (Matt. 25:45).

That servant, then, becomes ruler over the kingdoms of the world. The kingdoms of this world are the goods, over which Satan is now the ruler. When Satan, the strong man, is bound, the goods will pass into the hands of Christ, who will then give them to His faithful servants as the rulers thereof.

These immortalized rulers shall then inaugurate a system of reformation which shall result in all kings falling down before Him, and all nations shall serve Him. (Psalm 72:11.)

Professed Christianity, in attempting to reform the kingdoms of this world now, are attempting to do the work now, which Christ and the immortalized saints are to do in the world to come. There can be no greater proof of the apostasy of Christendom than this very thing.

Here is exactly where Satan, posing as an angel of light, enhances his deceptive work. To speak against it is next to blasphemy, yet one who studies the Scriptures closely knows we are stating the facts.

The stone cut out of the mountain without hands does not begin on the inside of the image (which represents human governments), and work outward till it reforms them: but it strikes from without, suddenly grinding the image to powder.

May we have the faith in these trying times to put our trust in God, and not in princes in whom there is no help.

Jesus Is Coming

By R. A. Curtis

NO EVENT of the future can transcend in importance the coming of our Lord Jesus Christ, "the second time," and "our gathering together unto him." (1 Cor. 1:7; Heb. 9:28; 2 Thess. 2:1.) Those who have heard the "glad tidings"—"the things concerning the kingdom of God, and the name of Jesus Christ," and who have "turned to God from idols to serve the living and true God; and to wait for his Son from heaven," will receive the consummation of their "blessed hope" at that glorious event. (Acts 8:12; 1 Thess. 1:9, 10; Titus 2:13.)

Paul gathers up, combines, and centralizes all the glorious expectations of God's people, from Abel down, and condenses them in a single statement, "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" (1 Thess. 2:19). The Bible associates the premillennial coming of Christ with the "resurrection of the dead." (2 Tim. 4:1, 2; John 5:28, 29.) This will include "both of the just and unjust," but "every man in his own order." (Acts 24:15; 1 Cor. 15:23.)

R. A. Curtis

Note the conversation between Jesus and the sorrowing sisters of Lazarus: "Jesus said, "Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?" (John 11:23-26). I am glad, for that fully covers the needs of His loyal followers. Those that have fallen asleep will need a resurrection, and those "which are alive and remain unto the coming of the Lord shall not prevent (precede, Diaglott) 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 Thess. 4:15-18).

"Forever with the Lord,
Amen, so let it be,
Life from the dead is in that word,
'Tis immortality."

"For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living" (Rom. 14:7-9). With this blessed assurance, I can say, in the language of Paul, "I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Tim. 1:12).

The bestowal of crowns will take place "at that day," not to Paul "only, but unto all them also that love his appearing," which is indissolubly linked with "his kingdom." (2 Tim. 4:8, 1; Matt. 25:31-40.) Things of greatest importance should be sought after "first." (Matt. 6:33.) In the conflict between truth and error there is not, and cannot be, any neutral ground, or "no man's land." The Captain of our salvation, who was made "perfect through sufferings," has said, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." (Heb. 2:10; Matt. 12:30.)

The Pharisees and Sadducees desired that Jesus "would shew them a sign from heaven. He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather to day; for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" (Matt. 16:1-3). It is not with hypocritical pretense that Christians scan with eagerness the signs that a loving Father has placed along life's highway, that they may know how soon their Life-Giver will "appear," for it is "then" that they shall also "appear with him in glory." (Col. 3:3, 4.) They will *then* have their heirship exchanged for actual possession. (James 2:5; Dan. 7:13, 14, 18, 27.)

"They may tell us of rulers
Ascending the throne,
Amid glory and grandeur
That brilliantly shone,
But a scene far surpassing
Will soon be enjoyed
When Jehovah shall set up
The kingdom of God." (Dan. 2:44.)

James admonishes the brethren, "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh" (James 5:8). "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is" (Mark 13:32-37). The signs of the times indicate Christ's coming "is nigh, even at the doors"; even as "ye know that summer is near," by the leaves of the budding fig tree. (Mark 13:28, 29.)

Do not be misled into thinking that the signs must be

fully completed before Christ returns, as earth's absent Nobleman, "having received the kingdom." (Luke 19:15; Rev. 11:15; Matt. 25:31.) "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28). I have heard preachers of "another gospel," which is a perverted gospel, say publicly, "Jesus possibly may come sometime, but not in our day; maybe in a thousand years from now." (Gal. 1:6-9.)

The evidence is before us that we are "in the last days," when "scoffers" and "blind leaders of the blind" *abound.* (2 Peter 3:3, 4; Matt. 15:14; 1 John 4:1.)

Dictatorship, Fascism, and Communism

A Selection by Glen Birkey

DURING the last few years a complete transformation has been taking place in the governing power of the nations. To every close observer of the times, it is manifest that democracy is dying, and two alternative forces are taking its place—dictatorship and communism. Signor Mussolini led the van of the first with his fascist army of Italian black shirts, followed in Germany by Herr Hitler with his army of brown shirts, or "storm troops." Struggles are now taking place in several countries, and ere long we may witness their fateful decision, as to whether they are to have

Dictatorship or Communism.

The leaven of Russian godless communism is mysteriously working in numerous directions. It would appear that one or other of these two methods of government will ere long dominate most of the nations.

There is one peculiarity that is possessed by both systems—both have the spirit of dictatorship, but in practice their methods and purposes are worlds apart. One is a personal dictatorship, and so far as Italy is concerned, has the papacy at the back of it. On the other hand, the communist objective is destructive—by means of world revolution to establish the dictatorship of the so-called proletariat into one world union of soviet socialist republics, with the capital at Moscow. This is in curious contrast to Mussolini's "new Roman Empire," or combine of Latin kingdoms—a Roman league of nations with its center at Rome.

Three things specially distinguish communism from fascist dictatorship: (1) communism displays a hatred of God and all forms of religion; (2) it aims at destruction of private property and inheritance; (3) it promotes class hatred by working for strikes, riots, and civil war.

"Europe Must Unite"

"Europe must unite," said Signor Mussolini, in a significant speech at Rome. The capitalist system as it is known today, he said, was tottering, and must be replaced either by fascist capitalism or by communism. The only answer to communism's challenge was an economic and political alliance between the nations of Europe, which would enable Europe to take into her hands again the rudder of civilization.

Now, as keen Bible students recognize, all this is in line with the working out of Scripture prophecy. It has been well said that "prophecy is history written in advance." "But what," some one asks, "has present politics to do with prophecy? Is it a fancy theory or whimsical stunt to associate the two?" Not at all.

Daniel's Program to Continue

Notwithstanding all that can be said by unbelieving modernists, we still accept the prophecies of Daniel as divinely inspired and therefore authoritative. Indeed, history has showed this to be so, and as so much of his prophecy has been fulfilled, it is reasonable to expect the program to continue.

Now, it is well known and recognized that Daniel's interpretation of the "image of a man," which Nebuchadnezzar saw in his vision, clearly foretold the four great world empires which were to sway the world-politic from that day until "the time of the end," and history has proved it to be a true prophecy. The head of Gold, the breast of silver, the thighs of brass, and the legs of iron have all been fulfilled successively in the Babylonian, the Medo-Persian, the Grecian, and the Roman dynasties. Of the fourth, Gibbon the historian said: "The empire of the Romans filled the world," and school children read of "The Iron Legions of Rome."

Whether pagan or papal, Rome has always showed its strong "iron" characteristics. Even the symbolic two legs of the image had their fulfillment in the division of the Roman Empire into two halves, the western capital in Rome, and the eastern capital in Constantinople. The western division continued four centuries after the first coming of Christ, and the eastern until 1453, when it was taken by the Turks. But after its "decline and fall," the Roman dominion became further divided, and Signor Mussolini's great ambition to gather the fragments of the Latin nations into one combine is clearly in line with the expected revival of the Roman Empire as the last phase of "the times of the Gentiles."

The seer of Patmos describes, in Revelation, the imperial head of the empire as a beast whose "deadly wound was healed," meaning that it will be restored. The ten toes of the image suggest what may be the future League of Na-

tions, over which the superman of propheey will preside. The present League is clearly weakening in power and influence, and we may ere long witness the development of *a ten-kingdomed Confederacy*, with Rome as the leader.

One Feature Overlooked

Now there is one feature of Daniel's explanation of the great image which is often overlooked. And yet that is one of the most significant things concerning present world politics. Nebuchadnezzar, the head of the Babylonian world-empire, was identified as the head of gold; the Medo-Persian dual kingdom, which succeeded Babylon, was symbolized as the chest and arms of silver; the third great monarchy, the Greco-Macedonian, as the thighs of brass; and the fourth Gentile monarchy as the legs of iron. Instead of the image progressing from the base metal to one more precious, as would be necessary by the theory of evolution, it ran exactly the reverse. When we come to the feet, we find a strained inapposite unity of iron and clay. The process thus ran from the most autocratic government, through its various broadening stages to a mixture in which the challenging, crumbling clay is working with (or against) the strength of the iron.

Two Systems Side by Side

Here we have clearly the two systems side by side, representing the dictatorship and communism of today working for power, and herein lies the seed plot of a great future struggle. The ten toes of the image indicate the number of rulers (or dictators) who together will supersede the present League of Nations, and probably fulfill the dream of many statesmen for a United States of Europe.

The map of Europe is being gradually revised, and the nations are being brought to conform to Daniel's declaration of ten kingdoms. There was a significant development in this direction when the Little Entente formulated a policy of virtual amalgamation, which simply means that three of the nations in old Rome's territory, Rumania, Jugoslavia, and Czechoslovakia, are on the verge of shrinking into one.

The Appearing of the Antichrist

All these things indicate that we are in the preparatory stages for the appearing of the Antichrist. We have also reached the period when Christ will call His people to Himself, and the terrible rule of world chaos begins under the "man of sin," through which those must pass who reject today the only Savior of mankind.

The persecutions and terrors of the Antichrist, however, will not be of long duration, for at the moment he expects complete victory in the battle of Armageddon, the Lord Himself will appear with ten thousands of His saints, and, destroying the Antichrist and his supporters "with the brightness of his appearing," the Lord will begin the establishment of His kingdom on the earth—the kingdom of righteousness, equity, and peace.

Thus men of enlightenment who study the prophetic scriptures can observe "the signs of the times" in the realm of politics, and there will doubtless be further progress in the direction we have indicated, in the increase of dictatorship in some directions, and the growth of communism in the others. Soon the call will be heard by true Christians to "meet the Lord in the air," and the Antichrist will be manifested on the earth. Our great need is to be "ripe and ready" for His appearing, and meanwhile to be active in winning others for the Master's kingdom, so that we may not appear before Him empty-handed.

W. P. Hicks in *The Prophetic News.*

EVOLUTION OR CHRISTIANITY

(Continued from page 6)

on the question: "Whoso sheddeth man's blood, by man shall his blood be shed, for in the image of God made he man." What man? The one that had blood. That is the only man that He is talking about. Please don't anyone say that I said God has blood. I didn't, but I did say that the thing created in God's image had blood. No, I didn't say it either, God said it.

But let us get back to the subject on which we started out—evolution. The foregoing has been given to show that neither of the learned doctors has much confidence in Bible statements.

It will be remembered that Dr. W. said that there was no life upon the earth when it had settled down, ready to receive life.

Dr. G. dodges the question of the beginning of life in a chapter of E. C., on page 52, in which is this subhead, "Origin Is Not Evolution." In this chapter he lightly passes over the origin of things by telling something with which we are all familiar, namely, the development "of our large domesticated porker" from the "wild hog." The good Doctor forgets that such development could not have come about, but by the help of man. And his theory is spoiled by the fact that, if the "large domesticated porker" were turned out to shift for himself, he would soon become "wild hog" again. So, even after man helps nature to develop the fine porkers, nature alone cannot keep them that way. If nature cannot keep them fine porkers *after* man has helped her develop them, how could she ever develop them into fine porkers *without* man's help?

Dr. G. will not discuss origins, and Dr. W. does not tell us how life came to be on a globe, "upon which there was no living thing."

Henry Drummond, F.R.S.E.; F.G.S., in his "Natural Law in the Spiritual World," tells of a Dr. Bastian who made "elaborate experiments on the Beginning of Life." Then Prof. Drummond comments as follows: "Stated in his own words, his conclusion is this, 'Both observation and experiment unmistakably testify to the fact that living matter is constantly being formed *de novo*, in obedience to the same laws and tendencies which determine all the more simple chemical combinations (Beginnings of Life).'" Then Prof. Drummond says, "This announcement called forth a phalanx of observers, and the biggest authorities in biological science engaged themselves afresh upon the prob-

lem." Then after discussing the work of this "phalanx of observers" he says, "These experiments have positively closed the question. . . . So far as science can settle anything, this question has been settled. . . . Huxley categorically announces that the doctrine of biogenesis, or life only from life, is 'victorious along the whole line at the present day.' And even while confessing that he wishes that the

(Please turn to page 15)

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THE TITLE OF THE WORKMAN

(Continued from page 5)

ranged themselves into the marvelous machine that they are, what a stupendous monstrosity of faith the idolater must have to believe that they came to be through some ingenuity of the gods of stone and metal!

However, on the rock of faith the spiritual creation of God is founded. The nucleus of this creation is in Christ Jesus. He was truly God's spiritual creation, in that His spirit bore witness to the spirit of God which brought forth spiritual fruit. In Christ, God created His spiritual creation; for we read in Colossians 1:16, 17, these words, "For by him (Christ) were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist."

Of the things mentioned that Christ is the author and creator of, not one concerns the physical earth or heavens, but to spiritual positions in His prepared assembly and kingdom, and by His own sacrifices and offerings has arranged the creation of a people to fill these spiritual offices of His church and kingdom. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10).

The spiritual creation which begins in Christ Jesus ends in the prepared people to bear His name in the world, through calm and storm, through days of growth and days of adversity in the church. He promised that He would go to the Father to prepare a place for them, and also to come again, and receive them unto Himself that where He is they may be also. (John 14:3.)

The places that He is preparing, in the sense of creating, are, no doubt, thrones, dominions, principalities, and powers (that is, positions of authority), for those who are His, created unto good works. "It is a faithful saying," says the Apostle Paul to Timothy, "For if we be dead with him, we shall also live with him; if we suffer, we shall also reign with him: if we deny him, he also will deny us" (2 Tim. 2:11, 12).

This leads us to the next creative step: the establishment of these thrones, principalities, dominions, and powers, His coming again, and the establishment of His kingdom. In this we are assured that His retention in the heavens is "until the times of restitution of all things, . . . spoken by the mouth of all his holy prophets since the world began" (Acts 3:19-21).

"O COME, LET US WORSHIP"

(Continued from page 3)

to his own will?" (Heb. 2:3, 4). I will let Jeremiah answer that question for you. He says, "This evil people, which refuse to hear my words, which walk in the imagination of their heart, and *walk after other gods, to serve them, and to worship them,* shall even be as this girdle, which is good for nothing" (Jer. 13:10).

Some will perhaps say, "That was written to Israel," which is true, but Paul tells *us,* "For *whatsoever things were written aforetime were written for our learning,* that we through patience and comfort of the scriptures might have hope" (Rom. 15:4). Again he says, "Now all these things happened unto them (Israel) for ensamples (examples, or types, margin): and they are written *for our admonition,* upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall" (1 Cor. 10:11, 12).

To those who are without Christ, "having no hope and without God in the world," and who are "strangers from the covenants of promise," I would say with the Psalmist, "O come, let us worship, and bow down: let us kneel before the Lord our maker." I ask that you heed the call of the Master, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly of heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. 11:28, 29).

To those who are of the "household of faith" (Gal. 6:10), and "heirs according to the promise" (Gal. 3:29), and "children of God" by baptism into Christ (Gal. 3:26, 27), I would call to mind this admonition by the Apostle Paul, "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love and to good works: *not* forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Heb. 10:23-25).

It certainly looks as though "The Day (is) approaching," as we see God's Sign People (Israel) fleeing at the rebuke of one and of five, casting its beam across the horizon as a *beacon light.* (See Isa. 30:15-19.) Therefore, the following advice from the pen of the Apostle will never be more fitting than now, "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. 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 armour of light. Let us walk honestly, *as in the day;* not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof" (Rom. 13:11-14).

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A Crippled Hand

"For as the body is one, and hath many members, and all members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many."

The above words, taken from 1 Corinthians 12:12-14, are words that have been more or less familiar with me for a good while. I can remember several occasions when I have used them in an article or a sermon. However, their significance was never so vivid to me as they are now. The other day, while trying to start my car, the crank slipped out, and sprained my right hand and wrist. Since then I have been forced to use my awkward left hand to perform the duties of both it and the injured member. I find it impossible to drive my car, eat properly, write longhand, tie my shoes, or do any of the things that are ordinary routine of life. All because of the inability of *one member* of my body to perform its duty!

Paul, in this 12th chapter of 1 Corinthians, is comparing the body of Christ, that is, the church, to the physical body. The body of Christ, he says, also has many members, and unless every member is functioning properly the Christ-body cannot do its work as it should. My body cannot say to my injured right hand, "I have no need of thee," for all members of my body are slowed up in their work because of it. So is the body of Christ, for it needs the cooperation, and work, of every member. The gifts that are given to the members of the Christ-body differ. Some are particularly suited to Sunday school work, some understand young people much better than others, and can do more with them. Others are musical, and sing in the choir or play the piano. There are still others who have no particular talents, but may always be found in their accustomed places at worship. Let any of these forget their duties, or neglect them even once, and the church work will suffer. The church body, even as our human body, needs the cooperation of each and every member or it cannot survive.

This message of Paul is to the Corinthian church, and to the called out church, the body of Christ. It can equally be applied to our own church organization. Members of the Church of God of the Faith of Abraham, everywhere, cooperate in the great work that lies before us. From your local organization to the National Bible Institution—*cooperate.* When the Sunday school superintendent asks you to do something for the school, do it! If Brother Magaw asks you to do your bit in contributing articles to THE RESTITUTION HERALD, do it! If an appeal is made for monetary support of the work, and you are able to contribute to the Lord's work, do it! If you can do none of these things, be sure that you regularly attend services. Your pastor will very much appreciate that.

Let us remember, then, that even as our body needs every member to function properly, so does the body of Christ. Don't be a *crippled hand!*

The standings in the number of contributions to this page, from each state is as follows: Louisiana, 15; Minnesota, 3; Indiana, 3; Illinois, 1; Michigan, 1; Ohio, 2; Virginia, 1; South Carolina, 1.

Faith

* * *

By Mary Richardson

Faith is a very vital force in the life of the human race. We have faith in our own ability, in each other, because of previous things. Unless we have faith, life is very miserable indeed.

Abraham is known as the father of the faithful. (Rom. 4:1, 12, 16.) He had a living faith. He desired to obey the call of God, and went, not knowing where God was leading him. This made his faith all the more apparent. Faith and obedience guided the life of Abraham. The evidence of faith is works. In Hebrews 11:1 a clear definition of faith is given.

A person never knows how strong his faith is until it is severely tested. Those trials reveal our faith, its quality and amount. Peter was found to be weak in the judgment trial. "From that time many of his disciples went back, and walked no more with him." Jesus' sayings brought out the weakness of faith in many of His followers.

In Matthew 8:10 will be seen, in the centurion, an example of outstanding faith. The begging blind man was given his sight, because of his faith. (Luke 18:42.)

If one has a knowledge of the truth, and doesn't live up to that knowledge, then there isn't any faith in his life, and possibly if he has any, it is at least a dead faith. Those who have been in the way of the Lord, and then turn back to evil ways of living, have a dead faith. (2 Thess. 2:1-3; James 2:17.)

Our obedience is the test of our faith. May we be found faithful when the Master shall return.

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota

"We beheld his glory, the glory as of the only begotten of the Father" (John 1:14).

The ECE Club

The "Truth-Tellers" classmates were on their way after morning worship services.

"Isn't it fun that we all are invited to David's birthday dinner?" laughed Stella Rose.

"What ——— did you — say — oh, yes," agreed Margaret. "I was thinking of the sermon this morning," she continued.

At the dinner table when all were beginning to feel rather comfortable (and who wouldn't after a lovely dinner of chicken and noodles?), Margaret spoke as the group grew quiet, while waiting for Dave to finish serving them with ice cream, "Will some one tell me what you remember of the sermon today?"

"There was something about doorposts," said Bill.

"And something about gates," added Joe, "but I can't recall what was said about them."

"Well, let's ask Dave's mother," suggested Peter. And that was the way they left it as they began eating their birthday cake and ice cream.

"We'll all help do the dishes," whispered Jack to his classmates. So, soon the dishes were finished.

"Now, please, Mother," said David, "Come in and help us about those posts and gates."

"First of all," said Mrs. White, "I'll read about them from Deuteronomy." (Read Deut. 11:18-21.)

Joe began, "O! it's God's words we're to write in our hearts and ——"

"On the doorposts and gates," finished Peter.

"I know it does help to have something of our Lord written where we can see it often," said Mrs. Waite. "See my mottoes!" she pointed as she spoke.

"'God Bless Our Home'; 'Christ is the unseen guest at every meal, a silent listener to every conversation'," read the children.

Mother White explained, "There's one in the library which reads, 'Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth' (2 Tim. 2:15). That helps remind us to study our lessons."

"Let us form a club!" Margaret announced. "We'll study our lessons every day, if possible, with both Mother and Father, at least part of the time; and alone sometimes, also."

Joe said, "What shall we name our club? We'll have mottoes on our walls, too."

Grace, quietly listening as usual, suggested, "How is 'Everyday Christian Expression Club,' for a name?"

Peter nearly shouted, his usual keen interest bubbling over, as he said, "And we'll abbreviate it to the ECE Club, and keep others guessing. Perhaps they'll want to join if we have them guess what our club initials mean."

"Those are splendid ideas," agreed Mrs. White, "and I have one more aim for you. It is an easy one. You already have lived up to it today when you all helped do the dishes. That is to try to help others every day, too."

"Thank you, Mrs. White, we'll include that one, too. Grace, will you do the writing for us?" asked Stella Rose, our class president.

Scrapbooks

There are many kinds of scrapbooks. I do hope you will keep the kind of a scrapbook that will help you to become a fine Christian.

If you made your book of oilcloth, and haven't many pages, then I suggest you use mostly class materials.

Choose your picture to draw, to represent the transfiguration scene. One often sees pictured Jesus standing between Moses and Elias, mountains in the background, and Peter, James, and John, kneeling in the foreground, and bent over, almost upon their faces.

Here is a poem to help the girls be good ECE Club members. If you want the other verses, send for them. There are six.

Who Is She?

Perhaps you know this little girl
Who's always losing things.
Her head is in a constant whirl
Her property has wings.

She's very sure she puts away
Each article in place,
But when she wants them, they're astray,
And thus begins the chase:

"O, Mother, have you seen my hat?
It's nearly half past eight;
I thought 'twas earlier than that,
I'm sure I shall be late."

Now, can this little girl be you?

AMONG THE CHURCHES

LAWRENCEVILLE, OHIO, DEDICATION PROGRAM

January 15, 1939

Sunday school	9:30 a. m.
Worship service	10:30 a. m.
Basket dinner	12:00 m.
Dedication services	2:00 p. m.
Evening worship	7:30 p. m.

A Cordial Welcome

Grover Gordon, Pastor.

SOUTHLAWN PARK CHURCH OF GOD

Grand Rapids, Michigan

At eight o'clock Christmas evening, in the Godwin High School, this church presented to the community the pageant "The Holy Nativity," under the direction of Miss Evelyn Barr. The choir gave a beautiful interpretation of the spirit and sacredness of this occasion. The pantomime was under the direction of Miss Mary Newell, and included a cast of twenty young people. At the close of the program Bro. Marsh pronounced the benediction, and the activities of this church on Christmas Day were brought to a fitting close.

Bros. Arlen Marsh and Robert Hardesty of Oregon, Ill., spent the Christmas week-end with Arlen's parents, Bro. and Sr. G. E. Marsh. Arlen also returned for New Year's Day.

The church annex was the scene of an enjoyable party on New Year's Eve. The affair started at nine o'clock with games, and later a lunch was served. At 11:30 a devotional service was held, with short talks being given by Srs. Doan and Siple, and Bros. Marsh and Siple, the preeminent theme being a review of the old year, and a hope for the new. With the church bell tolling out its good-by to a year gone by, and its song of welcome to the beginning of a clean, new year, the benediction was pronounced by Bro. F. E. Siple, and the members went to their homes with a newborn hope and faith in the work that lies ahead.

Sunday morning, Jan. 1, 1939, the worship hour was devoted to a consecration service, at which time the new church board was officially installed. The title of Bro. Marsh's sermon was, "We Tear the Last Leaf From the Calendar of 1938." Leslie Niles, Reporter.

HERALD RECEIPTS

Mrs. Lilian Railton (self and others); Mrs. Nellie Ling; Mr. and Mrs. McMurtrie (for another); Lucy B. Groat (self and others); Mary L. Hale; Clarence Poland; Mrs. Arthur Ward; Mrs. Elmer Winfrey; Charles F. Doll (for another); E. S. Logan (for another); H. A. Lehman; Mrs. D. W. Brown; Frank O. Montross; Mrs. Edwin Crosby; Mrs. Charles Stedman (for others); Mrs. Isabelle Smith; Fred T. Blyth; W. D. Tilton; Mrs. Anna A. Eidemiller; Silas M. Claypool; Mrs. Rosa McCurry; Miss Belle McCandless; Anna E. Drew; Dorothy E. Magaw; Leona Marsh (for another); D. G. Harvey (for another); Mrs. Ethel Dilamarter; J. A. Johnson; J. L. Maggard (for others); Mrs. Etta St. Clair; Miss Addie Williams; Mrs. Hedvie Jackson; Mrs. A. J. Chaplin; Mrs. Millard Lea Allen; William Arbogast; S. E. Magaw (for another); Mrs. Floyd Nedrow; Russell Currens; Mrs. J. T. Wynne; Howard R. Goodwin.

NEWS FROM ST. CLOUD, MINNESOTA

On December 18 the church here had the privilege of listening to Dr. O. R. Jenks of Aurora College. Both morning and evening a good sized crowd was present while Bro. Jenks broke the Bread of Life. We all felt that it was a time of refreshing and of being built up in Christ.

Tuesday we took Bro. Jenks to Eden Valley, where he had been some fifty-four years before. In the evening he gave a very inspiring message to the brethren there. It was good to have Bro. Jenks with us, and we invite any others who will strengthen us in faith to speak from our pulpit.

Christmas Eve a number of the young people were out carol singing. After visiting a number of homes we were served refreshments at the home of Bro. and Sr. Carolton Hoskins.

On Christmas morning each of the Sunday school classes gave scriptures relating to Christ's first coming, His birth, and His second coming. Although it was an old story to some, it comes each time with new life, because He lives.

Christmas evening witnessed a very inspiring program, "The Light of the World." It made us feel, more than ever before, our responsibility to the One whose birthday we were celebrating. C. E. Lapp, Pastor.

CONTRIBUTIONS TO N. B. I.

Frank Switzer	3.00
Harvey Krogh, Sr.	1.00
G. M.	10.00
Mr. and Mrs. Ivan Hughes (GRH)	10.00
Frank O. Montross	26.00
Maurertown, Va., S. S., Christmas Off.	12.07
Maybelle Hanson	4.00
John Lehman	5.00
Mrs. Anna Eidemiller	5.00
Mrs. Ida Jeffrey	5.00
Mrs. Irena Margrave (GRH)	5.00
Ella C. Boyer	1.00
Mrs. Grace Myers	5.00
Silas M. Claypool	1.35
Mrs. Ada M. Eldridge	1.00
Leila E. Whitehead	5.00
Mrs. J. T. Wynne	3.00

OUR SOUTHERN TRIP

We plan to start our evangelistic trip South on January 3. The first stop will be at Marshall, Ill., where we will be glad to greet all the brethren Tuesday night, the 3rd.

The second stop is Eldorado, Ill., where meetings are planned for Wednesday, Jan. 4, over the following Sunday. We trust that all who reside in that district will make it a point to attend these services, and give a real boost to the Eldorado church. The writer had the pivilege of conducting several series of meetings which led to the construction of our building at Eldorado, and now looks forward with joy to meeting again the dear ones of several years past.

Our trip then points to Louisiana, the old boyhood home, and the two churches where Bro. Harry Goekler is doing such a splendid pastoral work. Meetings are to be held at both churches, beginning at Blood River on Wednesday, Jan. 11. We anticipate the wholehearted cooperation of these Louisiana brethren during the meetings with their churches. The writer also looks forward to seeing many old friends and relatives, including his aged mother.

Mrs. Siple plans to make the trip, also, and following the Louisiana meetings we hope to visit her old home at Citronelle, Ala., and her parents, Bro. and Sr. J. S. Lyon.

Later it may be possible to make a western trip, and we will welcome communications from places that would wish us to stop. One invitation, from Kansas, is already here. Address all correspondence to 140 Celia, S. E., Grand Rapids, Mich.

F. E. Siple.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mrs. Ray Maysilles; Lucy B. Groat; Georgia and Wayne Thompson; Maybelle Hanson; Silas M. Claypool; E. Dorothy Magaw; Golden Rule S. S., Cleveland, Ohio; Adult Class. Golden Rule S. S., Cleveland; Eva H. M. Fletcher; Helen M. Chisholm; Mrs. Lillian Greiner.

Gleanings From the Field

Bro. and Sr. J. H. Williams of Rochelle, Ill., celebrated their fifty-fourth wedding anniversary on Sunday, January 8, 1939. Both were in their regular places at Sunday school and church on that day.

Sr. Alice V. Blakesley of Bellingham, Wash., writes that she has now received enough help to secure an "Invalid's Easy Lift," which will greatly help to make life cheerful for her.

Sr. Olive Wood has returned to Golden Rule Home after an extended visit with relatives at Sugar Grove and Aurora, Ill.

Bro. Howard Goodwin of Emerald, Wis., immersed by the editor fifteen years ago, writes, "Buddy (Bro. Goodwin's 13 year old son) always says he's going to be a minister." We pray the lad may attain his goal.

Sr. Leona Marsh of Cleveland, Ohio, spent the Christmas season with her parents, Bro. and Sr. F. L. Marsh of Oregon, Ill.

Word has been received that Mrs. Minnie Steffa, a former resident of the Home, died at Tacoma, Wash., on Tuesday, Jan. 3.

Two of the elders of the Oregon, Ill., congregation, Bros. George Siple and Ben Carpenter, will have articles in next week's Herald.

Miss Gertrude Huntley of Coleraine, Minn., who was one of our high school teachers, visited with the editor and family on January 5.

Bro. A. E. Griffiths of Cleveland, Ohio, is preparing "several articles on 'The Coming of Christ.'" The first will appear in the next issue of The Herald.

LETTERS FROM LAWRENCEVILLE, OHIO

"I was glad when they said unto me, Let us go into the house of the Lord" (Psalm 122:1). After meeting in private homes for seven weeks we were all thankful when the church was completed so we could hold our services in it. We are grateful to Bro. Finch and Sr. Hartman, also Bro. and Sr. Paul Overholser, for opening their homes for services while the church building was being remodeled. We ask our heavenly Father to guide us as we take up the new work here, for without Him we can do nothing. "Let brotherly love continue" (Heb. 13:1), as it is here, for the Savior said, "By this shall all men know that ye are my disciples, if ye have love one to another."—Mrs. Inez Gordon.

"And they that know thy name will put their trust in thee: for thou, Lord, hast not forsaken them that seek thee" (Psalm 9:10). Putting our trust in the Lord, we have undertaken a great work in this community and know that God will not see us fail. It is our aim to spread the "glad tidings of the kingdom," and to lead others that they may seek and know the Lord.—Mrs. Clark Ballentine.

We are now enjoying our recently remodeled chapel, which we had hoped and prayed for. Knowing that "the body without the spirit is dead, so faith without works is dead also," we decided, with God's help and the hearty cooperation of all members, to make a start, and our fond hopes are becoming realities. The basement is completed, a new furnace is installed, so our floor is comfortably warm—thanks to Bro. A. J. Hoke of Dayton who installed it. Our chapel will soon compare favorably with others of our faith, for which we are very grateful. We pray God's continued mercy toward us. Pray for us, that the efforts of our pastor, Grover Gordon, may be crowned with success.—Mrs. Belle Hartman and L. M. Finch.

I feel like saying, "Come and see what the Lord has done!" For with His blessing and the cooperation of the brethren, though few in number but strong in faith, we went to work to change our old "schoolhouse" into what you now see, and we feel with much joy that our labor has not been in vain in the Lord, and that others may see our good works and glorify our Father in heaven. Let us all press forward "toward the mark for the prize of the high calling in Christ Jesus" our Lord.—Mrs. Margaret H. Poole.

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Come, study with us; let us rightly divide the truth on each Tuesday evening. God wants workmen who are not ashamed to recognize Him. If you just want to listen, come Sunday morning or evening, and hear the Word as presented by our able pastor, Grover Gordon.—Clark Ballentine.

We are grateful that we have been given the opportunity to improve our place of worship and to have secured the services of such an able pastor as Elder Grover Gordon. We have great hopes for the future growth of our church, and pray God's blessing on our efforts. Did not Christ command His disciples to go "into all the world, and preach the gospel to every creature"? Ought not we, then, do our very best to bring the good news to the community in which we live, and not hide our light under a bushel? "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Mrs. Helen Overholser.

The Apostle Paul said, "All scripture is given by inspiration of God." Surely Bro. Magaw was inspired when he said to us in his last sermon that we needed and should have a preacher of our own. Those words inspired our younger brethren to get to work, and how they did work, for it meant a new church building. The result of their good work may be seen on the front page of this Herald. With our own preacher, Bro. Gordon, God's blessing to us, we hope to let our "light so shine before men, that they may see (our) good works, and glorify (our) Father which is in heaven."—Miss Manie L. Kauffman.

EDEN VALLEY, MINNESOTA

Our Christmas program, composed mainly of a pageant, was well attended, as were the morning worship services on Christmas Day. We feel that our church grasped the real meaning of Christmas.

Mr. Clarence LeMasurier has been at Miller's Hospital in St. Paul for some time, receiving treatment. Mr. LeMasurier is a son-in-law of Bro. and Sr. W. F. Hoskins, faithful members of the Eden Valley church. We are glad to report that he is improving.

Sr. I. Wood, one of our faithful senior members, has been ill for some time, having recently returned home from a hospital in Paynesville. Sr. Wood will appreciate your prayers for her, and a greeting addressed to her at Eden Valley would be welcomed.

The church here regrets very much the dearth of Mrs. George Hoskins. Our sympathy goes out to the family. A son, Orrin, will be remembered by many in attendance at the General Conference in 1936.

Bro. Orrin Jenks, accompanied by Bro. and Sr. C. E. Lapp and Bro. and Sr. Charles Thoms, visited with old friends here recently, and spoke to a representative group of the brethren. We very much enjoyed his inspiring words, and invite him to stop whenever he is in this community.

Gerald L. Cooper, Pastor.

INDEBTEDNESS FUND

Notes Payable		$4,309.00
Amount received	$1,974.37	
Oregon, Ill., Church	13.28	
Mr. and Mrs. C. Rinehart	5.00	
Mr. and Mrs. J. A. Patrick	4.50	
G. M.	10.00	
Carol E. Wilson	5.00	
G. R. Church, Cleveland, O.	3.00	
Mrs. Ida Jeffrey	10.00	
Eva H. M. Fletcher	10.00	
Fonthill, Ont., Church	2.00	2,037.15
		$2,271.85

EVOLUTION OR CHRISTIANITY

(Continued from page 11)

evidence were the other way, Tyndall is compelled to say, 'I affirm that no shred of experimental testimony exists to prove that life in our day has ever appeared independently of antecedent life.'"

But for the sake of argument let us grant that life can be spontaneously generated. "Tracing the physical history of the earth backwards on strict dynamic principles," said Lord Kelvin, as quoted in my former article, "we are brought to a red hot globe." Atheists would laugh at the mere mention of miracles, and yet, they ask us to believe in one of the greatest of miracles: the spontaneous generation of life from dead matter in which there is no element of life of any kind, because according to their own claim, this matter came from a "red hot globe."

But going back to the theist's argument, and in order to cover every phase of the question of creation, let us grant again for the sake of the argument, that the original soil could have had plant life in it.

With all the elements that go to make up plant life in the soil, *nature could never produce the simplest plant cell.* Why? Because wood fiber, chlorophyl, and the carbohydrates are not found in the soil, air, or water. "But," I hear some one say, "the elements that go to make up wood fiber, etc., are in the soil, air, and water." Very true. But where, how, and when does nature combine these elements into the ones that go to make up the plant? *In the plant*, of course. Can nature produce wood fiber, etc., anywhere *but* in the plant? *No.* Then the plant is the factory where these things are made. A factory must be complete in every detail before it can begin to produce. Therefore, the following is the only scientific explanation of the formation of a plant: "These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew" (Gen. 2:4, 5). The same thing is true of animal life. Nature cannot, and never could, produce the simplest animal cell. So then, the following is the only scientific explanation of the formation of animal life: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7).

"Home, Sweet Home"

Provided by the love and sympathy of the entire brotherhood of the Church of God, *Golden Rule Home* assures to the members of its Family the comfort, security, and solicitous care which the word "home" always suggests.

Here the anxieties of earlier and more active life are laid aside forever. No threat of eviction for non-payment of rent or taxes or other indebtedness troubles the hearts of the residents of *Golden Rule Home*!

No doctor or hospital bills, no grocery, coal, or light bills to be met the first of the month, bring fear to the minds of the *Golden Rule Home* Family!

All such obligations and burdens are taken from the shoulders of these older ones immediately upon their entrance into the *Home* and are carried thereafter by the *Golden Rule Home* itself, which is amply able to bear the load on their behalf.

A hearty Christian welcome awaits all who seek the protection and lifelong support the *Home* provides.

Conditions of entrance into *Golden Rule Home* are as liberal as absolute security permits. Write for full particulars concerning the *Home* and its advantages. Or, better still, come and visit the *Home* itself and let the Family tell their own story of its advantages and comforts.

Address: *Golden Rule Home*, Mrs. Idona Romine, Matron, Oregon, Illinois.

THE RESTITUTION HERALD

VOLUME 28 OREGON, ILLINOIS, JANUARY, 17, 1939 NUMBER 15

Is Baptism Necessary for Salvation?

By George M. Siple

"Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved."

BAPTISM may seem to many as a threadbare subject. I am not egotistic enough to think that I can bring anything new out of God's storehouse of knowledge. I only wish to rehearse a few of the fundamental truths regarding this sacred ordinance.

Following *belief* and *repentance* the next important step toward salvation is *baptism*. Jesus says, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16). This would indicate that none of those who fail, for any reason, to obey the plain teaching of Jesus regarding baptism could expect to share any part with Him in His future kingdom. Jesus the Christ was Himself baptized of John in the Jordan River, thus setting the example for us to follow in His steps. "And Jesus, when he was baptized, went up straightway out of the water" (Matt. 3:16).

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. 6:3-5).

"In whom (Christ) 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).

We see from the foregoing references that baptism is referred to as a *planting*, a *burial*, and a *resurrection*. When we plant anything it is completely covered, or it would not be very likely to grow. When a person is buried in water, he must be completely covered by the water in which he is buried.

The meaning of the word "baptize," as usually given, is "to dip, plunge, or immerse in water." It is impossible for us to conceive how a small amount of water sprinkled or poured upon the head, as is often done, could properly represent a planting, a burial, or a resurrection. After one is planted or buried in the water he comes forth from the water a new creature, typifying the actual resurrection of Jesus Christ from the dead.

"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). We can see from these verses how important it is to be baptized, as it is only by yielding our will to God's will, through obedience to the many commands given in the Scriptures, that we can obtain redemption from all past sin:

"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" (1 Cor. 12:13);

"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);

"The like figure whereunto even baptism doth also now save us . . . by the resurrection of Jesus Christ" (1 Peter 3:21).

Nicodemus, a ruler of the Jews, came to Jesus to learn the way of life. "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5). These are very positive words coming from the lips of the Master.

We read in Ephesians 4:5, "One Lord, one faith, one baptism." This verse plainly states that there is only *one* baptism. In John 3:23 we read, "And John also was baptizing in Aenon near to Salim, because there was much water there." This verse *(Please turn to page 10)*

EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

"A Convenient Season"

Preaching to Felix "concerning the faith in Christ," Paul "reasoned of righteousness, temperance, and judgment to come." Paul, twice a prisoner (to Rome, but more to God), wasted no words in tactful introduction, but launched his message as for the rescue of a soul at sea.

"Felix trembled"! What an insight this affords of the power of Paul's preaching. Positively, Paul's message carried conviction. There could have been none of the it-doesn't-make-any-difference attitude in this sermon. The pomp of Felix wilted before "the faith of Christ" of Paul. This Paul had "fought with beasts at Ephesus," and though opposed by the coppersmith, "was delivered out of the mouth of the lion." As Paul and Felix faced each other, the one called "prisoner" was surely the less shackled of the two. With Rome soon to pass judgment, not Paul, but "*Felix* trembled," because of the "judgment to come."

Stirred, yet not repentant, his own flesh trembling against him, Felix said to Paul, "When I have a *convenient season*, I will call for thee." Now, while Felix often "communed with him," Paul refused to sell! "Felix, willing to show the Jews a pleasure, left Paul bound." The "convenient season" *never* came! . . . "The sluggard will not plow by reason of the cold; therefore shall he beg in harvest, and have nothing." For some people the water is always too cold, the "convenient season" never comes.

Winter Baptisms

Winter baptism, like tithing, is robbed of its glory by those who fear to try. Some of the most faithful members of the Church of God were buried in the water where walls of ice more clearly symbolized the tomb.

It is true that in Palestine, where baptism was first commanded, the weather is not severe, but another objection of similar force was there overruled. That Jordan was muddy was no excuse, but it rather intensified the test, and hence its worth.

But at its worst, the test is not so hard. When the ice, regardless of its thickness, is cut away, the water will register 32 degrees. One person obeys, to typify his faith in the buried and risen Lord, and by this faith his sins are washed away. Another stands aloof. One enters the water, let us say, at 32 degrees. The other one says, "No," or "Some more *convenient season.*" How often is the outside air even colder than the water down under the ice! Which of the two will tremble like Felix, out in the cold?

If the water must be so comfortably warm, the songs so perfectly sung, if the minister must not get wet, and the watchers be only a few, if baptism is changed to all sham and the death and burial are all lost, where, oh! Church of God, will our converts go when the cross grows heavy or cold? If our baptisms are flimsy our members cannot be strong. How well does the sprinkling of babies typify the Christianity (?) of our day!

"Ye Are Circumcised"

Abraham "received the sign of circumcision, a seal of the righteousness of the faith," and he is the "father of circumcision" to true Christians "who also walk in the steps of that faith." (Study Rom. 4:1-3, 11, 12.) The seal of circumcision was a daily reminder to Abraham that he belonged to God, and dared not glory in his own flesh or works. The seal, stamped in blood, was a cutting off, and symbolized a denial of the things of the flesh in which he could not glory before God.

Baptism is the Christian's seal. "Ye are circumcised . . . by the circumcision of Christ: buried with him in baptism" (Col. 2:11, 12). Further, by being baptized with Christ, one becomes a member of the family of *the* faith, of which Abraham was father, and to whom the gospel was first preached. "Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham. 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" (Gal. 3:6-8).

"As many of you as have been baptized into Christ have put on Christ" (Gal. 3:27). Warned by Paul, but not warmed by the atoning garments of Christ, Felix had no covenant relationship with Abraham or the family of *the* faith, and thus had good cause to tremble. "*If* ye be Christ's, *then* are ye Abraham's seed, and heirs according to the promise" (v. 29). Now God promised Abraham not a home in heaven, but "the land of Canaan" (Gen. 12:1, 5, 7), "to inherit it" (Gen. 15:7), later the promise included "this land, from the river of Egypt unto the great river, the river Euphrates" (Gen. 15:18), and still later the promise enlarged until Abraham "should be heir of the world" (Rom. 4:13).

The Coming of Christ

By A. E. Griffiths

THERE is no subject of more vital interest to true believers than the coming of Christ. It is the very essence of the truth, and is, in fact, the only hope we have of escaping from the present unrest of the world. The words of Luke 21:26 are surely coming to pass, "Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." We are all anxious to know when this great event will take place, and the surest way to ascertain this is to study the *signs* given in the Scriptures, rather than the chronological prophecies.

There has been a great divergence of opinion about the date of His return, and many mistakes have been made. In 1842 the Millerites sold their belongings, and waited for a certain hour, but that hour did not bring Christ. Hence, they lost their hope, and also their worldly goods. Again, in 1914 Pastor Russell prophesied Christ's return. In that year the world war broke out, and again Christ failed to put in His appearance. To patch up the miscalculation, it was claimed that Christ did come, and that He is now ruling in the air. This, unfortunately, did not harmonize with the doctrine that Pastor Russell had been teaching, namely, that eternal life depended upon a resurrection from the dead. So he had to invest his followers with immortal souls, that they could be present with Christ in the air, instead of on solid earth.

A. E. Griffiths

Seeing the errors of those who have made these false predictions, let us avoid these mistakes, and look for *signs* rather than dates.

When Jesus was on earth the Pharisees and Sadducees asked Him for a sign. "He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather to day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" (Matt. 16:2, 3). These sects were the religious people of Christ's day, and although He was present among them, they did not recognize Him as their Messiah. Let us not be blind as they were.

The solution to our problem will be found in Europe. When God started this world He began east of Jerusalem, near the River Euphrates, and He will complete His program in that same part of the earth. The whole of His plans are of a progressive nature, and nothing is done for spectacular effect. When the Pharisees asked Christ "when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation (margin, with outward show)" (Luke 17:20).

This policy agrees with present conditions. If the kingdom had been set up one hundred fifty years ago, it would have been exceptionally spectacular, but how many of the things that will be in common with the kingdom we enjoy in a modified form.

We read in Daniel 12:4, "Many shall run to and fro, and knowledge shall be increased." This scripture has certainly been fulfilled during the last one hundred fifty years. Prior to that period there were no steam trains, steamships, turbines, electric transportation, electric light, radio, telegraph, telephone, all kinds of electric appliances, automobiles, airplanes, modern ordnance in warfare, poison gas, and other means of exterminating mankind. What a change in a short time! While some of these are destructive things, most of them tend to bring us nearer to the perfect state of the kingdom, so that the change will not be so pronounced when it comes.

To get an explanation of the conditions now surrounding us, let us turn to prophecy. The king of the north is a power that has been much written about in the past, and is generally supposed to be Russia. If that is correct it will not be the present power that will destroy Israel, because the personnel of the Russian government is mainly Jewish, and we can find no instance of the Jews destroying their own nation. It is always the Gentile nations, round about them, that have done this. Consequently, there will have to be a change of government in Russia to bring this to pass.

The only way to solve this problem is to study the prophecy. Therefore, let us carefully read Daniel 11:36-45. Here we get particulars of a power that is going to bring this dispensation to a close.

The Prophet speaks, in verse 36, of a "king (that) shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods." This is exactly what *Hitler* is doing today. Germany is at present the center of interest, because of its inhumane treatment of the Jews, and also its opposition to the Catholics.

We must remember that the Kaiser, during the World War, boasted that he was a Hun—therefore, a descendant of Atilla, who was the natural enemy of the Jews and represents the Assyrian of Scripture. There is another reason why Germany is persecuting the Jews and Catholics. The German government needs money to continue this drive for power. The Jews have control of the money market, and the Catholic Church is rich. Hence, Hitler's eyes are on every avenue where wealth can be acquired, and through his bitter enmity against the Jews he is determined to eliminate them from his domain.

Continuing in verse 38, we *(Please turn to page 11)*

The Name of the Covenantor

By Paul M. Hatch

NOW in the things that God proposes to do, create, or make, another name (in addition to *Elohim*, meaning God the *Creator*) is invariably used to designate God. It is true of the references used in Isaiah 45 and 65. The name is *Jehovah*. The title *Jehovah* does not necessarily mean the promise to create anew, although it is, in these references, used in that way. Its connection is with any promise, covenant, or contract that He enters into. Wherever the name *Jehovah* is used one may be reasonably sure that a promise or covenant is connected therewith.

In Isaiah 45 God, or *Jehovah*, made a promise concerning Cyrus of Medo-Persia, and so used the covenanting name *Jehovah*. He then proceeded to explain that the creation of the world and man made His covenant binding, and that Cyrus would do as was promised. The creative name *Elohim* is also used, for He *created* Cyrus for the special work of liberating His people from bondage.

The first occurrence of the name *Jehovah* is in Genesis 2:4, and is there combined with the word *Elohim*. It occurs in the English Bible as "LORD God," and in the Hebrew as *Jehovah Elohim*. Through this entire chapter, and in Genesis 3, the names are combined. We may derive from this combined name, and from the events that follow in their places, that the Creator-God, responsible for the creation of our first pair, made a covenant with them in respect to punishment for disobedience, and also promised a seed to come from the woman to undo all the mischief that the beguiling serpent had caused. So we might say these names in combination could very well be entitled in English "Creator Covenantor" or "LORD God"—translated from *Jehovah Elohim*.

It seems that, of all the names used in connection with God, *Jehovah* is the most intimate of them all. This is true, no doubt, because of the very nature of the name, and the close association that it has in the aspirations and expectations of Christians. All of us are *Greek* enough to be interested in anything that is made, *curious* enough to have an inclination to know more about things, if given the opportunity. These are inbred in every living thing to a greater or lesser degree. The opportunity to educate ourselves increases this particular characteristic. If, on the other hand, a promise is made to us, or something that we have greatly desired is given us, how our interest and joy in these things become redoubled! No longer do we show just a casual interest, but an intense interest is aroused. So it seems that the name *Jehovah*, being used in the sense of promiser and covenantor, brings the Deity into our very lives.

Perhaps because of the close association of the name *Jehovah* to mankind the ancient Hebrews felt an unnatural awe for the name that was akin to terror or great fear, and so would not utter the name, or even write it down in any utterable manner. To have done so would have been sacrilegious, and great punishment, it was feared, would have been meted out to the guilty one of such a misdemeanor. So it was generally written as *Jhvh* in the original texts. Later, in a number of references, after the Hebrews had become a settled people in their Promised Land, the scribes altered this name to that of *Adonia* on account of that very fear. In all there are one hundred thirty-four places where the name was changed, and only in four has it remained as originally placed in the text. These places are to be found in Exodus 6:3, Psalm 83:18, Isaiah 12:2, and 26:4. Whether this was a direct violation of the warning of the Almighty or not, as stated in Deuteronomy 4:2; 12:32; Proverbs 30:5, 6; Revelation 22:18, 19, is problematical. *Adonia* is one of the titles of the Deity, but is used in a little different sense than the name *Jehovah*.

One of the greatest promises ever given by *Jehovah* was expressed when He appeared to the patriarch Abram, in the land of Haran, and said to him, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed" (Gen. 12:1-3). And again, "And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever" (Gen. 13:14, 15).

Moses, in writing of these episodes, used the name *Jehovah*, but in Exodus 6:2, 3, where the Lord was speaking to Moses, we read, "And God spake unto Moses, and said unto him, "I am the LORD: and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them." Here is a direct statement that Abraham, Isaac, and Jacob did not know the Lord by the name of *Jehovah*, but rather by the name of God Almighty (*El Shaddai*). However, the name *Jehovah* was most certainly known to Abraham, for in Genesis 15:2, he addressed the Lord in this manner, "And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?" The word used here for Lord God in the Hebrew is *Adonia Jehovah*. Then again in Genesis 18:3, where Abraham greeted the three strangers, he addressed them, "My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant." In both cases the name *Jehovah* is used. Then to clinch the fact that Abraham knew the name *Jehovah*, we have the episode of Abraham and his son Isaac, in which Abraham

took the lad up into Mount Moriah to sacrifice him to the Lord. After preparing the altar and laying the wood on the altar, Abraham prepared in all earnestness to make the sacrifice of his son. Suddenly he heard the voice of the angel of the Lord commanding him to desist in the slaying of his son. Abraham raised his eyes and saw a ram caught in a thicket near by, which he took for an offering instead. Then in evident gratitude for the furnishing of the sacrifice, he "called the name of the place *Jehovah*-jireh: as it is said to this day, in the mount of the Lord it shall be seen" (Gen. 22:14).

Although the name, as far as the phonetic sound was concerned, was known unto Abraham, the meaning of the name was obscure and was not comprehended. The name "God Almighty" (*El Shaddai*) was better understood. Let us look at Genesis 17:1, 2, where the name first occurs alone in the Bible, and see if a meaning can be derived from the passage, "And when Abram was ninety years old and nine, the Lord (*Jehovah*) appeared to Abram, and said unto him, I am the Almighty God; walk before me and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly." Here again occurs a combined name-title from *El* and *Shaddai*. *El* is the *Elohim*, not as Creator, but the omnipotent, and *Shaddai* is the title of giver, who is able to supply all the needs, and who is able to perform all His promises. So Abraham, who had been called out to follow Him, was assured that He that called him was able, yes, abundantly able, to provide all his needs under God's mighty power. Further reading of the chapter brings out this great fact.

The Lord Loves a Cheerful Giver

By Mrs. Emory Macy

"Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive" (Acts 20:35).

BRETHREN, let us ponder on the Golden Text of the Bible, John 3:16, how God, through love, gave us His only begotten Son, that the world through Him might be blessed.

Since creation began, love has held dominion over all blessings; and love prompts us to give. It was love for man that prompted God to give Adam a helpmeet. We read in Genesis 2:18, "It is not good that the man should be alone; I will make him an help meet for him." As time passed, sin entered into the world, man yielding to temptation was led astray. God, again moved by love, provided a way whereby man could be lifted up, and given a new hope.

Through faith the patriarchs of old inherited the land of Canaan. In return for the faith of these men God fulfilled the promises which He made to them. Even when temptations led them astray He continued His watch and care over them, and gave them chastisement that they might again look unto their Creator. How much more, then, can we apply this to ourselves, and look to His Son, in whom there is life everlasting!

Remember the Christ who gave His own life that we through Him might be saved. Christ said, "Him that cometh to me I will in no wise cast out" (John 6:37). What greater blessing could be given to the faithful? Not one!

Christ daily gives to us peace that "passeth all understanding." "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you" (John 14:27). Peace is rest, ease, and security. No fear is to accompany peace. Peace has been since the beginning; our great need is to seek for it. When the Christ Child was born the angel spoke, saying, "And on earth peace, good will toward men" (Luke 2:14).

Day by day we receive grace and truth from our Master. "For the law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17). If we have grace we have favor with the Lord. Let us strive after those things which Jesus sought after. If we accept the truth, as our Lord directs, we will be honest, sincere, and steadfast to the end.

Christ gave to the chosen Twelve instruction in prayer that we, as well as they, might profit thereby. Vain repetitions profit man nothing. "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21:22). Wherefore, let us pray without ceasing; for it was meant that all men should pray.

Love, the greatest of all gifts, casts out fear. To us, Christ gives faith, hope, and love, these three, but the greatest of these is love. If we have love within us we will have pity and mercy for our fellow men, and cleave only to that which is pure. "And though . . . I could remove mountains, and have not charity, I am nothing" (1 Cor. 13:2). "Charity never faileth" (v. 8).

Peace, grace, truth, answered prayer, and love are daily blessings from Christ, but through faithfulness a greater blessing shall be ours, even everlasting life. "Every man shall receive his own reward according to his own labour" (1 Cor. 3:8). Is it not a pleasure to strive for a goal, a promise, or a reward, whether great or small? Few there are who enter into a race and expect to lose. Even with temporary loss we should reap encouragement to try again, and to restore that hope that is within us: "And, behold, I come quickly: and my reward is with me, to give every man according as his work shall be" (Rev. 22:12). "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).

(Please turn to page 10)

The Disciple Jesus Loved

By J. E. Adamson

THE Christian religion began as a young man's movement, and quite naturally so. Jesus was a young man, and the group He first gathered about Him were young men and, in some cases, young women. Many of the early converts were young people; even children were welcomed into His presence, as when He said, "Suffer little children to come unto me, and forbid them not."

The youngest man among Christ's disciples—His favorite—sat next to Him at the last supper, leaned on His shoulder and, when they were seeking to find out who Christ had in mind that would betray Him, Peter asked this disciple who was nearest Jesus to ask who He meant.

John, the brother of James and son of Zebedee, began life as a fisherman, but lived to become a great preacher and prophet for the work of Christ Jesus.

John's writings are composed of three letters to the church in general, the book of Revelation, and the Gospel of John; and this is in the order of their writing. After the conference in Jerusalem, A. D. 50, John seems to have made his home in Ephesus. From there he wrote his letters and the Gospel, and from there he was banished to the Isle of Patmos "for the word of God, and for the testimony of Jesus Christ."

His letters are pastoral in style, and are overflowing with love of God for us, and love of the service of God by us, as he says, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: . . . Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him" (1 John 3:1, 2). These letters seem to be full of urgent exhortation to the church to hold fast to the fact that Jesus was "God . . . manifest in the flesh" (1 Tim. 3:16), as opposed to the growing doctrine of the Nicolaitanes that Jesus was the son of Joseph, and not the Son of God.

In the first few verses of his first letter, and also of his Gospel, he uses similar language to illustrate the relationship of Jesus and the writings of the prophets. Before Jesus was born He was existent only in the "sure word of prophecy," but when He was born "the Word was made flesh, and dwelt among us." There was no doubt in John's mind, as he says, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life."

John's Gospel was the last of his writings, and was produced late in the first century, A. D., after an urgent appeal by members of the apostle's circle of friends that he add his story of the beginning of the Christian era to testimony of the others. That is why he begins the first chapter in the words, "In the beginning was the Word, and the Word was with God" (John 1:1). John's account contains much that was not spoken of by the other three Gospel writers, and leaves out some things that seemed to them important. He says little about the early life or ministry of Jesus, and much about the events leading up to the crucifixion of Jesus. He gives none of the parables, and says nothing about the temple being broken down, or Jerusalem being surrounded by armies. This resulted from the very good reason that there was nothing of interest in warning his readers to watch for signs of something that had already taken place twenty years before his writings were made.

As years had passed, and through his experience with the Holy Spirit, John was able to see more clearly the important things of his association with Jesus. He tells us much of the lessons in communion with the Father, and the relationship of the Father with the Son. He tells much of the conversations between Jesus and His disciples, much of the resurrection, and the way to attain it. He is the author of wonderful sayings, such as the ever-beautiful words, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself: . . . I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:1-3, 6).

Also in John's writings there is the prayer of Jesus to the Father on behalf of the men who had so faithfully and constantly followed Him. "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:1-3). This prayer, spoken as Jesus stood on the threshold of His great trial, was a symposium of confidence in the God whom He called Father, and in it He came to the throne of grace "in full assurance of faith." His requests were not so much for help for Himself, as for those men of whom He said, "I have manifested thy name unto the men which thou gavest me out of the world" (John 17:6).

John was one of the group at the foot of the cross, and it was to him that Jesus commended the care of His mother. John was one of the little party that was the first at the tomb, after the report of Mary Magdalene that the tomb was open and empty. John was at the fish dinner on the beach of the Sea of Galilee, and was one who took part in the conversation following the meal. No doubt, John was along when the disciples asked Jesus, "Wilt thou at this

(Continued from page 10)

God's Promises Can Be Fulfilled

By Ben Carpenter

IT IS such a common thing for one to hear or read about things, and immediately forget them, or only retain a very small portion of what has been read or heard. Very often we doubt the truth of some of it, also, but maybe it is just as well we do, unless it is "Thus saith the word of the Lord."

God has made many promises to mankind that we do not realize how they will come to pass, or if they will really be that way or not. For example, very few have been able to comprehend the resurrection, and to tell us how it will be accomplished. Many people doubt if it will or can be accomplished, especially after one has been dead for so long a period of time, and some have been disposed of in such a manner that their remains have been scattered to the four winds.

Some people, however, take His Word on faith, not doubting that it will be done, though not understanding how.

Some wonder how all the people could find room on the earth if all who have ever lived were brought back to life. Do they realize that all of the two billion people who are alive on the earth today could be packed in a box one half mile each way, which, if flattened out, just allowing each person to be six feet tall, would be only approximately one hundred seventeen square miles? The little country of Denmark contains *sixteen thousand square miles!*

In God's promise that the desert shall rejoice and blossom as the rose (Isa. 35:1), can we comprehend the expanse of land that is desert? There are five million square miles of desert lands in the world, besides more than twenty million square miles of wilderness and solitary places. In the promise of Revelation 21, that "there shall be no more sea," and in Habakkuk 2:14, "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea," we can hardly comprehend the vast expanse of sea. The great Pacific Ocean, alone, covers sixty-eight million, five hundred thousand square miles. Together with the rest of the oceans and seas and lakes and rivers, it amounts to one hundred forty-one million, five hundred thousand

(Please turn to page 10)

Things Eternal

By J. W. Cooper

"FOR the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. 4:18). Paul then continues in the next chapter, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, *eternal* in the heavens."

How many have traveled along a country road, and have seen old, dilapidated, deserted houses? It may be that more appear in some localities than in others, but here in central Illinois it is often that we see, as we travel along, old abandoned houses, left to disintegrate and decay as the years pass. The result is a part of the roof gone, a door partly open, windowpanes broken, and porch posts hanging, showing marks of time, and that the house is temporal.

If we are disposed to let our imagination run along for a while, we can vision a sturdy young man and his wife going forth to establish a home. Probably they will first consider the kind of a house they can afford, and they will then plan it. The house is built, and they begin life. Because they are industrious and thrifty, they accumulate a fair portion of this world's goods. Children arrive to bless the home, and grow to be a blessing to the home and parents.

The years have passed and, as we look in the living room after the tasks of the day are finished and supper is over, we find this couple by the fireside, enjoying each other's company until bedtime. It is an ideal picture, and one that should appeal to any peace-loving, home-loving, God-fearing individual. But does it? Can it continue? No! Even this peaceful scene is but temporal!

More years have passed, and we take another look at this home. The scene has changed. Father and Mother, having grown old in service, have been laid to rest. The children have grown up, have become dissatisfied with the old home, and its surroundings, and are scattered over various parts of the country. Nothing is left, but the old house at the side of the road.

In this manner the world continues to move along. Some are building for eternity, and some are looking only for the temporal things of life. It will be the same until the coming of our Lord and Savior.

The reading time of the foregoing is very short, but the scenes that are mentioned require a lifetime to bring to pass. In our efforts to obtain things that are temporal, let us not crowd out our efforts to *strive for things eternal*, for Paul says, "Here we have no continuing city, but we seek one to come."

Speaking in Tongues

By F. O. Sapp

While the editor attributes the modern so-called speaking in tongues to religious insanity rather than to a supernatural power, he agrees heartily with the warning against this modern delusion, and gladly publishes the article. . . .

"AND there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost (Spirit), and began to speak with other tongues, as the Spirit gave them utterance." So reads the record of Pentecost in Acts 2:3, 4.

There seems to be a great deal of confusion in regard to the kind of tongues the apostles spoke in on the day of Pentecost. It would seem that if we would study the Bible for truth on the subject, with "the spirit of a sound mind" (2 Tim. 1:7, Weymouth), not forgetting to pray, we would be led into much light on the matter.

Modern Pentecost, so-called, is popularly known as "the tongues people." They object to this designation; but why should they? The movement was born of tongues, lives by tongues, grows by tongues, prospers financially and otherwise by tongues, and tongues are its chief standard of measure of spiritual attainment. It is the test of fellowship. Why protest the name?

Take tongues away from modern Pentecost, and you will silence its loudest note, and defeat its main objective. Take tongues away from modern Pentecost, and you will curb that emotionalism and fanaticism that appeals to the public. It will be admitted that something in this movement has made it the most successful religious sect of our day. Is it not true that that something is its supernaturalism of speaking in tongues?

I hear some one say, "Why go to the time and trouble of writing an article exposing present-day Pentecost? We reply, that if in this movement we recognize the spirits of fallen angels, transformed into "angels of light," personating the Holy Spirit, why should I not give a word of alarm? This thing has become a problem in some churches, even to causing division. This should not be. (See Acts 20:30; Titus 3:10.)

People who are victimized by this delusion come to believe the false claim of modern Pentecost that this so-called baptism is the restoration of the original Pentecost, after centuries of apostasy, being a lost gift of the church.

History disproves this to be a fact. There have been frequent manifestations of tongues since the apostolic days of the church of God, each one putting forth the same claims. Historians go back to A. D. 157, where tongues were associated with gross immorality, scourging the church. During the Reformation, from 1517 to 1648 A. D., there was a revival of tongues in Germany, among a people who practiced polygamy. In the year 1650 A. D., a company of people, known as the French Prophets, arose speaking in tongues. A little more than a century ago the tongues movement broke out in England, which swept Irving, one of England's greatest preachers, into this delusion. In part, it is said that tongues were associated with Mormonism from its beginning, and also with modern spiritualism. Modern Pentecost does not have a monopoly on tongues. What we witness today is *not* a revival of *Pentecost*, but a recurrence of a counterfeit in its religious garb.

When modern Pentecost broke out in this country great things were expected, but its adherents were doomed to disappointment. Sincere, but deceived, recipients of tongues left America for the foreign mission fields, believing they could take the gospel to the heathen, in their native language, by the gift of tongues as at the original Pentecost.

C. S. Todd of the Bible Missionary Society, Macus, China, writes of three great mission fields, China, Japan, and India, where modern Pentecost missionaries came, expecting to preach the gospel to the native people in their own language.

Mr. Todd writes of a Mr. McIntosh and his wife, going to China, and of their personal admission that, from the day of their arrival in China, neither he nor his wife had been able to speak a single sentence in Chinese. He also writes of a party of missionaries going over from the State of Washington to Japan, believing they could preach the gospel to the Japanese in their native tongue, but failed to do so.

He wrote also of A. G. Garr and his good wife going to India to preach the gospel to the Hindu in tongues, but confessing their inability to do so. He also writes of others meeting disappointment, and says, "The tongue, which is being given to so many in America, is not a tongue with which the heathen can be evangelized."

Modern tongues have no authority in the Word of God, but are prominent features in spiritualism, hypnotism, and certain psychological deceptions—such as falling over backward, lying helpless upon the floor, under spirit control, speaking in tongues, angelic singing, and wonderful visions of heaven and hell.

It is to be noted that every outbreak of tongues carries in its forefront the doctrine of Christ second coming. The sacred doctrine of Christ's second coming has been brought into *disrepute* by this false delusion. The more truth carried by error, the more dangerous it is, and greater is its power to deceive.

The demonstrations in Pentecostal meetings today have no likeness of the apostolic Pentecostal baptism. I fail to find anywhere in God's Word where Christ, or the apostles, or any disciples of the early church, ever became so emotional and high pitched as the professed recipients of tongues do.

The tongues in modern Pentecost have no value to Christianity; they do not serve the purpose they did at the original Pentecost. The claim that to speak with tongues is the sign of the incoming Spirit cannot be Scriptural. When we read in the Bible that men were "filled with the Holy Spirit," it does not mean that the One from whom the Holy Spirit comes has entered into the persons of men, but that these men were filled with the power and influence of that One, who could only be God.

The Bible teaches that devils are personal beings. In Mark 5 we read of the man in the tombs, of whom Jesus cast out spirits of devils. It was not the Being, or Devil, that was in the man, but that the man was under the influence and predominating power of evil.

Just as the Devil troubles some who are converted into believing that they are not converted, by holding up before them a false standard of conversion, so the Devil troubles some today who are already filled with the Spirit of God (the Holy Spirit) into believing that they are not filled with the Holy Spirit, by holding before them a *false* teaching of the baptism of the Holy Spirit.

When one becomes a Christian, it is more of a question to yielding to the Spirit already received, than it is of receiving the Spirit. The most blasphemous delusion ever perpetrated by Satan is the personating of the Holy Spirit by demons in a spurious baptism. Only a loving God can deliver those who are victimized by the baptism in tongues. Brethren who are sound in the adventual truths given to the Church of God for the last days of the age will not be deceived. Those who fall for modern Pentecost will sooner or later be persuaded into believing the Devil's first lie (Gen. 3:4), and deny that conditionalism is a fundamental doctrine taught in God's Holy Book.

There is only one heavenly institution on earth, and that is the church of the living God. (Acts 20:28.) Paul experienced many conflicts with wicked spirits in the church. (Eph. 6:12.) Such has been the main ground of conflict during the gospel age, to drive out of the church those who are there to corrupt it with false doctrine, and lying manifestations. The conflict is not only on the natural plane, but also upon the supernatural. All will agree that modern Pentecost is the working of supernatural power; only such can take full control of a person's vocal organs, independently of one's choice, and cause him to speak in an unknown language.

The question at issue is, "From what source of supernatural power do these manifestations come?" There are two sources of supernatural power, that of God, and that of Satan. Then there are two ways to answer the question. If the fruits of these manifestations are of God, then the power producing them must be of God. However, if the fruits do not appear to be in harmony with God's character, then it is evident that the power does not come from God.

Again, if the claims of modern Pentecost are sustained in the Word of God, then such power must be of God. But if those claims are not supported in the Scriptures, then the tongues are not from God. To this all will say, "Amen."

Finally, brethren, continue in the love of Christ. (John 15:9.)

THE HOLY SCRIPTURES

By Mrs. Mae Nedrow

"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" (2 Tim. 3:15).

AFTER Jesus' baptism He was led into the wilderness and tempted for forty days and forty nights. After having fasted these many days He became hungry. Satan told Him to turn some stones into bread. Jesus answered with a quotation from the Scriptures, saying, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (See Matt. 4:4; Deut. 8:3.)

Then the Devil took Jesus to the holy city, and set Him on the highest pinnacle of the temple, telling Him to cast Himself down, that if he were the Son of God the Scriptures said, "He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." (See Matt. 4:5, 6; Psalm 91:11.) Jesus answered, "Thou shalt not tempt the Lord thy God." (See Matt. 4:7; Deut. 6:16.) Jesus knew that if He threw Himself down from the pinnacle of the temple He would be tempting God.

The Devil then took Jesus up into an exceedingly high mountain, and told Him that he would give Him all the kingdoms of the world if He would fall down and worship him. Again Jesus answered, "Thou shalt worship the Lord thy God, and him only shalt thou serve." (See Matt. 4:10; Deut. 6:13.) Satan then left Him, and "angels came and ministered unto him" (Matt. 4:11).

Yes, from a child Jesus had known the Holy Scriptures. May we profit by the Christ's great example.

The Apostle Paul tells us that "there hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. 10:13).

The Lord's brother James admonishes us to ask God to give us wisdom to enable us to endure the testing times, for testing brings patience. "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him" (James 1:12).

What does it matter if the believer is ridiculed because he studies his Bible, and if he is persecuted because he tries to be the kind of person God wants him to be? God knows what is in his heart.

Christ's life was a perfect example of the truths He taught. Still they spit upon Him, they called Him a blasphemer, they put a crown of thorns upon His head. "His visage was so marred more than any man." He was mocked by the very people who, had they really known the Scriptures, should have seen in Him the promised Messiah, the Lamb of God; but they crucified Him, the sinless One. Even Pilate could find no fault in Him.

Five times the Apostle Paul received forty stripes save

one, three times he was beaten with rods, once he was stoned, and he was imprisoned, but he sang praises unto God.

Dear brethren, let us lift up our crosses and carry on. Let us occupy until He comes, for "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."

GOD'S PROMISES CAN BE FULFILLED

(Continued from page 7)

square miles of water that covers the earth. How all that vast quantity of water will be disposed of I do not know.

But God created it in the beginning; so I must take it on faith that He will dispose of it, as He says, or else limit God's power. When the wilderness and all the solitary places and deserts rejoice and blossom as the rose, and all that water is removed, and the knowledge of the Lord and His glory fill the earth, what a vast difference there will be in the earth over what it is today!

Bound down by mortality and human limits, I do not know *how* all these things will be accomplished, but I do believe the promises of God will be fulfilled. "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11).

"Lord, I believe; help thou mine unbelief."

THE LORD LOVES A CHEERFUL GIVER

(Continued from page 5)

God gave to the world the greatest gift of all, His only Son. Giving did not cease here, but continues even to this day, and Christ is giving blessings beyond measure to those who love Him. Therefore, we should give in return the best we have. "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" (2 Cor. 9:7). To give grudgingly to the Lord would be robbing ourselves of spiritual blessings.

To the Twelve Apostles Christ said, "Go rather to the lost sheep of the house of Israel. . . . Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give" (Matt. 10:6, 8). We may not be able to do just such things in like manner as the apostles were instructed, but we can seek those who need a helping hand. If it is impossible for us to help, in any way, let us remove ourselves that we may not hinder. A word of kindness may reap a hundredfold, where quietness may allow some one to fall. Freely we have received, so let us give.

It was not intended that all men should be teachers, pastors, or prophets, but until Christ comes each should be "an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (1 Tim. 4:12). "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works" (Matt. 16:26, 27).

THE DISCIPLE JESUS LOVED

(Continued from page 6)

time restore again the kingdom to Israel?" (Acts 1:6). John was with Peter "at the gate of the temple which is called Beautiful" (Acts 3:2) when the man "lame from his mother's womb" was made well.

John was a most ardent worker, but the ever-increasing persecution in the reign of Domitian brought him arrest and banishment to the "isle that is called Patmos." But what seemed loss for him turned out to be gain for the service of Christ. John was made a chosen vessel to receive and record for future generations the last "sure word of prophecy" the world would be given.

John was always an active, eager worker for the spread of the gospel of Jesus Christ, yet in the first sentence of the prophecy which we call the Revelation, he classes himself not as a leader, but as a servant. He says, "The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his *servant* John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw."

John, in this book, saw and recorded a number of visions, or pictures, by which the wise could get the story of the future as it would affect the church, the people of Israel, and the kingdoms of the world, up to and including the coming Jesus as the "Lion of the tribe of Juda," to take up His great power and reign. (See Rev. 11:17.)

There is a code by which the signs may be read, but as a great writer once said, "That is another story."

IS BAPTISM NECESSARY FOR SALVATION?

(Continued from front page)

shows that much water is necessary for Scriptural baptism.

Peter, in preaching to the multitude on the Day of Pentecost, explained fully that people must be baptized in order to get into Christ, and thereby receive remission of sins. "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 3:38).

Referring to Philip's baptism of the Ethiopian eunuch, we read these words in Acts 8:38, "And he commanded the chariot to stand still: and they went down both into the

water, both Philip and the eunuch; and he baptized him."

It is not our purpose to over-emphasize the importance of baptism—if that were possible. It seems to be the nature of human beings to want to find some new or easier way than the one baptism so clearly taught in the Scriptures of Truth. In other words, men like their own way rather than to follow out the plans and purposes of God. Jesus says in John 10:1, 2, "Verily, verily, I say unto you, He that entereth not in by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep." Jesus is the door to salvation, and we are fully convinced that the only way to get through that door is by being baptized into Him.

If we wish to share a place with Christ in the earth made new and purified, we must also go with Him through the watery grave of baptism, and arise to walk in newness of life.

There are many examples of the folly of disobedience in the Scriptures. Adam and Eve were driven from the beautiful garden, and forced to toil for their daily bread, because they disobeyed God. In the destruction of Sodom, Lot's wife, after being delivered from the city, was destroyed, because she looked back after being commanded of God not to do so. There are many other similar references, but these will suffice.

We do not wish to censure or judge, in any way, those who disagree with us, knowing as we do that many have been trained even from infancy to think other modes of baptism will do as well. As the time draws nearer and nearer the end of the age, let us make sure that we are not deceived by the teachings of men, but that our faith and hope are founded upon the rock, Jesus Christ.

THE COMING OF CHRIST

(Continued from page 3)

read that he shall "honour the God of forces." This represents his inordinate desire for supremacy of power by military force. Since his *anshluss* in Austria, and his diplomatic victory at Munich, he is gaining control of all central Europe. After gaining Czechoslovakia, he has obtained economic control of Hungary, Rumania, Jugoslavia, and Bulgaria, and can now force these countries to supply him with all their natural products, such as wheat and other cereals, meat, tobacco, timber, and—most important for war purposes—oil. Greece and Turkey are now falling in line with these other countries, so that he has a clear path to Bagdad and India, the very goal which the Kaiser was so anxious to obtain. Hitler's friendship with Italy will also bring under his control Libia and Ethiopia, and will thus fulfill Daniel 11:43: "And the Libyans and the Ethiopians shall be at his steps." All these signs point directly to the German power as the desolator.

After reading verses 38 and 39, showing how a certain king has gained dominion over these lesser countries, verse 40 says, "At the time of the end shall the king of the south push at him, and the king of the north shall come against him like a whirlwind." Many writers in the past have referred to the king of the north as Russia and the power that is to come down on Palestine "to take a spoil." (Read Ezek. 38:11, 12.) But is this so? Beginning at verse 36 we read of this power which is so opposed to God. Then in verse 40 two kings oppose him, the king of the south and the king of the north.

Presently, in verse 41, this king gets into Palestine, but does not get as far as Edom and Moab. These two countries represent the British power, which will be held in readiness to chase the desolator when Christ wreaks His vengeance on him. This feature of the return of Christ is portrayed in Isaiah 17:12-14, "Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters . . . But God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind. And behold at eventide trouble; and before the morning he is not. This is the portion of them that spoil us, and the lot of them that rob us." The type of this disaster to the destroying power is found in 1 Samuel 17:49-53: as the men of Israel pursued the Philistines, so Britain will pursue the desolator, after Christ pours fire from heaven upon him.

These thoughts lead us to anticipate Germany and Italy, in combination, to be the power chosen by God to nearly annihilate Israel. We must watch with intense interest the movements of these two countries.

The British government is now the barometer for future developments. As long as Chamberlain is in power there will be no fighting, because he is of a conciliating character; but sooner or later he will be replaced by a man of the Anthony Eden type. Then the patience of Britain will be exhausted, and its government will flatly denounce Hitler. Hostilities will then commence in earnest, and we must be prepared for Christ to take out His saints, and get them down to Sinai in readiness for the final scene. Mr. Eden's recent visit to America is a forecast of a change in government in his country. We must not be surprised should we see all these things crystallize into realities soon after he arrives home.

If war starts early in the new year, as many people and writers predict, it is possible that Christ may return this coming Easter. We all know God raised Christ from the dead on Easter morn, to life eternal, and as God does everything in an orderly fashion, it is only likely that His dead brethren will be raised on such a great anniversary. The time we are to be with Him before His manifestation to the world is not given in the Scriptures, but we do know that when conditions get too unbearable, "for the elects' sake those days shall be shortened" (Matt. 24:22).

With these thoughts in mind it behooves us to watch ourselves, and remember John's words, "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world" (1 John 4:1). Let us, therefore, carefully weigh these things that we be not led astray.

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This Unemployment Situation

* * *

Muriel Randall, Mora, Minn.

Are you unemployed? If so, do you go regularly to such and such a place and present your social security card to make application for compensation?

We might easily divide the meaning of the word "unemployed" into two classes. One class would be those who are unemployed and cannot earn money to supply their physical needs. The second would be those who are unemployed in God's sight, and who are not working for treasures in the kingdom to supply their spiritual needs. It is to the second class that this article is directed.

In this physical world of political and social chaos we readily see why there are millions unable to find work to enable them to live independently.

In Matthew 9:37 we read, "The harvest truly is plenteous, but the labourers are few." This, of course, pertains to the spiritual labor situation. It is a challenge to everyone who is not already working for God. The greatest Employer of all times calls for workers.

Many will ask, "What shall we do, that we might work the works of God?" The verse following this question (John 6:29) answers, "This is the work of God, that ye believe on him whom he hath sent." *Belief* (Webster) is "a conviction; the thing believed; or faith." We read in James 2:20 that "faith without works is dead." Now we are back to the fact that there must be works, hence workmen. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed . . ." (2 Tim. 2:15).

Accordingly, one need to overcome the unemployment situation is *study*, a searching of the Scriptures daily. Secondly, don't forget that non-Christians are ever looking toward Christians. Whether they realize the need for some spirituality in the world, or whether they watch to jeer, we should at all times be in a position that would testify the love of our Savior. That, alone, is a task large enough to keep any real Christian off the spiritual unemployment list.

In our spiritual walk it is necessary to eat, as in our earthly life; and to eat, we must work. God, in His all-sufficient way, provides a spiritual feast for us far superior to any earthly food ever spread before us. But we cannot eat of spiritual food until we have done some work for God.

God has opened so many channels for us to work through, and it is now up to us to go to work.

Might I say here that one of the greatest unemployment solutions offered to Church of God young people is the Summer Training School.

At the beginning of this article the subject of unemployment was divided; now let us join the two again. Perhaps one of the greatest causes of such a deplorable situation is the fact the people have forgotten their Creator. Read Matthew 6:25-34, and particularly verse 33, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." If we will only employ ourselves in God's vineyard, and seek His kingdom, I have faith to believe He will add unto us the necessities of life.

Lastly, there's a security, too—not social, but a supreme spiritual security. The compensation is an eternal reward.

No Divisions Among Us

* * *

Mellie James, Piedmont, S. Carolina

"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 division among you; but that ye be perfectly joined together in the same mind and in the same judgment" (1 Cor. 1:10). Christians are thus required to speak the same thing. "But speak thou the things which become sound doctrine" (Titus 2:1). "For it hath been declared unto me of you . . . that there are contentions among you" (1 Cor. 1:11).

If the Apostle Paul would appear at the Church of God today, would he find contentions among us? Would he find us speaking the same thing? If we speak sound doctrine we must be of one body, "for as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized unto one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many" (1 Cor. 12:12-14). "Now ye are the body of Christ, and members in particular" (1 Cor. 12:27). The body thus signifies the Church of God firmly united to Christ.

There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism" (Eph. 4:4, 5). When Jesus left this earth there was unity among His followers. Will He find unity when He comes again? At His appearing will we be able to say, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing"?

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota

"Let him that thinketh he standeth take heed lest he fall" (1 Cor. 10:12).

Good Resolutions

If you made some resolutions for the new year, I am sure you are trying to keep them.

From one year's beginning to the next is much too long a time to wait to make more good resolutions. I think they should be made every time you discover something you need to add to your "list" of resolutions.

In today's lesson we read that Peter made a resolution, too. They are so easy to make. Peter was surely determined to keep his. (Luke 22:33.)

Shall we see how he kept it?

Afar Off

There is no doubt about Peter's love for Christ. He knew Him to be the Savior and wanted to follow Him, so we see his heart was right. We read, "For as he thinketh in his heart, so is he" (Prov. 23:7).

Jesus knew that Peter was not yet tested; that he had too much self-assurance; so He prayed for him.

Just what did Jesus ask His Father for Peter? Surely He would ask for the very best for His friend, Peter. Was it riches? Was it for luxuries and fine clothing? No! It was that his *faith* would not fail.

As we continue to study the life and works of Peter we shall watch to see the other words come true which Jesus commanded Peter in Luke 22:32.

Strengthen Thy Brethren

We know our neighbor is anyone in need, and that we should help such a neighbor. But just who are our "brethren"? In your family there are several children? As used in the Bible the word "brethren" expresses the spiritual relationship of true followers of Christ. We are all of the same family, in Christ.

When you are with the other boys and girls at a social gathering or worship service, do you help to strengthen those around you, as you visit together or wait for services to begin? Or do you weaken them by getting them to do, say, or think things that are not helpful in making them better boys and girls? Your influence is great. Be like Peter! Strengthen your brethren!

Hello, There!

Perhaps you were too busy to accept the offer extended to you the week before Christmas. I hope more of you have written to join our ECE Club. It isn't too late to join, so why not send me a card? We have readers I have heard from, in Illinois and Minnesota. Who is to be the first to write from your state? I am anxious to know in which state we have the most readers.

If you have your scrapbooks, select your scene to help you remember the lesson of "Peter's Denial of Christ." Will you draw Peter weeping, or seated with others around the fire with the maid talking to him? You could draw the cock crowing, and Jesus looking at Peter. Paste in the other treasures you wish to keep. If you are keeping each lesson, copy your golden text and title, as well as the number of your lesson. For the younger ones the pictures alone will be enough.

Today I have a poem for the boys. Last week I had one for the girls. I am wondering whether there will be more boys or girls send for the rest of their poem. It isn't too late, girls, to send now, if you wish.

Boys, send right away and see if you can't beat the girls in the number writing to me.

By the way, if you missed the story last week, explaining the meaning and aims of our ECE Club, I shall be glad to tell you and add your name to our members.

A Gentleman

I knew him for a gentleman
By signs that never fail;
His coat was rough and rather worn,
His cheeks were thin and pale.
A lad who had his way to make
With little time for play;
I knew him for a gentleman
By certain signs today.

He thinks of you before himself,
He serves you if he can;
For in whatever company,
The manners make the man.
At ten or forty 'tis the same;
The manner tells the tale,
And I discern the gentleman
By signs that never fail.

—*Margaret Sangster.*

Something to Find

1. What is faith (Heb. 11:1-3)?
2. What do we need to please God (Heb. 11:6)?
3. How do we get faith (Rom. 10:17)?
4. How do faith and belief differ (James 2:17-20)?

AMONG THE CHURCHES

THE NORTHWEST CONFERENCE
Oregon and Washington

The Northwest Conference of Oregon and Washington will hold its quarterly meeting in Corvallis, Ore., February 3 to 5. Bros. H. J. Prosser of Newport, and A. W. Darby of Gresham, Ore., will be the speakers.

A cordial invitation to all.

Flora E. Hogue, Conf. Sec.

ST. CLOUD, MINNESOTA

On Sunday, Jan. 1, almost everyone in the congregation responded with a New Year's resolution. Each one came with a Scripture verse committed to memory, which is to serve as a motto for his or her life during 1939.

Several in the congregation have read the Bible entirely through during 1938. If you wouldn't have time, think about this: two of those who read their Bibles from cover to cover were mothers. One has five children, the other has three. They just took time. A number of others have resolved that they would try to read the Bible this year.

We are sorry to report that T. E. Bremer is in the hospital.

On January 1, we assisted Bro. Gerald Cooper to conduct the funeral of Mrs. George Hoskins at Eden Valley, who had died the preceding Thursday. C. E. Lapp, Pastor.

SOUTHWARD BOUND

Leaving Grand Rapids early Tuesday, Jan. 3, my wife and I had the pleasure of bringing Sr. Holland as far as Westfield, Ind., where she is now doing some work for WLS. Reaching Marshall, Ill., in the late afternoon, we were royally welcomed at the Allan Claypool home. Several of the brothers and sisters were in during the evening, and it was a very pleasant occasion.

On the following day, Jan. 4, we motored on to Eldorado, Ill., where the church brethren were awaiting us and a short series of meetings had been planned. It was like home to be with these brothers and sisters again. The five days together were spent in reminiscenses of many happy days of labor together in years gone by, and in discussion of the development of God's plan. The large portion of members of the Eldorado church acknowledged the gospel under the writer's ministry when he was evangelist in Illinois, so the tie of love is very dear.

The weather for our Eldorado meetings was ideal, closing Sunday, Jan. 8, as mild and sunny as a spring day. Splendid audiences greeted us, and it was an inspiring period. Among the things adding to the joy of the occasion was the attendance of Sr. Margaret Donaly, Sr. Ida Jeffrey, and the Loren Margraves of Herrin, Ill. Part of these good people, together with the late Peter Jeffrey, attended a meeting which the writer held here seventeen years ago—long before the present church was organized.

These lines are written as we leave the familiar scenes in southern Illinois and head southward for Memphis, Tenn., and Hammond, La. Pray for the success of our meetings in the South. Further reports will follow. Communications addressed to us at Hammond, La., will reach us. F. E. Siple, Evangelist.

BRUSH CREEK CHURCH OF GOD
Near Tipp City, Ohio

On December 23, 1938, the Gospel Gleaners Class sponsored a Christmas carol party, visiting Sr. Estella Pearson, Belva Knife, Calmeida Worley and son Ora, Bro. Howard Pearson, and Mr. Russell Shellhaas, leaving baskets of fruit. Srs. Edna Brewer and Dorothy Demmitt cared for the children at the home of Bro. William Stine, where, also, refreshments were served.

Sr. Worley wishes to thank the carolers. In all her life she says she has never experienced anything quite so inspiring. Having already retired, Sr. Worley was awakened to hear "Silent Night" being sung outside her bedroom window.

On December 25, a Christmas program was given at the church.

On December 30, the monthly Berean social was held at the home of Bro. and Sr. Earl Pearson. At this time it was reported that the following girls had completed the regular work and would receive their Bibles: Margaret and Vergie Smith, Helen Thompson, Juanita Macy, Rosella, Dorothy, Peggie and Joy Ann Pearson.

On Sunday, Jan. 15, there will be no services here, as most of the brethren are planning to attend the dedication services at Lawrenceville. The choir is preparing to help with the music. Sr. Clyde Pearson, whom many will remember from General Conference last summer, has been confined to her bed the past month. A word of cheer would be appreciated. Her address is Tipp City, Ohio, Rt. 2.

Eunice M. Pearson, Reporter.

A VERSE EXPLAINED

Bro. S. J. Lindsay gives the following reply to a query about 1 Corinthians 15:29, received recently from Sr. Barbara Addington of Colton, Calif.:

"The subject Paul is discussing is the resurrection of Christ, showing that salvation depends upon His resurrection from the dead. If Christ never arose, then why do we baptize in the symbol of death and resurrection? That is what baptism symbolizes, as per Romans 6:3-6. We are baptized for the dead Christ, but raised for the living Christ who arose from the dead."

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Nicholas Goodreau; Mrs. C. Seely; Mrs. Ida F. Orem; Mr. and Mrs. Ezra Railsback; Mrs. Mary Calkins; Ella M. Siple; Jessie M. B. Kauffman.

Gleanings From the Field

Following the lead of Illinois, a Minnesota page of evangelism, to appear once a month, is starting in this issue. While these special pages are regularly sent only to those residing within the state sponsoring the page, unless the information in such is of general interest, we are this time sending the Minnesota page to all. We understand that Indiana will soon follow with a state evangelistic page.

Bro. Joseph Fletcher, Jr., of Fonthill, Ont., Canada, writes, "It is encouraging to meet through The Herald several of the brethren, both by their pictures and articles; and to read accounts of what our people are doing in the Master's vineyard."

W. G. Mathieson of Durban, Natal, South Africa, writes for sample copies of The Restitution Herald. They will be gladly sent. A similar request came recently from Sweden.

". . . He Made the Stars Also," by Bro. Norman J. Macleod of Pomona, Calif., will appear in a near issue of The Herald.

Members of the Oregon, Ill., church gave a housewarming for Bro. and Sr. F. L. Marsh on the evening of January 13. Bro. and Sr. Marsh recently took possession of their refinished home, having moved to Oregon from Ames, Iowa, late last fall.

We are sorry to hear that both Bro. and Sr. Francis Carpenter of Omaha, Neb., are in the hospital. We had supposed Bro. Carpenter had recovered some time ago, but he is just now getting strong enough to walk. Sr. Carpenter is also recovering.

Bro. F. L. Austin of Chicago will be in Cleveland, Ohio, Sunday evening, Jan. 15, and on Tuesday evening following he will begin a series of evangelistic meetings at Geneva, Ohio. He may be addressed at 101 Walnut St., Geneva, Ohio.

Sr. Hatch, previously reported ill at the editor's home, plans to eat Sunday dinner with the rest of the family.

"As well might a person expect to become an athlete by reading books or sitting in the bleachers as to become a strong Christian by reading the Bible or sitting in a pew."—M. W. Lyon.

A Christmas package weighing 9¼ pounds, labeled Nyle Wayne, arrived on December 24, to cheer the home of Bro. and Sr. Reuben Scaline of Stratford, Iowa. Congratulations.

A baby daughter weighing eight pounds, five ounces, arrived on Friday, January 13, to brighten the home of Bro. and Sr. Emory Macy, Troy, Ohio. Congratulations.

Bro. F. F. Upton of Geneva, Ohio, writes, "The splendid articles from various writers, and in their own individual ways, are very inspiring. While I like them all, I must mention a few: first, our Bro. Curtis, who has for years written those logical, sensible, and reasonable articles; then, Bro. F. L. Austin, with his scholarly mind—his latest contribution being 'Our Changing World'; and last, but not least, I was so glad to see Bro. T. A. Drinkard's picture with his last article."

T. J. ELLIS

Thomas Jesse Ellis, son of Thomas and Euphema Ellis, was born in Columbus, Neb., May 20, 1878. On June 2, 1903, he was united in marriage with Miss Alena Appleyard in Wymore, Neb. To this union two children—Margaret, now Mrs. Edward Barck of Detroit, Mich., and Eldridge A. Ellis of Waterloo, Iowa, were born.

He began his railroad activities with the Chicago, Burlington and Quincy Railroad, and remained with that organization until August 22, 1906, when he joined the Illinois Central Railroad, and moved to Waterloo, Iowa. There he worked as a machinist in the shops until 1924, when he became acting foreman, then regular foreman until 1935. Then, on account of failing health, he retired from the labor and heavy responsibilities that position imposed upon him.

Hoping that his health might improve, he, with his family, moved to the State of Oregon some two years ago, but in the spring of 1938 they returned to Waterloo, where he resided until the time of his death, which occurred suddenly at his home, December 30, 1938, in his 61st year, leaving surviving, of his immediate family, his wife, one daughter and son above named, one grandson, and three brothers, Arthur, William, and Harry, all of Seattle, Wash.

He became a member of the Church of God years ago. He was one of its faithful, substantial, and active members to the time of his death. In 1931 he was elected treasurer of the National Bible Institution, which position he held until he felt that he could serve no longer on account of his failing health, and his moving to Oregon.

Bro. Ellis was a most dependable man, true to his convictions of what he believed to be right; a wise and conservative counsellor, kind and generous in supporting the cause of truth and righteousness, making many liberal contributions to the National Bible Institution. Only a week before his death he presented a splendid motor truck, worth some hundreds of dollars, to Golden Rule Home. Such acts were characteristic of the man, whose contributions of service in every way were cheerfully made. He was one of God's noblemen.

The profusion of beautiful floral offerings, and the multitude that followed him to the grave, gave silent testimony to the love and respect in which he was held by those with whom he had associated in life.

After appropriate services we laid him to rest, and to wait for the realization of his hope in Christ. L. E. Conner.

ANDREW REED

Andrew (Andy) Reed of Arkansas City, Kan., died suddenly on December 30, at sixty-eight years of age. He leaves to mourn his death, his wife, Minnie Reed; one son, Loyde; one daughter, Gladys Reed; one sister, Mrs. A. J. Chaplin; three brothers, M. A. Reed of Attica, Kan., Clarence Reed of Villagreen, Colo., F. E. Reed of Santa Ana, Calif.

Elder Carrol Walker of the Christian Church in Arkansas City conducted the funeral services, in the absence of a minister of the Church of God, of which church he was a member. The services were held at the Zion Church near Arkansas City on January 1.

Mrs. A. J. Chaplin.

INDEBTEDNESS FUND

Notes Payable		$4,309.00
Amount received	$2,037.15	
Mrs. R. A. Robinson	2.00	
Burr Oak, Ind., S. S.	2.00	2,041.15
		$2,267.85

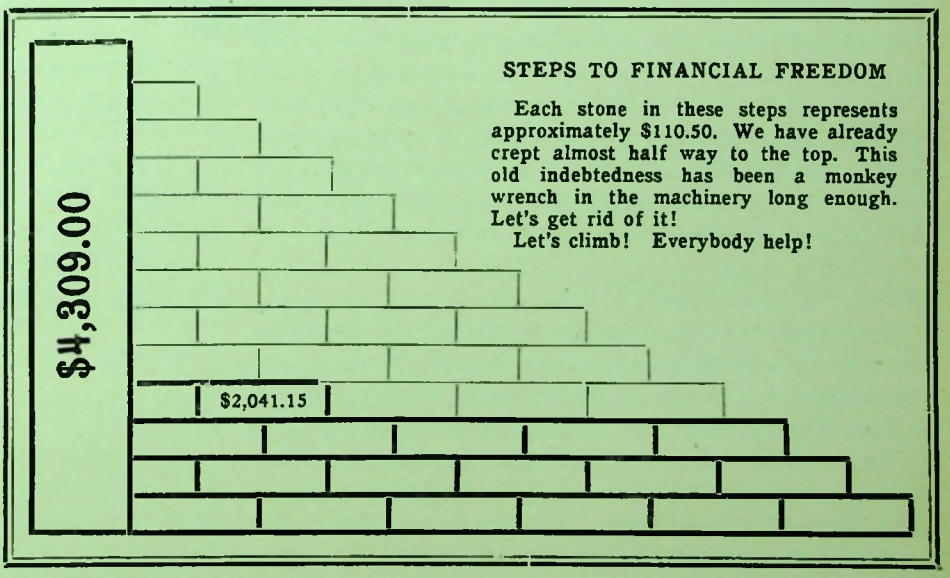
MRS. G. W. HOSKINS

Jennie Louisa, daughter of Albert and Sarah L. Nicholas, was born September 21, 1877, in Stearns County, Minn., and has lived her entire life in this community. She died in the hospital at St. Cloud, Minn., December 29, 1938.

On December 9, 1896, she was united in marriage to George W. Hoskins of Eden Valley, Minn. To this union were born five children, Mrs. Mabel Schultz and Donald W. of St. Paul, Minn., Forrest M. of Chicago, Ill., Florence E. Marshall, Litchfield, Minn., and Orrin R. at home. With these she leaves to mourn her death her husband; nine grandchildren; two sisters, Mrs. F. H. Hoskins of Kimball, Minn., and Mrs. Ezra R. Palmer of Paynesville, Minn.; two half sisters, Mrs. Claire Tempest, Fairfield, Wash., and Mrs. Ben Weaver, N. Hollywood, Calif.; and three half brothers, William L. Thurman, Jacksonville, Ore., Wesley B. Thurman, St. Cloud, Minn., and John L. Thurman of Great Falls, Mont.

In early childhood she became a member of the Church of God at Eden Lake, and has ever been faithful and true to her convictions.

Funeral services were conducted Sunday afternoon, Jan. 1, 1939, at the Church of God in Eden Valley by Eld. C. E. Lapp of St. Cloud, assisted by Eld. G. L. Cooper, the local pastor. Interment was made in Lakeview Cemetery at Eden Valley. E. W. Marshall.



TO OUR BROTHERHOOD

I am coming to you once more relative to our National Bible Institution Indebtedness Fund. We are now nearly to the halfway point, but contributions to this Fund are slowing down very much. The National Bible Institution official board has thought that inasmuch as the other National Bible Institution creditors, owing to the embarrassing financial condition into which the Institution had been plunged, accepted fifty per cent, or less, of their claims in satisfactory settlement, these creditors, being members of the church, and interested in its welfare, would cheerfully respond with a reduction of 25 per cent of their claims, since whatever is paid on these claims must be contributed by our brethren. In response to my letters proposing such cooperation in this way, a majority of these creditors promptly replied favorably, offering to make substantial reductions in order to secure what is usually considered reasonable settlement in such situations, and assist our General Conference honorably out of this embarrassing situation. However, some of them seem to be unwilling to reduce the amount of their claims, except that one or two propose to donate a portion at least of the interest.

I am hoping to be able to raise, by this means, 75 per cent of the principal amount of these notes, and when we have reached and have in hand this amount, it is my intention to distribute the amount pro rata to these creditors.

The National Bible Institution, like many corporations and business firms and individuals, made investments in enterprises which appeared to be very safe and prosperous, but which the depression swept away, leaving the investors to lose far more than 50 per cent of 75 per cent. It seems to me that a creditor of the National Bible Institution should be glad to know that his friends, upon whom there is no legal responsibility, will voluntarily contribute to the amount of a large percentage of his claims. It speaks well for our people.

Let us do our best in our efforts to climb speedily to the top of the steps.

L. E. Conner, Manager.

Go-Pher Evangelism

Co-Editors
J. L. Denchfield *C. E. Lapp*

What We "Go Fer"

We of the Gopher State "go fer" the great game of football in a big way, as the rest of our nation knows. Of course, there are many other things we go for in a similar manner, and there are some things we pass up with indifference, but when it comes to football, we're out in the lead.

Our title to this page not only indicates that the words which follow concern evangelism in Minnesota, but is also an exhortation to all to obey its command and "go pher" evangelism in a really sincere, enthusiastic, and energetic manner. Let's get at it! We may be in enemy territory, the opposition may be strong, but keep your eye on the goal, and carry the Word across! We'll win if we work together, for our Master has said of His church: "The gates of hell shall not prevail against it"!

Gophers—let's go for evangelism!

To Be or Not to Be!

There are those who can remember when Minnesota was one of the leading states in regard to evangelistic effort. A burning zeal to see men and women brought to a saving knowledge of Christ was responsible. Are we to be one of those "has beens," or will we become a powerful force working for the spread of the gospel? That is the question! We are the ones who will answer it. We are not so much concerned *now* about what has been, but what we *are* concerned about is—*what will be in the future?*

Let's Not Hibernate

Just because we are Gophers we should not hibernate. To do so means to spend the winter in close quarters, usually in profound sleep, from which it is very hard to awaken. If you have been keeping under cover, think of Paul's words in Ephesians 5:14, "Awake thou that sleepest," etc. The churches here in Minnesota will be just as much alive as we make them. Will you be a helper in this work? We need you, and you need us. In order that we may all "Go-pher" Evangelism, each church will have what we wish to be known as "Conference Sunday."

Conference Sunday

Conference Sunday is one Sunday each quarter set aside by your church for special evangelistic effort. At this time information will be given concerning past work and future plans in evangelistic work, as well as an opportunity to assist financially by means of special offering. Be on hand, and use this golden opportunity to have a share in this work.

The Minnesota State Conference will convene the second week in June.

The regular schedule of evangelistic services at the present time is as follows:

Elder John L. Denchfield is in charge. The first Sunday of each month, morning and evening, eight miles southeast of Onamia; second Sunday, morning and afternoon at the Johnson's home, three miles south of Hector; third Sunday, morning and evening at McKinley School, eight miles southeast of Mora. If it is possible, we plan to arrange for meetings at Lester Prairie and White Pine, Minnesota, and Clear Lake, Wisconsin.

The Restitution Herald

This religious paper should be in every Church of God home in the State of Minnesota. If you will examine this copy you will find that Brother S. E. Magaw, who was formerly pastor of the Eden Valley Church, is the editor. Brother G. L. Cooper, who is now pastor of the Eden Valley Church, is editor of the Berean Department. Mrs. Tom Savage of St. Cloud, Minnesota, is editor of the Children's Page. You are either personally acquainted with these people, or have heard of them.

You will enjoy reading The Herald, for many of our own Church of God writers are making it very interesting, as well as instructive, in teaching the things of the Word of God. If you do not now take it, only $1.00 will bring it to you for nine months, while the regular subscription price is $2.00 per year. You could never spend $1.00 in a way that would bring greater returns.

This copy of The Herald is being sent to you by the Minnesota State Conference. We hope you will enjoy it so much that you will send in your dollar right away, and become one of the many who would not now do without it in the home. If possible, we want to devote this page once a month to the work of the gospel just here in Minnesota, *but* it will only be possible as *you* respond.

Is Your Radio Working?

If so, tune in to the morning devotions at station KFAM, 1420 Kilocycles, in St. Cloud at 7 a. m. each morning. The St. Cloud Church of God will broadcast once every three weeks, on Monday morning. The date this month is January 30. Next month it will come on February 20. Will you listen in, and then drop a card to C. E. Lapp, 41-31st Ave. N., to let us know how the program is received. Thanks!

Our Aim

It is our aim to put The Restitution Herald with the Go-pher Page on it into every home of Church of God people in the State of Minnesota. Our mailing list at the present is far from accurate and complete. Please help us. If you know of any who are members of the church and yet isolated, please send in their names. This page is just a start toward unifying the work here in Minnesota. If you are not a subscriber, this paper cost us three cents to put into your hands. If you are a subscriber it has cost us nothing. The State Conference will be helped very materially if you will send your contribution to our treasurer, Mrs. Ruth Hoskins, Eden Valley, Minnesota. Little or much will be appreciated.

THE RESTITUTION HERALD

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What a Book

By F. L. Austin

WHEN the eye first rests upon the majestic massive mountain, or upon the never-ceasing waterfall of a Niagara, the witness seems stricken dumb in awe. As knowledge increases he sees more and more of the beautiful detail and workmanship essential to the construction of these wonders of nature—more of the matchless precision with which the Creator works His works. Man's feebly increasing knowledge lifts veil after veil from off the veiled beauties all about him.

So also is the Bible. Looking at it as a whole, it is majestically grand; in its details, it is exquisitely beautiful. Some of its glorious mysteries had, said Paul in Romans 16:25, been "kept secret since the world began," while 1 Peter 1:5 reads that some are "to be revealed (unveiled) in the last times."

Unveiled Beauties

The Bible was not first written in English, or other modern language. The Old Testament was written mostly in Hebrew—a little, including Daniel 2:4 to 7:28, in Aramaic. The New Testament was written in Greek. Students say that it is extremely difficult to translate the inspired Hebrew and Greek so as to convey to the English reader all of the delicate and beautiful shadings, and meaningful richnesses of Bible thought contained in those original languages. Not only are the languages widely different, but the translators possibly lack some of complete inspiration.

Let us turn to Matthew 1, and unveil some of its hidden beauty of strength — strength unbreakable, immovable. First, we must realize that each letter of the Greek alphabet, like those of the Hebrew, represents a specific number. Alpha, or A, in addition to its sound value, has also the value of our figure "1." B = 2. I = 10. The eleventh letter = 20; the seventeenth = 100; the next = 200; and so on. Thus, each and every letter, each and every word, each and every sentence, in the Greek or Hebrew, have their respective, as well as their combined, numerical values. The numerical value of the word "Jesus," which in Greek is spelled "I E S O U S," is 10, 8, 200, 70, 400, 200, a total of 888. With these explanations, and further, that Matthew is written on the numeric pattern of 7 and its multiples, a quotation from Ivan Panin's booklet *Bible Numerics* follows, Mr. Panin, a man of fourscore years, living near Hamilton, Ontario, a Harvard graduate, has specialized throughout his lifetime in studying the numerics of the Bible. The quotation pertains to the genealogy of Jesus in Matthew 1, and is as follows:

"The vocabulary of the first half of this genealogy of the first eleven verses has 49 words. 49 happens to be 7 x 7. It has two separate numeric features. First, it is a multiple of 7; second, the sum of its factors is 14—twice 7. Of these 49 words 28 or 7 x 4, begin with a vowel and 21, or 7 x 3, with a consonant. That is to say, the words of the vocabulary are divided into words beginning with a vowel and words beginning with a consonant, not at random, but by sevens. So we have four features of sevens. The 49 words of the vocabulary have 266 letters. That is a multiple of 7, i. e., 38 x 7, but that is not all. The sum of the figures 266 is 14, or twice seven, and the sum of the factors 7 x 2 x 19 is also a multiple of seven; and we have three additional features of seven.

"I have said that the 49 words in the vocabulary are divided between vowel words and consonant words by sevens. The 266 letters of the vocabulary follow exactly the same plan, namely, 140 of them, 7 x 20, are vowels, and 126, or 18 x 7, are consonants.

"There is only one chance in a million that these things could have happened accidentally, but if that were all we might say—'Well, a strange thing may happen once in a while, even though the chance is only one in a million'; but it so happens that of those 49 words, 42 are nouns and 7 are not nouns. Of the 42 nouns, 35 are proper names, the other 7 are common names. Of the 35 proper names, 28 are male ancestors of the Lord Jesus Christ. This presents not only a set of divisions of seven, but it diminishes the chances 345 times. In other words, this scheme shows that some mathematical artist, for some reason, sat down and said to himself—'I will construct that small portion of genealogy in such a way that when I get through, all these remarkable features of 7 appear.' I tried to *(Please turn to page 10)*

EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

"Dust Thou Art"

Man and all his works are made of dust. Scholars may not believe that "God formed man of the dust of the ground," but it is *evident* that in death man turns to dust. His end is evidence of his origin.

Mother Earth, so correctly named, has scattered her dust from deserts into kings' houses. Luscious fruits were once, in substance, hid in the earth. Towering sky-scrapers can be traced backward to mine, and to forest with billions of roots grasping and feeding in the earth. Speeding monarchs of the sky were conceived in the womb of the world, and, as if to warn all lofty monarchs, now and then one plunges to the ground, burying itself by its own weight in the substance from which it came.

Gold and silver tarnish. Iron rusts away. Empires "became like chaff . . . and the wind carried them away."

Only by breath from God can earth, organized a little, walk on other earth. "Dust thou art." Nor is the journey very long. Then the "lovely and pleasant," those "swifter than eagles," and "stronger than lions" are blown away.

"How are the mighty fallen!"

"Hope Maketh Not Ashamed"

That the flower of this present life quickly fades has always been understood by the people of God. Further, the faithful have always had a hope. Isaiah's voice that "the desert shall rejoice and blossom as the rose," has echoed and reechoed in the testimony of all saints.

Abraham and Sarah "died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth" (Heb. 11:13). And Abraham "looked for a city which hath foundations, whose builder and maker is God" (11:10).

Moses "refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward. . . . He endured, as seeing him who is invisible" (Heb. 11:24-27).

Isaiah prophesied, "All flesh is grass, and all the goodliness thereof is as the flower of the field: . . . surely the people is grass." But Isaiah was not discouraged. He cried, "O Jerusalem . . . lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!

"Behold, the Lord God will come with strong hand, and his arm (Christ) shall rule for him: behold, his reward is with him, and his work before him.

"He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.

"The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light. . . .

"I the Lord will hasten it in his time.

"The wolf (wolf) and the lamb (lamb) shall feed together, and the lion shall eat straw like the bullock. . . . They shall not hurt nor destroy in all my holy mountain, saith the Lord." (See Isa. 40:6-11; 42:4; 60:19-22; 65:25.)

The Savior who said, "Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head" (Luke 9:58), also said, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory" (Matt. 25:31). . . . How soft is the stone pillow upon which come visions of glory! It is no wonder that Jacob tithed!

Paul said, "Here we have no continuing city, but we seek one to come" (Heb. 13:14).

James said, "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him" (James 1:12).

Peter quotes, "All flesh is as grass, and all the glory of man as the flower of grass" (1 Peter 1:24), but adds, "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1 Peter 5:4).

"In My Flesh Shall I See God"

So testified Job, as he foresaw his Redeemer and the resurrection. David said, "I will behold thy face . . . when I awake, with thy likeness." "Jacob shall not (then) be ashamed, neither shall his face (then) wax pale." "The inhabitant shall not say, I am sick," but "the eyes of the blind shall be opened, . . . then shall the lame man leap as an hart, and the tongue of the dumb sing." "Now we see through a glass, darkly; but then face to face." Now "we look for the Savior . . . who shall change our vile body," that at last "the pure in heart . . . shall see God."

Messengers With a Message

By J. R. LeCrone

SEVERAL years ago the writer served for a period as a messenger for one of the world's largest telegraph companies. Though he was a very unimportant cog in a very large wheel, he was in a position to observe some highly important truths. Chief among these was the fact that any message, in order to properly perform its function, must be delivered promptly and accurately. Indeed, "speed and accuracy" is the slogan of the company.

Though the percentage of error is small, and every effort is made to insure prompt delivery of messages, inaccurate transmission and delayed delivery costs the company hundreds of dollars annually for adjustments and lawsuits. A message that is delivered too late is of no value, and one that has a message differing from the one originally handed to the clerk, even though the difference be small, might better never be delivered at all. Though speed and accuracy are both necessary, accuracy is of the first importance. The company that accepts the message for delivery is held responsible for losses resulting from errors in transmission or undue delay in delivery.

When the Great Commission, "Go ye into all the world, and preach the gospel to every creature," was given Christianity by Jesus, He made of Christians the most important of all messengers. The eternal life of many of God's people depends upon the speed and accuracy with which they deliver the "good news" (gospel) of the kingdom. While speed is essential, *accuracy* is of the first importance. If we are to deliver the message of salvation accurately and in its fullness, it behooves us to first thoroughly acquaint ourselves with its contents.

Foolish indeed would we consider the messenger who came to us with the information that he had important news for us—a matter of life and death—and then seemed uncertain of what the news consisted, and was unable to answer our questions concerning details. In the Old Testament we find the record of a messenger who did just that.

Absalom, one of David's sons, had rebelled against his father, and had gathered about himself an army for the purpose of slaying the king and himself mounting the throne of Israel. David sent out an army to oppose him, but gave explicit directions that Absalom was not to be harmed.

During the course of the battle Absalom caught his head in a tree, and the mule upon which he had been riding continued its course, leaving Absalom hanging in mid-air. Being found thus, he was thrust through the heart and killed. It then became the duty of Joab, the commanding officer, to send a runner to David with the news of Absalom's death. Accordingly, he dispatched Cushi, a man who had witnessed the slaying of Absalom and who was thoroughly familiar with the events of the day, to carry the news to David.

Then Ahimaaz, son of Zadok the priest, saw that the battle had gone in favor of the forces of David, and begged to be allowed to run to the king with the news. Joab refused permission, but Ahimaaz persisted. What happened then is repeated here just as it appears in the record. "Then said Ahimaaz the son of Zadok yet again to Joab, But howsoever, let me, I pray thee, also run after Cushi. And Joab said, Wherefore wilt thou run, my son, seeing that thou hast no tidings ready? But howsoever, said he, let me run. And he said unto him, Run. Then Ahimaaz ran by the way of the plain, and overran Cushi.

"And David sat between the two gates: and the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked ,and behold a man running alone. And the watchman cried, and told the king. And the king said, If he be alone, there is tidings in his mouth. And he came apace, and drew near. And the watchman saw another man running: and the watchman called unto the porter, and said, Behold another man running alone. And the king said, He also bringeth tidings. And the watchman said, Me thinketh the running of the foremost is like the running of Ahimaaz the son of Zadok. And the king said, He is a good man, and cometh with good tidings.

"And Ahimaaz called and said unto the king, All is well. And he fell down to the earth upon his face before the king, and said, Blessed be the Lord thy God, which hath delivered up the men that lifted up their hand against my lord the king. And the king said, Is the young man Absalom safe? And Ahimaaz answered, When Joab sent the king's servant, and me thy servant, I saw a great tumult, but I knew not what it was. And the king said unto him, Turn aside, and stand here. And he turned aside and stood still.

"And, behold, Cushi came; and Cushi said, Tidings, my lord the king: for the Lord hath avenged thee this day of all them that rose up against thee. And the king said unto Cushi, Is the young man Absalom safe? And Cushi answered, The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is. And the king was much moved, and went up to the chamber over the gate, and wept" (2 Sam. 18:22-33).

Proud of his fleetness of foot, anxious for the opportunity to display his skill, and at the same time gain the honor of being the first to deliver the good news, Ahimaaz overlooked one very important detail—*the message itself*. When he reached the king he discovered, much to his chagrin, that he was unable to answer the king's questions. He was forced to confess that he "saw a great tumult, but . . . knew not what it was." Then, at the king's command, he was further humiliated by being forced to stand by while his slower rival, who knew the *details* of the message, told the king what he wanted to know *(Please turn to page 11)*

Signs of the Times

By R. A. Curtis

"THE signs of the times," presaging our Lord's return, are so well known now, as historical facts, that I need but briefly refer to them here.

WIRELESS TELEGRAPHY. "Canst thou send lightnings, that they may go, and say unto thee, Here we are?" (Marginal reading, "Behold us.") That question (Job 38:35), made in the oldest book in the Bible, finds its answer in our time by Marconi. Many lives have been saved at sea by the SOS calls for help in times of distress at sea.

LACK OF EMPLOYMENT. "For before these days there was no hire for man, nor any hire for beast; neither was there any peace to him that went out or came in because of the affliction: for I set all men every one against his neighbour" (Zech. 8:10). To the 10,000,000 out of work today, comment is needless.

R. A. Curtis

TRAVEL BY AIRSHIP. "Who are these that fly as a cloud, and as the doves to their windows?" (Isa. 60:8). Some years ago, here at Dayton, Ohio, when the aircraft people were practicing, and maneuvering, I counted fifty-five airplanes in formation, flying "as a cloud" of birds, or "doves to their windows." It was a beautiful sight in *times of peace*. For rapid travel across continents and oceans it is marvelous to contemplate such conquest of the air for the betterment of man. But consider, too, what horror can come when these birds of the air are used to spray poison gas, and death-dealing missiles from the sky.

TRAVEL BY AUTOMOBILES. "The chariots shall rage in the streets, they shall justle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings" (Nahum 2:4). This was written 2,700 years ago.

MANY SHALL RUN. "Many shall run to and fro, and knowledge shall be increased" (Dan. 12:4). "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Dan. 12:1, 2).

Never in the history of the world has there been so much travel on the earth, over the oceans, and in the air, as at the present time. The floodgates of knowledge seem to have all been opened wide, for the diffusion of knowledge, in all lines of endeavor. Such running to and fro, and such knowledge, indicate Daniel's "time of trouble" is near.

NATIONAL DISTRESS AND PERPLEXITY. "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. . . . So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. . . .

"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. 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" (Luke 21:25-28, 31, 34-36).

As prophecy is history written in advance, we have here a divine portrayal of the national affairs of all governments of earth today, written over nineteen centuries ago. Does not history fill the mold of prophecy? Facts are said to be stubborn things, and to admit them is to concede that we are on the very threshold of the most stupendous events the world has ever witnessed; the *coming of Christ* and *the kingdom of God*. The Master has said, "Be of good cheer: it is I; be not afraid" (Mark 6:50). We may soon "*see the king in his beauty*" (Isa. 33:17).

"The King in His beauty is coming,
His form soon descending we'll see,
Attended with hosts of bright angels,
Lo, Zion is waiting for Thee.

"Our harps which have hung upon willows,
Shall be strung anew to Thy praise,
In shouts of thanksgiving and honor,
To Thee, 'King of Beauty,' we'll raise."

GREAT WEALTH AMASSED. Amassing of great wealth is a sign of Christ's coming. There were a few millionaires some years ago, who could almost be counted on one's fingers. John Jacob Astor, A. T. Stewart, the Goulds, Fields, and Carnegies, stood in a class by themselves, as financiers. Now every populous city has to have several officers to keep tab on the numerous millionaires and multimillionaires, so as to collect the right amount of taxes for the government. James informs us by "the sure word of prophecy," con-

cerning "rich men," in the following language, "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 motheaten. 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 labourers 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: ye have nourished your hearts, as in a day of slaughter. . . .

"Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh" (James 5:1-5).

From the language of Elder D. T. Taylor who, a half century ago, wrote many articles and books concerning *Christ's second coming*, I quote his earnest desire, which expresses my own, "Oh! that men would preach it, not as a sectarian theory, but as *a God-appointed reality*, an *indispensable necessity*, an *eternal truth*."

Man's Salvation

By Emory Macy

IN THIS present age most people desire to gain wealth and fame, while others are satisfied with that of which Paul wrote, "And having food and raiment let us be therewith content" (1 Tim. 6:8). Think not that we should not strive beyond that point, but that is a blessing from God for which we owe Him our daily thanks.

Regardless of our station in life, God created the first man from the dust of the earth, and breathed into his nostrils the breath of life. Man, rich or poor, has the same breath, the same source of life from the Creator. Every man is willing to give all that he possesses to retain this life just a few more hours.

The right to live forever was forfeited when Adam and Eve yielded to temptation while in the Garden. They were not content to abide by God's law, for they disobeyed His command, "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:17). Because of disobedience, God drove man from the Garden, "lest he put forth his hand, and take also of the tree of life, and eat, and live for ever" (Gen. 3:22).

At the time of creation God made man on a higher plane than he is now—pure, spotless, and without sin—but man fell, fell into a plane of sin, strife, envy, and hate. Hope for life was restored when God promised a Savior to the world that by faith man might have life and "have it more abundantly." It was not God's plan in the beginning that man should die, but that man should look to Him as the source of all that is right. The curse, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground" (Gen. 3:19), was pronounced upon man. In labor he realizes that there is a God, but in the lust of the flesh often puts all of his confidence in his own strength, and neglects God's Word and the hope for life again.

It was through the first man, Adam, that sin and death were brought into this world. Through the "last Adam," Jesus Christ our Savior, God has made a plan that all who prove faithful, and believe in Him, may gain everlasting life. Let us take unto ourselves the meaning of Jesus' words, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live" (John 11:25).

The faithful servants and prophets believed in God, and it is said of Abraham, father of the faithful, that *by faith* he was willing to offer up his son Isaac. "By faith Isaac blessed Jacob and Esau concerning things to come" (Heb. 11:20). True faith in God prompted Joseph's desire to have his bones carried into the Promised Land. "By faith 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. 11:24, 25). David, strong in faith, "was a man after God's own heart." Solomon, the son of David, believed in the God of Abraham, and according to 1 Kings 3:28, all Israel feared the king, "for they saw that the wisdom of God was in him, to do judgment." Job was a man of much patience, with great faith in God's promises.

Much time and space could be taken up with several more examples of the faithful, but instead, let us consider ourselves. By daily prayer our faith may be made stronger. Faith will make us whole. "Fear none of those things which thou shalt suffer: . . . be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10).

Christ is Heir of the world, and shall reign until He has put all things under His feet. "But when he saith, All things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all" (1 Cor. 15:27, 28).

"He Made the Stars Also"

By Norman J. Macleod

"The fool hath said in his heart, There is no God" (Psalm 14:1).

NOT long ago a certain popular preacher in our own group gave a sermon in which he extolled the magnitude of God. He dwelt at length upon the wonders of astronomy, of how God was a God of magnitudes such as would almost stun the mind of man to comprehend. He spoke of the immeasurable vastness of the universe, and of the God that made it. When he had finished, members of his congregation swarmed around him to congratulate him upon the many things that he had said. Yet many of those same people, had they understood fully the implications of his words, would have been horrified and shocked to think that he would preach such things.

This minister spoke of a heavenly body that had been recently discovered, that was approximately three billion light years distant from the earth. What does that mean? That means that the light that is now reaching the earth from that heavenly body must have started its journey through space three billion years ago! Yet most Bible students will not admit that the stars are more than six thousand years old.

We read in Genesis 1:16, "God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also." This, if we follow the strictest of "fundamentalist" teachings, took place *after* God made the earth. Certainly both ideas could not be correct. Either the Bible does not say that the stars were created after the earth, the sun, and the moon, or else we should reject the teachings of the astronomer.

Many fundamentalists utterly reject the teachings of astronomy. This latter rejection is one reason that educated people who understand the sciences reject the Bible. Let us look further.

(1) The Bible student will look in vain to find anything in the divinely inspired Word that tells how old the earth is, or that says how long it took God to do the work of creation, or that says anything about the earthly span of the life of man on the earth as being 6,000 years.

About the year 500 A. D., there lived a man by the name of Origen who, in conjunction with Eusebius Africanus, wished a theory onto the Christian world that is still doing its deadly work of creating skeptics and infidels. Whoever was first responsible for the idea is not definitely known, but they conceived the idea that the span of man's existence upon the face of the earth would be 7,000 years, including the millennial reign of Christ. In other words, they conceived that from the creation of Adam to the second coming of Christ should be 6,000 years. Eusebius asserted that the coming of Christ could not be any more than 500 years from his day, and, therefore, the coming of the Savior to reign would be at the year 1,000 A.D. That would place the creation of Adam at 5,000 B.C. So certain was he of the accuracy of his theories that he asserted that to be a fact—he even fixed the time of the creation of Adam to the very hour and minute!

Archbishop Usher, living in the time of Cromwell in England, found the writings of Origen and Eusebius fascinating to him. He said that their theories were correct, except for the fact that they miscalculated the date of the Second Advent, as was evidenced by the fact that the world had continued on its weary way for more than 500 years beyond the time of Origen. He merely shifted the date of the Second Advent 1,000 years farther along, and said that Adam was created in 4,000 B.C.

In the time of Washington, the new Gregorian Calendar was adopted, and thus shifted our dates to make 4,004 B.C. the date that appears at the top of the margins of the old King James Versions of the Bible.

Why do Bible students insist on making the age of man 7,000 years? I can find not a single item in the Bible that gives the slightest authority for such a conclusion! Yet many of the ablest of our ministers will tell their congregations that such is the case. They assert, without proof, that each of the previous "days" of creation were each 1,000 years long, and that the age of man is 7,000 years. That would mean that the sixth day of creation is much longer than any other. If those days are not days, then why limit them to 1,000 years, or 8,000 years, or any other number of years?

The only indication of authority for using 1,000 years for a day is found in several such passages as 2 Peter 3:8, where we read, "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." If we look at the context we readily see that the Apostle is not saying that when God mentions a day through the prophecies he means 1,000 years. If that were so, where do the innumerable teachers of prophecy find that a day equals a year? The Apostle *is* saying, that though we count God slack with us by waiting so long to send Jesus, He is *not* slack, but wishes to wait a long time until He gives all of us a chance to come to His knowledge and saving grace. If Jesus had come when the church fathers wanted Him to, where would we be found? But, thanks be to God, we were not left out of His plan, by what some men count slackness.

(2) If the Bible student is exact in his utter literality of the Bible, then he is confronted with a dilemma: the first chapter delineates seven days; the second chapter of Gene-

(Please turn to page 8)

The Coming of Christ

Secret Manifestation

By A. E. Griffiths

AFTER studying Daniel 11:36-45, we have found a great military power is going to descend on Palestine, and capture it, including Jerusalem, the city that God has reserved for Himself. We read in 2 Chronicles 6:6, "But I have chosen Jerusalem, that my name might be there." Again in 2 Chronicles 12:13, speaking of Rehoboam, we read, "He reigned seventeen years in Jerusalem, the city which the Lord had chosen out of all the tribes of Israel, to put his name there."

This gives us a clear understanding that God has chosen this city for His earthly abode. To emphasize this He tells us some five hundred years later through the Prophet Zechariah, "And the Lord shall yet comfort Zion, and shall yet choose Jerusalem" (Zech. 1:17). To make this prophecy sure God employs the rule given in Matthew 18:16, "that in the mouth of two or three witnesses every word may be established." So the Prophet repeats his assertion, "And the Lord shall inherit Judah for his portion in the holy land, and shall choose Jerusalem again" (Zech. 2:12).

A. E. Griffiths

This leaves no alternative, but to believe that God has reserved Palestine for Himself, and particularly Jerusalem for His capital city when He takes over the rule of the earth. This being the case, why does God allow this particular location to be polluted by a vile horde of heathens? Let us turn to the Scripture for an answer.

When Moses was near the end of his life, he gave this prophecy, "But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; I denounce unto you this day that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it" (Deut. 30:17, 18).

We know that the Jews have been driven out of their land time and time again for that one great sin, "unbelief." Hosea 3:4 says, "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim." This prophecy has most certainly been fulfilled to their everlasting shame and disgrace. To climax their sin, when the Son of God was proclaimed their King, they murdered Him, just as Jesus had said they would. See His parable of the wicked husbandmen (Matt. 21:33-41). This utter disregard for God brought on the punishment they have been receiving ever since.

However, God has meted out mercy with His judgments. He says in Amos 9:8, "Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the Lord. For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." Therefore a remnant of Israel will be left out of the wreck of the nation, which Paul also speaks about in Romans 11:5, "Even so then at this present time also there is a remnant according to the election of grace."

Having ascertained the reason why God has allowed His own special territory to be invaded by His enemies, it is now necessary for us to find out where Christ appears from to rescue His land, when the nations have reached the height of their ambitions.

There are two phases of Christ's coming, His secret, and His open manifestation. We are now dealing with His secret coming, which will only be known to those who have learned the truth, and obeyed it.

Paul tells us in Hebrews 9:28, "So 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." Notice, it is only those who look for Him that will be rewarded, not those that are indifferent. Paul explains the order of the resurrection: "But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming" (1 Cor. 15:23).

It is important to understand why Christ's appearance to His own people is to be in secret. Paul tells us, "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night" (1 Thess. 5:1, 2). This agrees with the words of Jesus in Mark 13:35-37, "Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch."

The fact is, the inhabitants of the world are in spiritual darkness, and are doomed to destruction, and so Christ's appearance to them will be one of anger and punishment. His meeting with His own brethren will be one of love and friendship; therefore will be of a private nature, giving Him an opportunity of imparting to us the details of His manifestation to the world, and our parts therein.

When Christ is prepared to descend from heaven, He will do so in the same manner as He went into heaven (Acts 1:11). He will come in the company of angels. "And then shall he send his angels, and shall gather together his elect from the four winds" (Mark 13:27). This is also foretold

in Psalm 50:5, "Gather my saints together unto me; those that have made a covenant with me by sacrifice."

Paul makes this very clear in 1 Thessalonians 4:16, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel (Michael, Jude 9), and with the trump of God: and the dead in Christ shall rise first." The angels will assemble all the dead first, and then the living (1 Thess. 4:17), and transport them through the air to the meeting place, where Jesus will receive us. We must remember that at this stage we have been made immortal, and shall have power over the air even as Jesus had when He ascended "out of their sight" (Acts 1:9).

We shall not require trains, or steamships, or even airplanes to move around the earth. We will then be able to pass through the air, invisible to mortal people, the same as Jesus suddenly appeared among His disciples, when the doors were shut. (John 20:19.) This phenomenon was not caused by vanishing into thin air like a ghost, but by causing the eyes of mortals not to see what was before them. This is explained in Luke 24:16, "But their eyes were holden that they should not know him."

Having been raised from the dead, or changed to immortality if living when His angel comes for us, we shall then travel as described to Sinai to meet our Lord. David tells us the location in Psalm 68:17, "The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place." This is not the first time God has used this location for an interview with man. He chose this same place when He gave the law to Moses. "And the Lord came down upon mount Sinai" (Ex. 19:20). This was a figure of the time to come, when a greater than Moses will stand there. When the proper time arrives Christ will start from this point on His march to Jerusalem. "The Lord came forth from Sinai, and rose up from Seir unto them, he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them" (Deut. 33:2).

Coming up from Sinai Jesus will pass through Edom and Bozrah. "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength" (Isa. 63:1). He will be bent on vengeance on the world. "For the day of vengeance is in mine heart" (Isa. 63:4). He will eventually reach the Mount of Olives, just at the moment the enemy has captured Jerusalem. As soon as He places His foot on the Mount the great earthquake will take place, which will completely change the topography of that part of Palestine (Zech. 14:4), leaving a great valley in which He will destroy the nations (Joel 3:12). "Multitudes, multitudes in the valley of decision" (Joel 3:14).

This earthquake will enlarge the present Valley of Jehoshaphat, so there will be plenty of room for a horde of fighting men. They will then be chased to Armageddon (Rev. 16:16), where the final battle will take place, and that will be in the Valley of Esdraelon, near the site of old Nazareth. Thus, Jesus of Nazareth will look up His old home as the place where His enemies were finally conquered.

This gives us a dim vision of that great event. May we all be there to see it is my prayer.

"HE MADE THE STARS ALSO"

(Continued from page 6)

sis says this, "These are the generations of the heavens and of the earth when they were created, *in* the day that the Lord God made the earth and the heavens" (Gen. 2:4). Thus, I have as much authority for saying that God created the universe in twenty-four hours as anybody has for saying seven times that much.

The key to the situation lies in a phrase which is found in Genesis 2:3, "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." The margins in the old versions say "created to make." That does not make sense until we find an antiquated meaning of the word "created," namely, *decreed* or *planned*. Then if we reread Genesis 2:3 this way we obtain an entirely different point of view, "And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God planned to make." In other words, the seventh day is not a thing of the past, for it is still in God's plans.

That would agree with other thoughts in the Scripture. When the Jews accused Christ of breaking the Sabbath, He replied as follows, "My Father worketh hitherto, and I work" (John 5:17). In other words, Jesus said that His Father was "working up till now." God has not yet stopped working; He will not stop until the work of creation is finished, when at the end of the millennial reign Jesus will turn over His kingdom to God. (Hebrews 4 also teaches the same doctrine.)

(3) Our learned Bible commentators should realize that in the public schools the facts and theories of astronomy are presented in a most convincing manner. They are in accord with the best observations of facts. When a scientist invents a theory he does so with an attempt to explain facts which have been proved so positively that he cannot doubt them. His theories are based upon evidence so indisputable that no other scientist or group of scientists has been able to refute his theories. Most religious theorists are not nearly so careful: they put out a theory without even carefully examining it themselves, and expect to carry it by weight of their position, and by force of their own prestige as ministers of the gospel. They build up a kind of "infallibility doctrine" around themselves.

Why should a minister attempt to build up about the Bible a set of doctrines in conflict with science, when he has not carefully examined the Bible to see if those doctrines really agree or conflict with the Bible? Many religious theories do not agree with either the Bible or scientific fact. Let us discard them entirely.

I can see no conflict with the Bible and the scientific dating of the ages of geology, except the conflict of such men as Origen and Usher and their followers. The Bible says merely: "In the beginning God created the heaven and the earth." How long did it take Him? The Bible does not say. How did God do it? The Bible does not say. If the Bible is silent, why should we be averse to accepting the teachings of the scientists?

Along the Last Mile

Part 1

By James M. Watkins

"AFTER this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns."

The fourth beast of Daniel 7:7 is all-important because it indicates that the last milestone has been passed, that we are now trudging wearily, hopefully, through the dust and the heat, observing with every step we take new signs and new wonders along the last mile in prophetic thought.

The ten horns we had especially wished to discuss, offering our views according to race and history on the following ten nations: Germany, Italy, France, Spain, Austria, Hungary, Yugo-Slavia, Rumania, Bulgaria, and Greece As we study these nations, even allowing for some disagreement as to their rightful place with the fourth beast, we observe enough to convince all students that this last beast of Daniel is progressing much more rapidly than we previously thought.

James M. Watkins

It appears most important, as we consider prophecy from our point of view, that the progress of the fourth beast should be realized. Our only definite landmark in his progress is his zenith when, according to Daniel, our daily sacrifice (Christ) shall be taken away, and "the abomination that maketh desolate" (a substitute religion) shall be placed in Christ's stead.

We are told that this beast will dominate the world, and the tendency of thought is to expect that an increasing length of time will be necessary to accomplish this after the formation of the beast is complete. To me it appears that by the time that formation is complete, domination will also be complete. No additional time will be required.

Christ foretold, in Matthew 24:15, the peak of power of the beast, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place." When a ruler of Turkey will have favor with the Nazi regime, by the acceptance of a religious doctrine formulated by the Nazi, the Nazi will feel called upon to offer armed force, if necessary, to assist the return of Palestine to Turkey, because it is the practice of Germany to demand the return of colonies taken away by the World War. At that time this abomination of the Germanic beast may readily stand in the holy place, or Jerusalem.

Revelation 13 visualizes the same thing in a little different way. Here the power is completed by the uniting of two forces, politics and a religion. Here again this government is said to continue only forty-two months past this point, or three and one half years, a time of extreme trouble and desolation.

In this final treading down of the Jewish people, and later the city of Jerusalem itself, Daniel was told only 2,300 days or less than six and one half years would elapse. When the power of the fourth beast is complete nearly one half of that time will already be passed. The favored ones of Christ will have been already selected and delivered away to a place of safety, and only forty-two months of extreme trouble will intervene between that day and Armageddon.

Unless we anticipate the peak of the power of the fourth beast, then surely we will have been like the foolish virgins and caught unawares. It is for this end, that we might be ready for the coming of Christ, that we have been given prophecy. We must recognize the ascendency of the fourth beast, because if we wait to see the peak of his power then our chance of standing with Christ will be gone.

Thus, we direct attention to the little signposts along the last mile. The most interesting is a headline of the holiday season. Previously we had no indication of the counter-religion that we felt sure must soon show up. The following headline of a large mid-western newspaper provides the beginning of our best signpost, "Nazis throw out story of Christ for a pagan rite." Daily dispatches since are providing us with a side of the Nazi Party that we had heard nothing about before, involving a system of sun worship, and the old Norse gods, that is appalling in its prophetic application. We must reserve a more complete coverage of this thought for a later time.

Another signpost is the nature of the beast itself. Revelation 13 describes it as "like unto a leopard." Such is the main body, or people, of which this group of nations is composed. We have previously ascribed the leopard to Turkey, or more properly, to the old Medo-Persian Empire.

The dictators of Italy and Germany are constantly, in the last few weeks, advancing their theories of a pure Aryan race. Here is our best clue to the beast, as it forms. The Aryan race did not originate in Germany, but the descent of these people can be traced back to the land of the leopard, in the area and vicinity of the Caspian Sea. From there they gradually spread toward the south, populating what is now Persia, Iraq, Syria, and Turkey; thence they moved westward, passing to the south of the Black Sea. Continuing their advance, they finally covered the ten nations we have previously mentioned. The Aryanization program, being fostered by both Italy and Germany, has always been

more or less of an unreasonable mystery to the world at large. Christians should watch it with a great deal of interest, for it represents the fundamental nature of the beast itself.

There is much of interest concerning this race that does not appear on the surface. First of all, Japheth, the father of the Gentile race whose period of history we are now closing, had seven sons. One by one these sons, represented by their descendants, have come into power.

First of all was the youngest, Tiras. It was his people that resided in the vicinity of Greece, and who founded the Agean period of history.

Following was Meshech, and then Tubal, in the area of what is now northern Turkey.

Javan, the fourth from the youngest, is represented with a little more scope in his expansions, being credited with four sons. Their names and respective territories are as follows: Elishah, Italy; Tarshish, Italy and Spain; Kittum, Cyprus; and Dodanin, the Greek Isles. We have listed them in entirety, because from them we can readily identify the expansion of the Greek civilization.

Madia, the fifth from the youngest, had his period under Alexander the Great, in the area east and south of the Caspian Sea, extending up through Mesopotamia and including Greece.

Magog, i.e., Turkey, was the sixth, and surely had his turn with the Ottoman Empire, ending with the World War.

We cannot hope to bring out the dozens of interesting side thoughts that a complete study of these sons and their national descendants presents. Each is perfectly placed to contribute his part to the recorded word of prophecy. An understanding of each is necessary for a complete understanding of this last and seventh son that is now rising to power.

Naturally as brothers or, let us say, national brothers, each has contributed much to his successor. Areas have been overlapped, races have been mixed, but all in preparation, it seems, *that the hold of Gomer, the seventh, might be more complete by his racial ties over a greater area.*

Gomer was the eldest son of Japheth, holding what in most cases is the favored position. It was the custom that all the power, all the wealth, the ultimate in the accomplishments of the father, should be showered upon that position. It seems that this is no exception. *Gomer* is the Hebrew word meaning "completion." *Seven* is God's number for completion. It thus appears that both God and man have decreed that after Gomer there shall be no other of the Gentiles come to power. He is the last of the Gentile powers. So it is to Gomer, this Aryan race, that we will next turn our attention.

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"I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God."

A QUESTION

Is not the one who keeps Sunday as a holy day in just the same position as the one who holds to the Sabbath? Is it possible for a Christian to keep one day as a holy day above all other days? To our mind, it is utter folly to say that because a man is not a Sabbath keeper or a Sunday keeper he is lost. It is not a question of keeping days holy. The question is, Shall we keep all time holy? Should a Christian be more holy one day than another? Yet, we are not allowed to condemn God's servant whether he keeps one day above another. If the Sabbath keeper keeps it as unto the Lord, that is his matter. The same is true with the Sunday keeper. Then there is the man who keeps every day alike.

We are not to judge God's servants in such matters. Read Paul's line of reasoning in Romans 14:4-6. The worst feature about day keeping is that those who differ spend more time finding fault with each other about the days they keep than they spend trying to be true Christians.

—*S. J. Lindsay.*

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WHAT A BOOK

(Continued from front page)

sit down and figure out how long it would have taken Matthew to write that particular piece of genealogy, and I reckoned that it would have taken him, if he did nothing else, and did not sleep or eat or do any business or see any visitors, a good month to do that. You will soon see that it would have been impossible for him to do it at all, because there are features that make it impossible."

Mr. Panin continues, "The whole book of Matthew is built on the numeric pattern of 7. So are Mark and Luke and John." The last 12 verses of Mark are denounced as spurious, by some critics. Mr. Panin, in agreement with other like students, states that those verses are true to the pattern of 7. They are not spurious.

What a Book! Recording history and story and prophecy and promise always, throughout, in patterns of mathematical accuracy! No mortal unaided by inspiration could possibly perform such feat. Did some one exclaim, "I never appreciated the greatness of God so much as when I stood before one of His great, strong, massive, towering mountains? But—

Look at His Book! Gaze upon its numeric patterns! They are 3's, and 5's, and 6's, and 7's, and 10's, and 12's, and others! Each pattern is perfect in itself, yet so accurately interlocked with other crossing, crisscrossing, and paralleling patterns as to form one interlaced, unbreakable, immovable, massive, majestic whole more astounding, more awe-striking, than mountain peak or range. All, for the Creator, in the language of the late O'Connell, is "as effortless as woodland nooks send violets up and paint them blue."

WHAT A BOOK! !

(Concluded next week)

MESSENGERS WITH A MESSAGE

(Continued from page 3)

and received the honor of being the bearer of the tidings.

We sometimes wonder if it could be possible that the same bug that bit Ahimaaz does not sometimes bite Christians today. Becoming aware that momentous events have taken and are taking place, with more to come, they observe that others are achieving personal glory, and drawing crowds of people to themselves by telling of these events and interpreting their meaning. Then, like Ahimaaz, they become enthused and decide that they, too, must carry the news, and receive the plaudits of the crowds. They must do it quickly, they think, before some one else gets there with it first. So enthralled do they become with the prospect of displaying their oratorical prowess, and becoming the center of attraction amid crowds and excitement, that they overlook the same detail as did Ahimaaz. They neglect to become thoroughly acquainted with the message itself. They seem to be a little vague as to what their "good news" really is, and are unable to harmonize its details. It seems altogether probable that some Christian leaders, were they as honest as was Ahimaaz, would have to report, "I saw a great tumult, but I knew not what it was."

Many times the evangelist or pastor who draws the largest crowds, who shouts the loudest and creates the most excitement among his listeners, is considered as the most successful messenger of the gospel, regardless of the details of the message that he carries. In the confusion that marks some religious gatherings, excitement is taken for information, uproar parades as news, shouting becomes religion, fancy disguises itself to resemble truth, and imagination is accepted as revelation.

The Apostle Paul, recognizing this danger, gave the young evangelist Timothy the following advice, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings: for they will increase unto more ungodliness" (2 Tim. 2:15, 16). Paul's conclusion, arrived at, no doubt, after years of observation, was that the babblings of the uninformed only increase unto more ungodliness and were worse than no message at all. Paul then pointed out the example of Hymenæus and Philetus; "who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some." Their inaccurate message was tending to the destruction of the faith "without (which) it is impossible to please God."

Paul must have felt very strongly on this subject, for he most sternly warned the people of Galatia against receiving a perverted gospel. "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:6-8).

The real test of a pastor or evangelist comes after the magnetism of his personality, the persuasion of his oratory, and the pulse-stirring atmosphere that he is able to create, have been withdrawn. When his converts must face the harsh realities of life without him, then shall be revealed whether he was an Ahimaaz seeking personal glory, or a Paul becoming "all things to all men, that (he) might by all means save some." Then shall be known whether the people have been converted to a pleasant voice and a pleasing personality, or have been transformed by the true gospel of Christ. "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is" (1 Cor. 3:13).

How we thrill when we read of some church unable to secure a pastor, yet invariably carrying on in spite of that handicap! Such things say most eloquently that some faithful messenger of God in the past has built into that church "gold, silver, (and) precious stones." Conversely, if the work "folds up" upon the departure of the leader it is a fairly conclusive evidence of the presence of a great deal of "wood, hay, (and) stubble."

How often do you say to your pastor, "I wish that you had been with me yesterday, for a friend of mine was asking questions concerning our faith, and I didn't know how to answer him"? The commandment to "be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (1 Peter 3:15), was not only addressed to pastors, but to all Christians everywhere.

"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, throughly furnished unto all good works" (2 Tim. 3:16, 17). That the shoutings and emotionalism of many religious services are of God we cannot be sure. It is a far safer plan to insist upon Scripture.

"No prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:20, 21). The prophecy of the Scripture is God's interpretation of the events that transpire in the world. He is the only One who knows exactly what is taking place, and shall yet take place, and what it means. On man's interpretation we cannot depend. Since eternal life hangs in the balance, that man is a wise Christian who insists upon Scriptural proof for the message that he accepts.

When telegraph companies deliver perverted messages, money is lost. When churches make the same mistake, lives are lost, and that for eternity. We cannot afford to have our attention diverted from close examination of the message itself by the manner in which it is delivered. If we insist upon making ourselves familiar with the original copy of the message, as God originally caused it to be written, there is little likelihood that we will be deceived. We shall then be messengers worthy of the message.

May God grant also that our feet may be swift!

BEREAN DEPARTMENT

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Harry Gockler, President
Route 3, Box 50-A
Hammond, Louisiana

Frances Munshaw, Treasurer
740 Laraway, S. E.
Grand Rapids, Michigan

Thin Ice

* * *

Granville B. Leeke, South Bend, Ind.

When I'm questioned, "Can I partake
Of things that worldlings enjoy?"
Is there really any harm
. . . Skatin' on thin ice, my boy?
Parents, sometimes, seek my advice
As to the harm of this or that,
Their boy and girl they'd guide aright,
Till they come to discern what's what.

Again, I point to the danger
Of letting them skate on thin ice;
Then I give an illustration
That doth adequately suffice:
Go put your hand in the ashpan,
Perhaps there were no live coals there,
Lo, the hand is more or less soiled . . .
If you would be pure white, *beware!*

Hope

* * *

Mrs. Hazel Moore, Tipp City, Ohio

Hope is a firm expectation of all promised good things.

Everyone has a hope in something. The world has its hopes. However, they are very uncertain, because there is so much deceit and dishonesty in the world.

The world has its hopes of position, wealth, and of obtaining peace, but surely we can see there is no peace. The world, at its best, has plenty of sorrow.

On the other hand, let us look at *the* hope of the church. What is it? "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13).

Let us look to that hope with a joy, knowing that when it is revealed it shall never be taken away, but shall last forever through eternity. Our hope is of the glorious appearing of Christ, and the wonderful things that shall come to pass—resurrection, healing the sick and blind, a perfect rule, and at last all sin and death will be taken away. "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

Is this not a hope worth striving for? So, "Let us not be weary in well doing: for in due season we shall reap, if we faint not." "If we suffer, we shall also reign with him."

All the faithful of old looked forward to that blessed hope which is in Christ Jesus, so while we can see prophecy being fulfilled, let us have faith in that hope till the end, which is nearing.

A Precious Stone

* * *

A Brush Creek (Ohio) Berean

"Surely there is a vein for the silver, and a place for gold where they fine it" (Job 28:1).

I know of one who has passed the flower of age, lost all of this world's goods, yet who is rich in faith, having passed through the refiner's fire, and is now pure gold. It is an inspiration to meet such a person. Probably he is doing more good in the world than we anticipate. All who come in contact with him go away with higher ideals of living. He is not preaching Christianity; he is practicing it. And it is *practice* that changes others. With so much of materialism in the world, so much chasing after sounding brass and tinkling cymbals, it is most refreshing, and also inspiring, to find one who rises above all these; catching a glimpse of the light of a better day when Christ shall return.

Saved

* * *

Annie Mills, Piedmont, S. Carolina

Can anyone get saved on his deathbed? He cannot, if he stubbornly waited till that day. Why? Because one must have faith, works, and baptism. If we live in sin all of our lives, and call, in repentance, upon the Lord on our deathbed, we certainly will not get rewarded. The Lord will reward "every man according to his works" (Rev. 22:12).

If we have faith in God and do not have works, we cannot be saved. James 2:17 says, "Even so faith, if it hath not works, is dead, being alone."

Now, can faith *and* works save us? No! Jesus tells us in John 10:9, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." How are we going to enter this door? We must be baptized unto Christ's death. (Rom. 6:3-8.) Again, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

If we endure unto the end we will be saved. (Matt. 24:13.)

We often hear people say today, that they know such a person was saved before he died, yet knowing he did *not* have Christ.

Christ said, "What I say unto you I say unto all, Watch" (Mark 13:37).

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota

"If ye love me, keep my commandments" (John 14:15).

The Peter of Yesterday

Everyone, all over the world, who is following this series of Sunday school lessons, is learning about Peter, the fisherman. I know you are anxious to learn about him.

We have already learned that he was a fisherman when Jesus called him to follow Him and catch men. We know also that Peter loved Jesus, and was first of all the apostles to declare, "Thou art the Christ." Peter was one of the three apostles chosen to go into a high mountain with Christ where He was changed and glorified before them. Jesus afterward told the three to tell no one about this vision until after He was risen from the dead. "And they kept that saying with themselves, questioning one with another what the rising from the dead should mean" (Mark 9:10).

The Peter of Today

The apostles had been on a mountain in Galilee where Jesus appeared to them after His crucifixion. There He told them to go and teach and baptize, and He would be with them always. (Matt. 28:16-20. Read also Mark 16:14.) However, we find Peter and some others had fished all night without catching any. A man on shore, whom they did not recognize, called to them, and asked them if they had any meat. What did they answer (John 21:15)? Then, casting the net under His direction, the net was so miraculously filled with fishes that some exciting events began to happen.

After they had dined, Jesus asked, "Simon, son of Jonas, lovest thou me more than these?" Peter answered, "Yea, Lord; thou knowest that I love thee." He did not boastfully reply that he loved Jesus more than the others, as our Peter of yesterday might have done. Peter had learned he had enough to do in taking care of himself, and in seeing that *he* did what was right and pleasing to Jesus. We cannot judge another's heart as Jesus can, for we merely see the actions, while He looks on people's hearts. We must continue to try to let our actions speak always for Christ.

Three times Jesus asked Peter, "Lovest thou me?" Three times Peter confessed that he did. Those three confessions, no doubt, reminded Peter of his three denials shortly before Christ's crucifixion. This is also the third time Jesus had been with His Twelve Apostles in a group, since His resurrection.

Read the last two verses. Do you think Peter glorified God in his death, as well as in his life? Jesus said, "Follow me." (John 21:18, 19.)

Treasure Books

Have you enrolled in our ECE Club? I'm counting on you!

Today we have another state to join our ranks. It is California. So far, more boys than girls have written to me. Girls, you'd better get busy!

Write your title for today. Copy in your book the golden text. Memorize and write where the verse is found.

What picture will you draw today? Why not send me a copy of your drawing? I'll put it in *my* scrapbook. You might draw a picture of Jesus on the shore in the distance, with a boat out a little way, and Peter wading to shore to be with Jesus. Color, then paste it into your book.

There is still time to send for the rest of your poems. I have a song for you today:

Give of Your Best to the Master

Give of your best to the Master,
Give of the strength of your youth;
Throw your soul's fresh, glowing ardor
Into the battle for truth.
Jesus has set the example,
Dauntless was He, young and brave;
Give Him your loyal devotion,
Give Him the best that you have.

Give of your best to the Master
Give Him first place in your heart;
Give Him first place in your service,
Consecrate every part;
Give, and to you shall be given,
God, His beloved Son gave,
Gratefully seeking to serve Him,
Give Him the best that you have.

—*H. B. G.*

A Bible

"Mother, I've found an old dusty thing
High on the shelf. Just look!"
"Why, that's a Bible, Tommy dear;
Be careful—that's God's Book!"
"God's Book!" the child exclaimed.
"Then, Mother, before we lose it
We'd better send it back to God,
For, you know, we never use it."

—*Selected by Mrs. Benjamin Johnson.*

AMONG THE CHURCHES

QUARTERLY CONFERENCE NOTICE

Pomona, Calif., Feb. 5

We are looking forward with great hope to the coming Quarterly Conference of the Church of God in California. On February 5 we will meet at the Williams' Street Chapel to hear Bro. Lichty, Bro. William Reid, Sr. Railsback, and Bro. Macleod.

You, in California, who hold a "like precious faith" with us, come! Let us meet together in His name!

Marie Bleasdale, Conf. Sec.

CHURCH OF GOD, TACOMA, WASH.

Our new church group will meet next Sunday (Jan. 15) in our present location. The following week we will move to larger quarters, that we hope will be permanent or used until we can buy a building of our own. The new address will be 1904 South Tacoma Ave., which is just five blocks south of the present location. The building we are moving into is much larger than the one we have been using, and will have more classrooms. We are growing a little. On Sunday, Jan. 8, there were five new attendants.

Mabel Burk, Reporter.

MEETINGS IN NEBRASKA AND OKLAHOMA

Hemingford, Neb., "beautiful for situation," is a village of one thousand inhabitants in the northwestern part of the State, near the famous fossil beds. The surrounding country is noted for wheat, corn, cattle, and potatoes; but most interesting of all, there are about thirty earnest, devout members of the Church of God in and near the city. Elder Adams brought the truth to this group of believers many years ago. They had been without a shepherd for the past five or six years, but had continued in the faith, and remained true to their Master and Savior Jesus Christ. The writer conducted services there December 9-18, 1938. Our service there was of the greatest pleasure to the wife and myself.

A series of meetings was held in Apperson, Okla., Jan. 4-12, 1939. Apperson is a new field of labor. The interest was more than we expected. Professor Felty and his daughter Thelma, teachers in the Apperson school, were good to us. The meeting was held in the school building, and it was some trouble to get the rooms arranged for the evening services. However, they seemed to take pleasure in it all, and they were otherwise a great help in the meeting. One young married lady came forward, and there would have been others, had the meeting continued longer. We were called Thursday, Jan. 12, to go to Arapahoe, Neb., to conduct the funeral service of our beloved Bro. Arthur Hornaday.

The Lord providing, we will reopen the services at Apperson. I hope this may be soon.

Preaching services and Sunday school are maintained at Moorefield, when I am at home. Special services and dinner at the Holbrook church come each first Sunday. Services at Jeffry Queen are held each third Sunday.

I shall be glad to conduct services in any part of the State when wanted. Call on us. Box 75, Moorefield, Neb., Phone 5L616.

Elder E. E. Giesler.

LOS ANGELES, CALIFORNIA

At the annual business meeting of the Los Angeles Church of God all the officers of the church were unanimously reelected.

As a church is more than a building, we are glad to add to our membership roll, by baptism, three new members: Mrs. Le Nora Board, Kenneth Macleod, and Dr. Samuel Meyers.

It is with sadness we cross from the roll, on account of death, four members: Mrs. H. S. Billings, John Corbaley, Walter Gray, and Mrs. L. E. Rich.

A. L. Brady and Wilson Calkins, by joining another church, have automatically canceled their membership.

Sr. Railsback, who acted as our delegate to the General Conference, reported a new ruling limiting the membership to active members. It seems this determines the number of votes per church. On this account our membership is now about eighty-five, instead of one hundred three.

During Sr. Railsback's absence the pulpit was filled by Bros. Lichty and Macleod. During the year we have enjoyed sermons from Bros. Grover Gordon and L. E. Conner, and Sr. Eva Stearns has given two very interesting sermons.

Before summer all the indebtedness of the church will probably be cleared. There is now about five hundred dollars left to pay. Already plans are being made for an enclosed back yard, where a suitable place can be beautified for out-of-door picnics.

We are all enjoying a visit from Mrs. Leona McDonald of Mt. Vernon, Ohio, who is spending a month with her sister, Sr. Emma Railsback. Her presence added to the enjoyment of the Dorcas Society, when they gave Sr. Railsback a surprise birthday shower this week.

Bro. and Sr. S. G. Elton of Ventura recently wrote us of an ocean storm which drove them from their home. Two inches of water covered their floors, and they were glad to be rescued by their son, who lives on higher ground.

Sr. Gertrude Johns, after a month's illness, is again at work—and at church.

Sr. Nellie Rahn is still confined to her bed.

Sr. Jessie Kauffman of Riverside, Bro. Will Reid, the George Rahn family of Pomona, and our Tulare members, Wayne and Georgia Thompson, and Bernice Roberson were all recent visitors.

Laura H. Bleasdale, Sec.

STEDMAN WEDDING ANNIVERSARY

On January 4, 1939, Bro. and Sr. James Stedman of Arapahoe, Neb., had been married forty years. On January 8, relatives and friends spent the day with them, some of whom were present at the happy event forty years before. Among those present were the two daughters, Ieel, and Zola who was accompanied by her husband, Mr. Orval Shepherd of McCook, Neb.

Bro. and Sr. Stedman, who were both members of the Church of God before their marriage, have maintained a home where the truths of the Bible have always been taught and upheld.

Mrs. Orval Shepherd.

Gleanings From the Field

In the 1939 graduating class of Mercy College of Nursing, San Diego, Calif., was Miss Rosalie Carpenter of Oregon, Ill. She is a daughter of Bro. and Sr. Ben Carpenter, and is a member of the Oregon Church of God.

Bro. James A. Watkins of Oregon, Ill., who is a frequent contributor to The Herald, assisted his brother Fred of Franklin, Ind., to conduct the funeral services of their grandmother, Nancy A. Miller of White Pigeon, Mich. Grandma Miller died at seventy-eight years of age, and was buried on January 10. The grandsons who conducted the funeral had not seen each other for twenty-two years.

"The Three Worlds and Our Present Outlook" by Mrs. H. H. Kent, and "Dictatorship, Fascism and Communism by W. P. Hicks are two tracts recently published. They may be had, while the supply lasts, for postage.

Bro. L. E. Conner gave the morning sermon at Oregon, Ill., due to your editor's trip to Amazonia, Mo. There were many appreciative remarks about his message.

Bro. R. H. Judd of Toronto, Canada, hopes soon to be back as one of our Herald contributors. He has for several weeks been confined with a knee abscess, necessitating an operation.

"We often hear the expression, 'While there is life there is hope.' How thankful we are that even when there is no longer life there is still hope."—The Searchlight, published by the Iowa State Berean Society.

Bro. W. H. Allard of Cedar Falls, Iowa, recently underwent an operation to remove an eye which was accidentally injured while he was chopping kindling. Bro. O. J. Allard, who had suffered a similar accident some twenty years ago, was on hand to encourage his brother.

"I am Charles Lloyd Randall. I arrived at 9:00 a.m., Jan. 18, and weigh eight pounds. I am Grandpa Drinkard's first grandchild. My mother will be remembered as Dorothy Drinkard."—Mrs. T. A. Drinkard. Congratulations.

Sr. Leila Whitehead of Chicago attended the funeral of Sr. Julia Ordnung, and was guest, during her stay in Oregon, of Bro. and Sr. George Siple.

Bro. Cantwell Drabenstott is doing evangelistic work at El Paso, Texas. We pray for his success.

Bro. John Sweet of Wolf, Calif., has just recovered from a month's illness.

WEB DUSTER
By Paul M. Hatch

Question: What prophecy in the New Testament, not given by inspiration, has been fulfilled?

Answer: Bro. W. A. Reid, Pomona, Calif., was the only one to send in the correct answer. Matthew 27:25.

Bro. George Siple, Oregon, Ill., deserves honorable mention with his reply of John 11:51.

Bro. D. G. Harvey of Kokomo, Ind., missed, but was "warm" with 1 Cor. 7:6.

HERALD RECEIPTS

Mrs. Edna Brewer; Miss Alice A. Blyth; J. M. Boyer; William H. Moore; Lucille McKinney; T. F. Presley; Mrs. Homer Boyle; Mrs. G. Sherman; Herbert Bolliard; Mrs. Aleitta Renner (for another); Mrs. E. Bird; Mrs. Barbara Addington; Mrs. D. E. Ehmer; Albert N. Finney; Mrs. Margaret J. Donaly (self and another); Mrs. C. Seely; J. W. Dismukes; L. E. Young (for others); Mrs. Mabel Andrew (for another); Vivian Magaw; Mrs. Clara L. VeNard; Mrs. D. F. Gainey; Mattie Benjamin (for another); Anna E. Sleight; Mrs. J. W. Grimsley (for another); Mrs. Deborah Knapp; Mrs. Elmer Holthaus; R. L. Funk; Mrs. Lola Clark; Mrs. Eva Page; S. H. Boyer; Mrs. Lillian Dauntler; Mrs. Lela Drake; Arnold F. Sealine; F. F. Upton; C. E. Mills (for another); Dr. Samuel Metheny; Mrs. Kizzie Lakin; Mrs. E. M. Hall (for another); Mrs. G. E. Wrenn; Clint Scott (for another); Mrs. Minnie Telschaw; Mary E. Good (for others); Mrs. Mildred Somers; Mrs. Irvin L. Ferguson; Charles L. Netts (for another); Dr. J. W. Lent; E. T. Renner.

Hugh Huffer; Elnora Waldo (for another); Joe Wilson (for another); Mrs. Fannie Le Crone; Merle E. Bell; Mrs. Phebe Pestle; L. E. Bridegam; Mrs. Alma Orr (self and another); Mrs. Iva Moore; "A Friend"; Mrs. B. F. Cook (for another); S. G. Elton; Zenas Murphy; Mrs. Sarah Manuwal; Albert Siple; William Platts (self and another); P. D. Choat; June DeWitt; Mrs. J. H. Snow.

MRS. JULIA ORDNUNG

Julia Shellenberger was born near Brownville, Neb., March 6, 1862. At three years of age she moved with her parents to Andrew County, Mo.

At nineteen years of age she was baptized by Elder Bittner of Kansas. She was a most loyal member of the Church of God.

On January 26, 1882, she was united in marriage with John C. Ordnung, to which union five children were born. Her husband preceded her in death February 6, 1908.

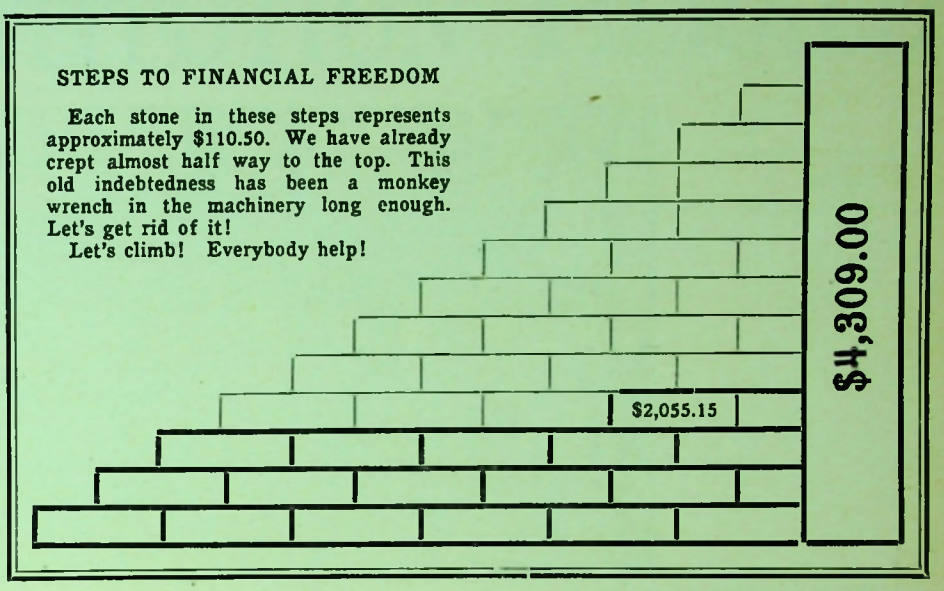
Sr. Ordnung was claimed by death on January 18, 1939, at her home in Oregon, Ill., where she had lived the past eighteen years.

Those surviving are: four daughters, Mrs. Ida Hardesty of Oregon, Ill., Mrs. Rose Eby of Emmett, Idaho, Elizabeth of Oregon, Ill., and Mrs. Maude Young of Rockford, Ill.; and five grandchildren, Mrs. Arthur Cletus of Oakland, Calif., Eldon Eby of Los Angeles, Calif., Marvin Eby of Emmett, Idaho, and Harold and Robert Hardesty of Oregon, Ill.

Funeral services were conducted by the writer on Friday afternoon, Jan. 20, at the Oregon Church of God, and on Saturday afternoon, Jan. 21, at Amazonia, Mo., where she awaits the call of Christ to resurrection and life everlasting.

Those who went from Oregon, Ill., to Amazonia, Mo., were Elizabeth Ordnung, Robert Hardesty, Leota Hanson, the writer, and his daughter Norma.

S. E. Magaw.



INDEBTEDNESS FUND

Notes Payable		$4,309.00
Amount received	$2,041.15	
W. A. Reid	2.00	
Mr. and Mrs. Merle Bell	4.00	
Mr. and Mrs. Joe Chapman	8.00	2,055.15
		$2,253.85

WEB DUSTER
By Emory Macy

Question: Whose daughter was Noah? Send your replies to The Restitution Herald, Oregon, Ill. The correct and interesting answers will be published.

CONTRIBUTIONS TO N. B. I.

Mr. and Mrs. Charles L. Netts	$5.00
Mrs. Bess Plummer	1.00
Mrs. Ida F. Orem	7.00
Mrs. Deborah Knapp	3.00
"A Friend"	6.00
Mr. and Mrs. I. L. Ferguson	5.00
Mr. and Mrs. Merle E. Bell	4.00
Mrs. B. F. Cook	3.00
Zenas Murphy	3.00

MRS. ANNA BARKER

Sr. Anna Barker, wife of Bro. James Barker, daughter of James and Mary Flint, was born in Warren County, Ind., March 21, 1888. She fell asleep in Jesus in the St. Elizabeth Hospital, Danville, Ill., Sunday, Jan. 8, 1939.

She and Bro. James Barker were united in marriage in 1916. To this union were born four sons, Delmar, Delbert, Harold, and Robert.

She leaves her husband, the sons, one sister, Etta Hurley, Williamsport, Ind., and one brother, Joe Flint, Veedersburg, Ind.

She was a member of the Pleasant View Church of God, Hedrick, Ind. For the past several years she has lived in Hoopeston, Ill. Bro. Barker and sons will keep up their home, 316 North Market St., Hoopeston, Ill. A letter from anyone of God's children would be of help. Sr. Barker was a niece of Sr. Lydia Railsback of South Bend, Ind.

The funeral service was held at Pence, Ind., Jan. 11, 1939, by the writer. After the service she was laid in the Pence cemetery to sleep until Jesus comes.

J. H. Anderson.

ARTHUR HORNADAY

Arthur Hollingsworth Hornaday, eldest son of Nathan and Mary Hornaday, was born December 20, 1872, near Kokomo, Ind. He came with his parents to Kansas in 1879, and resided there until the fall of 1882, when they moved to Furnas County, Neb.

He was baptized into the Church of God at Holbrook, Neb., when seventeen years old, and continued in this faith through life.

On February 2, 1896, he was united in marriage to Matildy Krause of Holbrook. To this union were born two children, Floii and Clifford, both of Arapahoe, Neb. He with his family lived on farms near Holbrook until the spring of 1915, when they moved to Arapahoe.

He died Thursday morning, Jan. 12, 1939, at his home in Arapahoe, after an illness of several months. Surviving, besides his wife and children, are one brother, Charles of Arapahoe, a number of more distant relatives, and a host of friends.

Bro. Hornaday was always active in church work, and served the church at Holbrook as minister, teacher, and elder since it was dedicated in 1928.

Funeral services were conducted by the writer at the Hornaday home on Sunday afternoon, Jan. 15, after which Bro. Arthur was laid to rest in the Arapahoe cemetery, there to await the call of his Master in the morning of the resurrection.

E. E. Giesler.

EVANGELISTIC FUND CONTRIBUTION

C. E. Mills, Monroe, Wash., $11.70

C. E. Lapp, Treasurer,
41 31st Ave. North,
St. Cloud, Minn.

THE RESTITUTION HERALD

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L. E. Conner . Business Manager

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FEAR NOT

By D. G. Harvey

"The Lord is on my side; I will not fear: what can man do unto me?" (Psalm 118:6).

IN THESE early days of 1939 there is a dread, yes, even a fear in the thought of what 1939 may bring forth. The past year has been one of unrest throughout the whole world. War, though undeclared, rages in Asia and Europe. We have seen the Jews, God's chosen people, terribly oppressed in Central Europe. Our daily papers reek with crime news, graft, and swindle. Is it, then, any wonder that men falter, and look with dread on the coming events of 1939? But with you, brother and sister in Christ, should there be dread or fear in your hearts, as the pages of 1939 are turned?

How many times did Jesus say to His people, "Fear not"? So many, many times He spoke these words that space would not permit us to even consider each case.

When God called Abram and promised to make of him a great nation, *fear* caused Abram to delay about eight years. He had no son. The son of his steward was his only heir. He was afraid to trust God, and to leave that boy. But God said, *"Fear not, Abram: for I am thy shield"* (Gen. 15:1).

Moses had led Israel to the Red Sea. There the sight of the water in front, and the host of Pharaoh after them, caused Israel to fear. They were *"sore afraid."* Then God caused Moses to speak, saying, *"Fear ye not, stand still, and see the salvation of the Lord"* (Ex. 14:13). God was able to save Israel. He is able to save you.

When the disciples saw Jesus walking to them on the water they cried out in fear. Jesus said, *"Be of good cheer; it is I; be not afraid"* (Matt. 14:27). It was not Jesus, their Lord and Teacher, who caused them to cry out; it was their fear of the unknown. They could not understand His power over the water. A similar condition prevailed with John on Patmos, when he saw the vision of the Christ of glory. *Fear* caused John to fall as one dead.

Then, again, Jesus used those words of cheer, *"Fear not; I am the first and the last"* (Rev. 1:17).

Today, in famine, in depression, when nations and men are intolerant, when persecution of races and religious sects prevail, when graft and greed are rampant, when men do not know what to expect next, when all plans fail, when the statesmen throughout all the world are fearful, surely we have reached the time of Luke 21:26, which says, "Men's hearts failing them for fear, and for looking after those things which are coming on the earth." But remember, this prophecy of our Lord does not apply to the people of God—the true church—but to the world, political and industrial. True Christians will have no fear, for they are assured that "when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28).

Jesus has also assured Christians with these words, "Fear not, little flock; it is your Father's good pleasure to give you the kingdom" (Luke 12:32). Our Lord has promised us peace, not fear. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I you. Let not your heart be troubled, neither let it be afraid" (John 14:27).

Jesus further consoles His people, saying, "I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world"; and "Lo, I am with you alway, even unto the end of the world."

The world gives peace, but it is only a temporary peace. We remember the peace (?) and safety we felt during 1928-29. We also remember the sad awakening when the world took away its peace with a crash we feel even today. But the peace of Christ remains. Christ's strange peace the world cannot know, for it is "the peace of God, which passeth all understanding" (Phil. 4:7). By *that peace* the apostles were able to sing in prison, rejoice in tribulation, and by which Paul could say, "I have learned, in whatsoever state I am, therewith to be content" (Phil. 4:11).

Will the Lord reproach us as He did His disciples at one time when their faith wavered, *"O ye of little faith"* (Luke 12:28)? We, as they, have need to go to our Lord, and to pray, "Lord, *increase our faith*" (Luke 17:5). Then, and then only, can we cry as did David, *"The Lord is on my side; I will not fear: what can man do unto me?"*

EDITORIAL

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Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

Keeping House

It is often true that when newly weds start keeping house they must do so with but little of this world's goods. Invariably the critic says, "I can't see how they will make it go." The young husband's salary may be small, the young bride may not know how to make biscuits, but where there is love, and a true desire to build a home, there will be success.

Keeping house is entirely independent of better houses the neighbors may have. When children are born it is not long until they must have their own yard in which to play. Their own parents must father and mother them.

The Church of God Must Keep House

The Church of God has no grand cathedrals, no standard college, no endowment for its National Bible Institution. Its income is small. It has no foreign missions to boast of. Compared to neighbors there is more contrast than likeness. A short time ago a salesman came into my office and asked where the headquarters were! Our congregations are small, and dispersed. Neighbors may even have their fingers crossed.

What Shall We Do?

The Church of God must keep house, and do it as never before. Our children are already growing up. Our neighbors have beautiful yards, better than we can hope to immediately have; but to depend entirely upon what neighbors have is an unwise way of keeping house.

The Church of God must pay her debts. "A Good name is rather to be chosen than great riches, and loving favour rather than silver and gold" (Prov. 22:1).

The Church of God must have a denominational school. It will surely take time and sacrifice to develop such a school, but that is exactly what it has taken to build any other school. That the Church of God has no resources, nor scholars, are unsound objections to our progress.

God is not weak, nor unrighteous. By God's help the Church of God can have anything she needs, and is willing to sacrifice for. It is characteristic of God that He helps the poor. He has blessed millions of homes that started from "scratch." David said, "I had fainted, unless I had believed to see the goodness of the Lord in the land of the living. Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord" (Psalm 27:13, 14).

"Blessed be the name of the Lord. . . . He maketh the barren woman to keep house, and to be a joyful mother of children. Praise ye the Lord" (Psalm 113:2, 9).

Denominational Consciousness

In the past generation there has been more than a trend to cooperate among churches of differing faiths. What has been gained for Christ and truth? More has been lost!

Mixing error with truth is like mixing water with oil. It *can* be done by adding lye (suggesting the Devil's lie) to the mixture, resulting in soft soap!

In any home, if there are members who are little interested in "keeping house," there is indeed a problem, and the home may be wrecked. In the Church of God there are those who ask, "What difference does it make what we believe, or where we worship?" This attitude breaks homes; it must not be tolerated in the Church of God.

On the other hand, a majority of the Church of God people believe it *does* make a difference what we believe, where and how we worship. One particular minister comes to mind. He is sometimes criticized for being over careful and positive in doctrine, but God has blessed him with many converts to the Lord, and in his senior years he sees all seven of his children in "the faith."

Jesus said, "Ye shall know the truth, and the truth shall make you free." Right makes might. The Church of God is strong!

Invisible Power

"Alas, my master! how shall we do?" So asked Elisha's servant when the Syrian hosts were encamped against Israel. Elisha answered, "Fear not: for they that be with us are more than they that be with them." Then Elisha prayed, "Lord, . . . open his eyes, that he may see." Whatever the servant was soon to see had been there all the time. "And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha."

As surely as the Syrian host was stricken with blindness, God will ever give victory to His faithful few. Unseen, but a very *real* power awaits the Church of God. We cannot afford *to not afford* the development of our every possible opportunity and responsibility.

A Shadow of Christ

By Wilsie J. McKnight

IT WAS a hot wind blowing over the Nebraska prairie. Not a tree was in sight; just the waving of the tall grass. Nothing had broken the monotony of the day except a few campfire beds along the trail, a grave of a white woman, and the sight of an Indian riding over a far-away hill. They were in a wilderness, plodding westward—west to a promised land. They endured the hardships in the months of travel with oxen and covered wagons, endured the horrible fear of lurking death from the Indians or from the strenuousness of the journey, for the chance of finding gold in California.

Not only is such a picture of less than a century ago, but it is also one of nearly four thousand years ago. Abram, with a small group of his relation, left his home to go westward to a promised land. The reward was not a *chance* for gold, but a *surety* by a promise from God. He had the same dangers to face in a strange land that our forty-niners had, even his means of warfare being comparable to those of the American Indians. It was a test for his faith in God, and in His promise.

Wilsie J. McKnight

From there, we have the story told in detail of Abraham: of his first son, Ishmael, of his second son, Isaac, of the intended sacrifice of Isaac, of the promise to Isaac, and of his marriage to Rebekah. Why was the story of Isaac so minutely told by Moses five hundred years later? For the beauty? for the history? No, I think not. It is a picture of Christ, lived nineteen hundred years before Him. Let us consider the comparison.

In order to receive the Lord's promise, it was necessary for Abraham to have a child, so Sarah gave her Egyptian bondwoman to him for a wife, since she, herself, was too old to expect a child. Ishmael became Abraham's first-born, but, being born under bondage, he was not accepted by the heavenly Father to receive the promise. Hence, Sarah, at the age of ninety, gave birth to Isaac—a freeman to receive the promise. (Gen. 17:21.) Isaac was not born after the manner of men, since Sarah was too old to naturally give birth to a child.

Adam, God's first son (Luke 3:38), was also under bondage—bondage of sin and death, for "the wages of sin is death" (Rom. 6:23), "in Adam all die" (1 Cor. 15:22), and "the children are partakers of flesh and blood . . . who through fear of death were all their lifetime subject to bondage" (Heb. 2:14, 15). Christ, "the second man," is to receive the promise, and we receive it through Him. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many, but as of one, And to thy seed, which is Christ" (Gal. 3:16). "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (v. 29). God's second son, and receiver of the promise, was also miraculously born of the Virgin Mary—not after the manner of men. Ishmael was cast out of the camp of Abraham, so that his children might not have an inheritance with Isaac (Gen. 21:10). So shall the children of Adam have no inheritance with Christ and His seed.

The time came when Isaac should be sacrificed. Abraham saddled an ass, and with Isaac went a three-days' journey to Mount Moriah. Three days and three nights Isaac was sacrificed in Abraham's mind, but in the end was freed. Christ, too, rode on an ass to Mount Moriah when He rode into Jerusalem, since the temple in Jerusalem was also on Mount Moriah (2 Chron. 3:1).

It was in this temple that Christ was condemned by the high priest; and it was just outside of the city (I think on Mount Moriah) that He was crucified. Isaac carried the wood on his back up the mount, and Jesus carried His cross of wood. Abraham carried a knife by which he intended to kill Isaac, and Jesus was pierced with a sword. Two young men went with Isaac and Abraham, and two men were crucified with Jesus. Isaac asked of his father, Behold the fire and the wood: but where is the lamb?" And Abraham replied, "God will provide," thinking Isaac to be the lamb. We now know that Christ was the lamb, for "Behold the lamb of God, which taketh away the sin of the world," was John's proclamation of Him. Also, Christ was sacrificed for three days and three nights (Matt. 16:21), and then was freed (Matt. 28:6). Is it not plain that Isaac was the type of Christ, and *intended* to be so by the heavenly Father?

Abraham sent his servant into his former country, to his household, to secure a wife for Isaac. When reaching the city of Nahor in Mesopotamia (Gen. 24:10), the servant prayed unto the Lord, "Let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac" (v. 14). Rebekah must have been kind to strangers, for she did just this, and also said they had room at her home for both the servant and his camels. Rebekah went, of her own free will, with the servant to Isaac (v. 58). She was the very bride for Isaac, since she "was fair to look upon, a virgin." It was evening when they were arriving home, and it happened that Isaac met her part way. Isaac took Rebekah to his

(Please turn to page 11)

Above the Clouds

By C. E. Randall

"And now men see not the bright light which is in the clouds" (Job 37:21).

IN THE normal course of life, we see the clouds from below—the shaded side. At times they become so dense that they darken the atmosphere, and obscure our vision of the sun. When we wing our way above the clouds in plane, or wind our way up the mountain side aboard a trans-continental train—looking down upon the thunderheads bathed in heaven's light—it is then that we get a contrast between the bottom view or shaded side, and the light side from which God sees them. To see the bright light in the clouds is enchanting to any soul. Perhaps our vision of the work of the "Sun of righteousness" is too often the bottom view, with the illuminating light cut off. When such happens, we can only get a shaded view, which gives us an imperfect concept of the beauty and design on the side next to God. Well wrote the Prophet, "His ways are not our ways, neither are his thoughts our thoughts." To bring our ways and thoughts into near likeness with God's requires constant development, growth, and change. To steel our minds against change bars us from the market where we can "buy the truth." If in our reexamination of our Biblical positions there appears needful readjustments, then spiritual growth necessitates that such changes be made. Much good would result if we, as a people, would give our prophetic moorings a thorough checking over for possible weaknesses.

According to the Word, "evil men and seducers shall wax worse and worse, deceiving, and being deceived." This multiplication of iniquity in both degree and quantity, even though discouragingly dark, should not obscure our vision of God's side of the scene, on which He is working out His perfect plan with accuracy, and according to scheduled time. Righteousness is not being choked to death! In contrast with sin, righteousness may appear to be in the "red" in respect to bulk, yet we choose not to yield to the idea that it is subdued in power. Just how, and to what extent, we wot not, but accept the full marvel and meaning of the saying, "The most high ruleth in the kingdom of men, and giveth it to whomsoever he will." God has not, and will not, relinquish the guiding hand that rules over the creation which was created for His glory. He "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." Does this indicate a lapse of control or lack of design?

The handiwork of God is as pronounced in His dealing with certain nations today as when He charted the daily conduct of the "chosen nation" in the land of milk and honey. In filling in the prophetic framework of apostasy, we are inclined to lose sight of the steady work of righteousness. It is true that the "love of many (is waxing) cold" because of iniquity, but what about the love for the Word that still lives and works in the lives of thousands upon thousands? We must not overlook this, or diminish aught from its importance.

In speaking from a national point of view, there are some nations that are going to be righteous when the Lord comes. The judgment of Matthew 25:31-46 confirms this statement. As a people, we have accepted the interpretation of this portion of the Word as applying to nations, rather than to individuals. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats. . . . Then shall the King say unto them (nations) on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." In verses 37 and 46 these right-hand people are termed "righteous" by the Judge of all the earth. What constitutes their righteousness? The record would seem to indicate that their righteous standing before the Son of man was based upon their Samaritan attitude toward the brethren of Christ—Israel. What nations of the world are today showing this spirit? We answer, "The Anglo-Saxon." They are the Big Brothers of this oppressed and persecuted people. They are opening their national boundaries, their hearts are "touched with the feeling of (their) infirmities," their homes are receiving these despised children, and they are sending "once and again unto (their) necessity." Will God forget this labor of love? "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Righteous works! Indeed!

Then there is the work imposed by the Great Commission, "The gospel must first be published among all nations." Who are the people that are carrying out this task? Again we reply, "The Anglo-Saxons." All the gospel light that this world enjoys has come from these people. Millions upon millions of Bibles, and portions of the Word, have been distributed throughout the world by them. Is this noble and holy work to be ignored by Him who commanded that it be done? "God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name" (Heb. 6:10). In righteousness, this work of love far transcends the selfishness of dogmatism.

Evil is becoming more apparent in the lives and actions of certain nations, and righteousness is being exalted in the lives of other nations. At no time in the history of the Anglo-Saxon peoples has the spirit of righteousness so characterized their works, as nations, as it does today. These

nations are more and more drawing nearer to the practice of the Golden Rule. Take, for example, the matter of caring for the unemployed. Allowing for all the evils charged against the administration of this work, when in the history of nations has there been such care given to the less fortunate? The Anglo-Saxon peoples are not only sensing that they are their "brother's keeper," but they are practicing it as has never before been done. Because there is corruption in the effort does not destroy the righteousness of the enterprise. We can't just dismiss the matter by saying it is unequal or maladministered. It should be remembered that it is going to take the great King a thousand years plus to correct all the abuses attendant to the government of the world. Old age pension, unemployment insurance, and a number of other worthy undertakings of recent years, have their background in the Golden Rule. There are about ten thousand industries in the United States that are using the "Profit Sharing Plan," and at present a Congressional committee under the chairmanship of Senator Vandenburg is holding hearings in an effort to work out a plan whereby all industry can be placed on this basis. Such a plan comes near to the Golden Rule. These ventures cannot ruthlessly be classed as corrupt politics, and works of the Devil. God is working in these nations! When there is a typhoon in Japan, a famine in Russia, a scourge in India, or a pestilence in China, what peoples of the earth rise with big Samaritan hearts to bind up the wounds and pay for the keep of the suffering? The answer is clear, and the response is immediate—the Anglo-Saxons. What has created this righteous spirit? It is the Word taking root, the Word which they have spent millions of dollars to spread throughout the world.

There are evidences of the hand of God in these nations that are more pronounced than many of the faith-creating miracles performed in ages past among the children of Israel. We have been looking at the shaded side of the clouds, and have failed to see God's light from His side.

We hope in the near future to bring forth more specific evidences of the work of God among the Anglo-Saxon nations. In concluding, let me urge you to fulfill Scriptural injunction to pray "for kings, and for all that are in authority," "for they are God's ministers."

Carry Over the Christmas Spirit

By Mrs. William Stine

AT CHRISTMAS time peace and good will toward men are observed all over the world. Man forgets his enemy for a day, and wishes all a "Merry Christmas." One day, however, is as long as this spirit prevails. A few hours pass, then he falls back into the regular habits of scheming to get all this world's goods that he can, even though this requires cheating the neighbor he wished a "Merry Christmas." It is easy to smile when all around smile, but when we are confronted with life's problems our attitude often changes.

Do we carry good will toward men who despitefully use us? Are we peacemakers in times of dissension? Are we always ready to forgive, and slow to anger?

The giving of gifts at Christmas results from the Wise Men presenting riches to the baby Jesus as a token of their love. Today, gifts are priced according to gifts expected, or they are given with a feeling of obligation. Few are given with real love.

An example of good will is shown in a story told about two men who were returning in their cars from Christmas shopping. It seems that the one was not carefully watching the turns, and ran into the other, damaging his car's fender. The man having the right of way climbed out of his car to look it over, while the other waited for the usual bawling out. Instead of retorting with sarcasm, the offended man waved a friendly "Merry Christmas," and went on his way. Do you suppose this story might have had a different ending a few days later?

Just as the world forgot Christ almost before the echoes of the glad tidings announcing His birth died away, so the Christmas spirit is today forgotten by men. In its place greed, hatred, and jealousy rule, causing nations to crumble under the weight of wars both civil and international.

The world as a whole has lost the true Christmas spirit, and can only hope to find it in Christianity. It is to Christians that we make this appeal to carry over peace and good will from year to year, even to the coming of "The Prince of Peace," which is Jesus Christ. We must so live that men may see Christ in us, and willingly receive the gospel of the coming kingdom. Ignorance of the glorious promises causes most people to seek only after worldly gain and pleasures.

Christians have gifts to give other than material things. Some are gifted in music, others are able to preach, and some to teach. These talents were given to us by God, and should be used to glorify Him. More important than the gift, however, is the spirit in which it is given. In 1 Corinthians 13 Paul tells the Corinthians that charity is the thing that gives value to any gift. We study the characteristics of charitable persons, and we find one word that includes them all, "love." Love is the true meaning of the Christmas spirit. Verses 4 to 6 tell us that charity is kind, long-suffering, not envious or boastful, slow to anger, thinks not evil but only good, finds happiness only in truth.

Charity is even greater than faith or hope, for what would our faith in God's promises amount to without love? Or our hope of the coming kingdom, without love?

Again, we urge the Church of God to carry over the Christmas spirit so that the world may have in our living examples a foresight of what the coming kingdom will be.

What a Book!

(Concluded from Last Week)

By F. L. Austin

LOOK again! This Grand Old Book's history and prophecies and promises are all bedecked in best of attire—in glittering, vivacious

Figures of Speech

Their number is uncounted hundreds, and their variety is reckoned by the score. There are similes and metaphors and parables and metonymies, and other dozens.

Isaiah 40:6 reads: "All flesh *is* grass." This seriously minded, earnest metaphor is, in 1 Peter 1:24, changed to a smiling, vivacious simile, which reads: ". . . all flesh *is* as grass." Their divine intent seems to be one and the same thing, namely, to teach man of his weak, ephemeral status. But how much more emphatic is that truth as expressed in these figures.

Matthew 26:26, 28 is clothed with two striking metaphors. If we first inform ourselves of the surroundings we will quickly understand the state of the apostles' minds, and the readiness with which they understood. It was the week of Passover, when all were repeating the reminders of the death of the first-born in Egypt, and of the exodus that was thereby provided. At supper the Savior said, ". . . this is my body," and ". . . this is my blood . . ." Supposing the Savior had said, "This broken bread represents my body which will soon be broken for you," would it have been any stronger? Perhaps Rome could not have openly blinded the millions which now she has apparently blinded with her false construction, but it seems certain that the text would not have *stood out so strikingly* through the centuries as it has. For note the other figure of speech, and the reaction of the apostles that followed. The other figure is in verse 28, and reads, ". . . which is shed . . ." (Compare also, Luke 22:19 and 1 Cor. 11:24.) It is called, heterosis (of tenses). His blood was not already "shed," nor was His body already "broken." But the blood (was soon to be) shed, and His body (was soon to be) broken. No wonder that the apostles, being present, and verily *feeling* the atmosphere of the occasion began to inquire, as in Luke 22:23, "which of them it was that should do this thing,"—"Lord, is it I?" For His words, as uttered in figure, struck home to their hearts. Yes, being filled with the Spirit, He knew what style of language to use with greatest effect.

Consider the parable. It is "a continued resemblance." Consider the deep, rich truths it so strikingly conveys. Reread Judges 9:7-15.

The Figure of Ellipsis, or Omission

This is a much used figure of speech in the Hebrew and in the Greek, as well as in the English. Understood, it adds greatly to the smooth and striking emphasis and beauty of the Word. The original Hebrew and Greek texts contain hundreds of these *inspired* omissions. Woe to puny man who undertakes to fill in, and cover up these *inspired* gaps.

Study John 4:24 which reads, "God *is* a Spirit." Omit the supplied "is," and read it—making a rhetorical pause after "God"—"God spirit." Better still, read it as in the Greek,—"spirit God." Now read the remainder of the text, omitting the italicized "*him*," and note the smooth, rich emphasis placed on the need of man worshiping "in spirit" rather than with the works of the hands, as indicated in verses 20 to 23. Jesus was here emphasizing that the manner of worship "shall" be "in spirit" rather than in works.

While "*is*" is here essential for grammatical completeness, yet when printed, it veils, or bedims, the prominent thought. Therefore, the inspired ellipsis in the Greek.

The translators did not always identify the inspired ellipses in the Hebrew and Greek texts. Many of them they filled in, or covered up, by the use of Roman type. But many of the inspired ellipses they did identify by the use of *italic* type. All *italic* type in the Authorized Version of the Bible indicates that the words thus *italicized* are words supplied, or added, by the translators.

This writer feels bold to think that no human being has any right to add human made veils to sacred writ by covering up inspired omissions, or by other means. And, inasmuch as every *italicized* word in King James Bible is so *italicized* in order to indicate that the translators supplied English words for which there were no equivalent Hebrew or Greek words in the original texts, therefore, the writer feels it is proper to censure every writer, or editor, or printer, who changes, or knowingly permits to be changed, the italicized type of the Bible text into roman type in man's printed page. To do so is both to misrepresent the translators and to alter, without indication, inspired writ. (The writer has refused requests for articles from more than one editor, unless assured that the Scripture quotations of his articles would be printed true to Bible usage.) But, inasmuch as many prefer to conform to the style of the day in this matter, rather than to conform to the true facts of the Bible, it seems necessary that the readers should compare printed quoted texts with the Bible to insure accuracy.

Matthew 16:7: "*It is* because we have taken no bread." This seems a bit confusing. The supplied words seem to lack something. Careful Biblical Greek students suggest replacing them with the words, "*He thus spoke.*" Reading

(Please turn to page 11)

Is Capital Punishment Scriptural?

By Laurence M. Howell

BY "capital punishment" we mean infliction of the death penalty by any state or nation for the breaking of some of its laws.

In reply to our query many people will quickly say, "No," citing the sixth commandment, "Thou shalt not kill" (Ex. 20:13).

To avoid wrong conclusions that may finally result in serious consequences to individual Christians, as well as nations, a most careful study of the subject is needed.

First, let us examine Exodus 20:13. By reference to Young's Analytical Concordance we find the word "kill" in the Old Testament comes from ten different Hebrew words. In Exodus 20:13 it is translated from the Hebrew *ratsach*, and is defined as meaning, "to murder." Moffatt translates the passage, "You shall not murder." Peloubet says that the verb here translated "kill" in our King James Bible really implies violent, unauthorized killing. We, therefore, see the passage in question can have no reference to the execution of the death penalty, as prescribed by a duly constituted court of law under any state or nation. Rather, the commandment merely prohibits the premeditated, malicious, or violent killing of anyone in a private capacity without authority of law.

Laurence M. Howell

We have positive proof that the death penalty for criminals is authorized by the Bible. In Exodus 21:12 we read, "He that smiteth a man so that he die, shall be surely put to death." Again, in Exodus 21:16, "And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death." In this last passage our modern kidnaping is covered. What a wholesome effect would result if this penalty were only now everywhere applied for this crime! Exodus 21 gives various other crimes for which death was commanded.

Let the foregoing suffice for our consideration of capital punishment as given in the Old Testament. The New Testament is not silent on the question. Study carefully Romans 13:3-6. Verse 3 speaks of rulers, under whom we live, as being not a terror to good works, but to evil. Verse 4 reads, "For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil."

Since the sword was used in many cases of Bible times for execution purposes, the language above, we must conclude, means its use in executing evildoers. Hence, any means of execution now lawfully used for criminals is just as right and Scriptural as in Paul's day, for both periods come within the gospel age, or Christian dispensation.

Please note that in Romans 13:9 part of the Ten Commandments are repeated by Paul, including the sixth, "Thou shalt not kill." "Kill," in this case, comes from the Greek word *phoneuo*, meaning "to murder." The meaning here is exactly the same as with "kill" in Exodus 20:13, and has no reference to the lawful execution of criminals.

It is obviously essential that we distinguish between the authority of the state, which God authorized to use the sword in the gospel age, and the church, which Christ taught should be ruled by love within itself, toward its enemies, and to all mankind. (John 15:12; 1 John 3:23; Matt. 5:44; Rom. 12:14.)

What harm, if any, can come from Christian people opposing the principle of capital punishment? The criminal laws of our country, and the strictness of their enforcement, are pretty much what public opinion demands. If a large number of church people oppose the death penalty for such major crimes as murder and kidnaping—which penalty is not even prescribed by law in some States — what is the result? Only a prison term is given the most hardened of criminals. In some cases only a few years pass. Then the criminal is pardoned, or paroled, to begin anew his old crimes. In many cases such convicts plan and plot from the start how they may escape from prison. Many times in the course of a year our daily papers record such prison breaks. The notorious John Dillinger figured in such an escape, only to continue his mad career, until finally shot and killed.

Now, which is of the most importance in God's sight, the lives of the villainous, bloodthirsty criminals, or the innocent, law-abiding people upon whom they prey? The public has a right to expect effective protection from such crimes. God, in His wisdom, recognizes such need for protection, and authorizes through His Word the death of such menacers to the public welfare. We can recall no instance in which Christ condemned or attacked the criminal laws of Rome, to whom He acknowledged allegiance. When God sanctions the death of criminals by law, if we as Christians oppose such law, and thus help make it impotent, are we doing the Father's will? Can we, by such an attitude, become more just or righteous than God Himself? Can we, by requesting that the death penalty be not invoked against a murderer, better safeguard society and its happiness than by following God's plan?

We firmly believe that if every state in our union enforced capital punishment for murder, kidnaping, and such serious crimes, we would not see the crowded prisons and prison breaks we have today.

(OVER)

Some one may say, "Does not 2 Timothy 3:13 tell us that 'evil men and seducers shall wax worse and worse,' so how can we help it?" We freely admit such a condition is to come. But does that justify any Christian in helping to bring about the condition? We feel fully convinced that we are each responsible to God for any influence we exert in the matter.

In Luke 22:22 we read, "And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!" If we, by taking a position against God on the subject being considered, lend our influence to lawlessness, might not God also pronounce a woe on us.

We pray that what has been written may be the means of causing a deep and earnest study of our subject by the brethren, to the end that God's will may be known. If such is done, we shall feel that our effort is not in vain.

"He Shall Divide the Spoil With the Strong"

Isaiah 53:12

By Nancy B. Robison

WE HAVE read and heard about the beautiful story in Luke 1:28-55. "The angel came in unto Mary, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. Mary was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt . . . bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

Mary knew from the prophets, a "seed" or Son was promised, to do what the first Adam failed to do. But that she was to be the mother of this long-promised One, was awe-inspiring. The angel assured her, "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 . . . For with God nothing shall be impossible." And Mary said, "Behold the handmaid of the Lord; be it unto me according to thy word."

We come now to the thrilling part of the story, "Mary arose in those days, and went into the hill country with haste, into a city of Juda; and entered into the house of Zacharias, and saluted Elisabeth." She, too, was filled with these glowing promises, and said to Mary, "Blessed is she that believed: for there shall be a performance of those things which were told her from the Lord." Mary said in her response, "My soul doth magnify the Lord."

First, let me ask, why did her soul (her very being) magnify the Lord? Her mind was filled with the things that were proclaimed by the prophets concerning this promised Seed. She quotes from 1 Samuel, Psalms, Habakkuk, Genesis, and Isaiah. Look up these references, and you will see she had reason to rejoice. She concludes, "He hath holpen his servant Israel, in remembrance of his mercy; as he spake to our fathers, to Abraham, and his seed for ever." Mary was familiar with all these promises, and rejoiced.

You and I may rejoice in these exceeding great and precious promises, if we are familiar with what is written in prophecies concerning Him. We follow this promised Seed to His birth, and find "shepherds abiding in the field, keeping watch over their flocks by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were *sore afraid.* And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. . . . And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:8-14).

We now follow the promised One to the cross, and learn from the Prophet Isaiah, "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living" (Isa. 53:7, 8). Notice the Prophet asks, "*Who shall declare his generation?* for he was cut off out of the land of the living." No one could do this but Jehovah, who with His mighty power could raise Him from the dead, and declare Him that righteous Seed.

The Psalmist says, "A seed shall serve him; it shall be accounted to the Lord for a generation" (Psalm 22:30). The Prophet Isaiah says, "When his soul shall make an offering for sin, he shall see his seed, and shall prolong his days, and the pleasure of the Lord shall prosper in his hand. . . . Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong" (Isa. 53:10-12). Why shall He do this? "Because he poured out his soul unto death." Are we strong enough to rejoice in the promises as Mary did? If we are, the spoil is ours, for he sent the message to us, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Rev. 1:18).

The assurance of the spoil to the strong is given those who believe the blood of Jesus sealed these promises. When

we go down into the watery grave, we are baptized into His death, we affix the seal to our faith, and arise to walk in newness of life. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:26-29), and can say with Mary, "My soul doth magnify the Lord."

The Name of the Covenantor

By Paul M. Hatch

"Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they" (Hebrews 1:4).

THE focus, or assembling point, of all of God's covenants that have been made down through the many centuries of ancient days, and to men of various times, is in His Son, Jesus the Christ. Under the covenant name Jesus has been designated under many titles. In the Old Testament, to name a few, we have the first in Genesis 3:15, where He that is promised is called *"seed."* The seed of the woman was to be constantly at war with the seed of the serpent. Notice, there was to be the good seed, and the evil seed. How aptly does the parable of the seeds fit into this scene: the offspring of the woman sowing the good seed of the kingdom, and those of the serpent sowing the evil seed in the field of the world. But the Lord of harvest forbids the workers to pull up or destroy the shooting forth of the evil seed, for He fears that thereby some of the growth of the good seed shall also be destroyed. Only a wise God can foresee the results of the harvest. However, the reference to the seed of the woman relates to seed in the singular sense. (See Genesis 21:12 and Galatians 3:16.)

Other names of the promised One appear, and in their order are hereby cited with references, so that the reader may look them up at his leisure. In Genesis 49:10, Christ is designated under the name of *"Shiloh,"* meaning tranquil, and giving the tribal name from whence the people of God may look for the scepter to arise. In Genesis 49:24 He is called the *"shepherd"* and *"stone of Israel."* These are two very contrasting names: *shepherd,* impressing on our minds the tenderness and carefulness of the Good Shepherd; and *stone of Israel* denoting something hard and flinty, but adamant in the work of goodness and righteousness. Then in Numbers 24:17, we have the names *"Star"* and *"Sceptre"* assigned.

In our search so far, how significantly the names stand out, designating the preeminent position of the One promised. In all the realms of reality Christ has His place: *in* the earth by the name *"Seed," on* the earth by the name *"Stone,"* authority *over* the earth by the names *"Shepherd"* and *"Sceptre,"* and *above* the earth in the heavenly places by the name *"Star."* The name *"Shiloh,"* meaning tranquil, has a beautiful metaphor stated in Isaiah 8:6-8, which is quoted in full so as to bring out its entire significance: "Forasmuch as this people refuseth the waters of Shiloah that go softly and rejoice in Rezin and Remaliah's son; now therefore, behold the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks: and he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel."

To grasp the significance of this prophecy we refer to a historical happening just after the days of this prophecy. It is found in 2 Kings 15:37 to 16:5. The people of Judah and Jerusalem having been threatened with war and invasion by Rezin, the king of Syria, sought not the help, nor put their trust in Jehovah their God, which is typified by the waters of Shiloah; i.e., waters arising from the Spring of Gihon without the walls of Jerusalem, and flowing through King Hezekiah's aqueduct below Mount Zion to the Pool of Siloam. Rather, they were putting their trust in an alliance and treaty with the troubled and bitter waters of the king of Assyria, which nation was the great and terrible scourge of the earth in those days. The fact was that Israel chose waters of trouble for defense, instead of the tranquil waters of the Almighty. When great trouble threatens today we find that nations, and peoples, are likewise inclined to seek allies of apparent strength for solution of their problems, instead of seeking out the ever-present help of the Almighty. It was this national fault of Israel, time and again, which brought them many days of sorrow. The tranquil waters of Shiloah, which could have been such a strong help in those days but were left unheeded, typified the Savior in His role of waters of salvation, and for cleansing of later days under the metaphor. To Him, then, we should go for our counsel and defense in our daily walk and problems.

The titles mentioned so far are in connection with the promised One under the covenants of promise. There are others, almost too numerous to mention, that have reference to the work of the Savior, or are characteristic of the Savior. Hannah, the mother of Samuel the Prophet, calls Him, *"King"* and *"Anointed."* David in his Psalms calls him *"Thine Holy One," "The King's Son," "My Lord,"* and others. Isaiah addresses Him as *"Immanuel, Wonderful,*

Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace, Stem, or Root of Jesse, The Offspring of David, My Servant, Mine Elect, Man of Sorrows," and others. Daniel designates Him as *"Son of Man"*; Zechariah, *"The Branch," "Thy King"*; Malachi, *"The Sun of Righteousness."*

Closer than even these, in the usage of the covenant-name *"Jehovah,"* comes a prophecy that is regarded as a direct reference to Jesus Christ. In Zechariah's prophecy about Judah and Jerusalem, found in chapter 14, mention is made of the time of the end, when "the day of the Lord (Jehovah) cometh, and thy (Jerusalem's) spoil shall be divided in the midst of thee." The whole chapter is a most solemn promise, and so the covenant-name *Jehovah* is used throughout the chapter. Yet the fourth verse stands out to indicate the Lord (Jehovah) mentioned is Jesus Christ, in that it proclaims that at that time His feet shall stand on the Mount of Olives when He returns to earth to assume His ministerial and kingly duties.

It is not well for us to jump at conclusions at this point, and say that Jesus is God, or a part of God, or any other idea that other portions of Scripture indicate to the contrary. Better is it for us to search out why the person *Jesus* is so closely associated with the covenant-name of Jehovah. When we have so informed ourselves on that point, it brings out, it would seem, the grandeur of the Scripture, in portraying and painting for us the beautiful picture of a perfect fleshly man.

As stated before in our theme, the name *Jehovah* is the most intimate and closely associated of the numerous titles of God, because of the intimacy of the One that God sent to fulfill all His wonderful promises. In sending Christ, God also gave Him the divine name of the Covenantor, and thereby sealed for us in the Father's name all the precious promises that were spoken by the mouth of all the holy prophets of old. Jesus then becomes God's executive and has the authority to seal and deliver and execute the great Covenant God to the children of men. So we conclude, that in some cases where the name *Jehovah* is used in Scripture, it turns the thoughts to Jesus Christ and His ministerial work in the flesh, and later to His eternal, enduring work of the ages.

Jesus never admitted that He came as God, nor did He ever say, "I am God and there is no other." He did admit that He came in the Father's name (John 5:43 and 10:25), and that His ministerial authority came from the Father (John 3:32-34 and 6:27), also that His Father was greater than Himself (John 14:28), and that there is none good but God, in denying His own goodness (Matt. 19:17).

If we would take a practical example of the same, citation may be made of kingly decrees where certain ones are appointed to execute those decrees in the name of the king. Invariably the people living under a king's rule recognize the decree as being from the king, and so order their conduct to conform to the word of the executive, or appointee, who came in the name of the king. So we, recognizing that Jesus is the appointed One in the Father's name, should likewise conform our duties and actions with the will of Jesus, whose will is that of the Father (2 Tim. 2:19).

THE HOUR

IN THE years immediately prior to 1914 it was a practice of high German officials to meet frequently at banquets and, when they drank, to raise their glasses, touch the clinking brims together, and pronounce significantly the words, *"Der Tag"* (The Day)! Meanwhile the Kaiser was hoarding gold; the nation was building up a navy; it was training military officers; it was recruiting its man power on land and on sea; it was storing munitions. The Kaiser was training his sons in plotting battles, and with him the leaders of the nation were plotting an aggressive campaign of arms. If others did not know the significance of *"Der Tag,"* the banqueters themselves were anticipating the day when Germany would at last be ready to strike suddenly the blow that would crush her rivals and bring the fulfillment of her dreams.

When Germany was getting ready, but before The Day, when the Kaiser was receiving Theodore Roosevelt, the two sat side by side as the Kaiser reviewed his army. After seemingly endless divisions had filed past, Roosevelt said to the Emperor, "William, with that army you could conquer the world!" The Kaiser was sufficiently void of sense, he confessed after 1918, to believe him.

The other day in a big-sounding declamation introducing Chancellor Hitler, who was about to broadcast to the world, the speaker made frequent use of the words, *"Diese Stunde"* (This Hour). That was a more definite and significant phrase than *"Der Tag."* It implied that Germany, having recuperated, rearmed, trained, and equipped with forces "such as the world had never seen," was now ready to strike immediately the blow that would avenge her and settle her "last territorial dispute." *"Der Tag"* had been a phrase born of a fatuous dream. *"Diese Stunde"* was a phrase born of hysteria. The former had set the world reeling into a slump from which it has not recovered. The latter spread a universal heart-sinking.

Then, at Munich, it was termed *"the hour of decision,"* the executive representatives of four leading world powers sat in conference to attempt, when there seemed not a Chinaman's chance to do so, to find a way to save the world from a mutilation the dread of which made all hearts recoil. Out of that conference emerged a vague optimism promising that a broad peace was now about to settle upon Europe and the world.

In former days the world has been filled with fiddle-faddle about universal peace. But there is no peace. Men are rivals. In a selfish world antithesis of interest leads to irritation. Irritation, in a world of sin, leads to blows. Ours is not a world of peace, but of "treasons, stratagems, and spoils." Germany, when the day of her dreams had come, took the sword; but by the sword she was forced to "peace." But she has not practiced peace. The peace that *is* peace is never enforced by arms. So, the world has trembled at the German hand upon the hilt.

The nations dream of their *days*. They come to their *hours*. They are forced to their decisions. But there is a day appointed when they will stand disillusioned before

One whose right it is to rule. . . . "In such an hour as ye think not, the Son of man cometh."—Editorial in *World's Crisis* of October 19, 1938.

WHAT A BOOK!

(Continued from page 6)

the passage with these words in mind, but omitted from use, one gets the heartfelt meaning of the apostles.

Jeremiah 16:7: "Neither shall *men* tear *themselves* for them in mourning." This has no clear meaning. The definition of the Hebrew word *paras* is, *"to break, cleave, divide."* The Hebrews commonly spoke of "breaking of bread," not tearing of bread. Therefore, if *paras* were translated "break," instead of "tear," the text would naturally read, as in the margin, "Neither shall *men* break *bread* for them in mourning." Unveiling this text by removing the wrongly supplied word "themselves" solves the problem, and gives beauty to the text.

Ephesians 3:17, 18, 19. In verse 18, Bullinger in his *Figures of Speech Used in the Bible,* points to omissions in the Greek text not here indicated in the Authorized Version, thus: "May be able to comprehend with all saints what *is* the breadth (*of it,* i.e., of "love," in the prior context), and length (*of it*), and depth (*of it*), and height (*of it*); . . ." With these omission gaps occupied by the English pointer words, "of it," pointing back to "love," of verse 17, how much clearer and smoother the thought becomes. Then, omitting the pointers, but retaining the thought, how much more meaning there is in the words "breadth," "length," "depth," "height."

I cannot refrain from referring to one of many texts where the *italicized* supplied words are added though there is no omission or gap in the Greek grammar.

Hebrews 9:12. The last clause reads, "having obtained eternal redemption *for us.*" The words "*for us*" are usually emphasized by the religious press and pulpit. But there is certainly no grammatical portion missing in the Greek. It reads simply, "having obtained eternal redemption." "Obtained" is the middle voice. The contrast is between Jesus, as Priest, entering "the Holies," and former priests entering "the Holies." They entered by appropriating the blood of "goats and calves," but He, "by his own blood." "Goats and calves" obtained the redemption and entrance of former priests, but He, Himself, "obtained eternal redemption."

While verse 14 includes "us" as a result of the work of verse 12, yet the injecting of "us" into verse 12 heavily veils the face of Christ in that verse. It is "Christ" our "High Priest" that is there emphatic; not "us."

Lifting this veil from off the word "Christ," He and His work are seen in greatly enhanced beauty.

These are but a few samples of the many hundreds of like texts in the Bible. It would seem as though those who accept the responsibility of teaching God's Word should give careful attention to the forementioned facts, that they might the better aid those whose life work is largely devoted to material labors, but who crave deeper understanding of Scripture.

One asks why all these confusing omissions. One answer is, to produce increased emphasis and strength of thought—if the omissions are properly recognized. But there is another amazingly wonderful reason, namely:

In our preceding article reference was made to the fact of definite numeric patterns throughout the inspired Word. If the omissions had been filled in, *the numerics could not have been the same. The beautiful numeric patterns would have been spoiled. The Book would have been robbed of this unbreakable strength.*

WHAT A BOOK! Unveiled that one may behold its inspired beauties, and—

No mountain is so majestic, nor beautiful, nor entrancing, for—

Its Artist was Jehovah—God.

"I waited patiently for the Lord; and he inclined unto me, and heard my cry" (Psalm 40:1).

A SHADOW OF CHRIST

(Continued from page 3)

father's home, where he married her and "loved her."

Such is the story of Christ and *His* bride. The heavenly Father has sent His servants, the disciples and apostles and now the preachers, "into all the world" (His former country, and of His household) to seek a bride for His Son. This wife, too, must be considerate of every person—"Come . . . inherit the kingdom . . . for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in" (exactly as Rebekah did to the stranger) (Matt. 25.34, 35). Are we virgins as was Rebekah? "I have espoused you to one husband, that I may present you as a chaste virgin to Christ" (2 Cor. 11:2). A virgin, in our case, is one that is pure, undefiled, and one that has not known the world. Are we as clean and pure as Jesus Christ, the One to whom we will be wedded, or have we committed fornication and adultery (spiritually speaking) with the world as Israel did with idols? Do we meet Rebekah's third test of going willingly, and her fourth, by traveling all the way?

Christ, too, will meet us part way in the evening. He "shall descend from heaven (in the night—1 Thess. 5:2), . . . we . . . shall be caught up . . . to meet the Lord . . . and so shall we ever be with the Lord" (married) (1 Thess. 4:16). He will take us, His bride, to His Father's abode, where the marriage will take place (Rev. 19:1-9); will love us, for He gave Himself for us; and will share with us His Father's riches, as Isaac did with Rebekah. Is it not more than worth our while to follow the pattern of Rebekah, considering that Christ is after the pattern of Isaac? Do you expect the pure, undefiled Christ to marry a bride that is tainted with the world?

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Life's Highway

* * * *Mary Richardson, Hammond, La.*

As is evident from our present-day conditions, men are always seeking for something. Life, in its very essence, is a quest. Some say that without a quest there is no conquest. In Tennyson's poem, "The Holy Grail," we are given a picture of one quest. Many quests are ever before us. Education is a common quest. It is a pursuit for knowledge, and a quest for wisdom. Tennyson gives an inspiring thought that "sometimes knowledge comes, but wisdom lingers."

Every person has some aim in life, and is pursuing his quest along Life's Highway. Along this way are certain guideposts that enable the individual to come closer to his goal, in the end. The Master has said in John 1:38, "What seek ye?" Whatever the Christian's goal may be, these guideposts on Life's Highway play an important role. But you ask, "What are these, by which we are known on Life's Highway?"

The first essential guidepost we wish to consider is *Faith—what one believes.* Faith in God, and in the eternal things of His kingdom, is absolutely necessary. Most people accept the temporal, but do they accept the spiritual? We partake of food; why not feed upon the Word of life? We all believe in our father's and mother's love for us; why not accept that of our heavenly Father? Why can't we believe in prayer, when we believe in the radio? To be a real success it is necessary to have faith in the eternal things of God.

Another guidepost along Life's Highway is *Character—what one is.* It is said of man, "As he thinketh in his heart, so is he." Our characters are daily forming, and they are of the world's greatest assets. Our characters influence others. Therefore, their correct forming should be one of our high ideals. By coming into contact with the rich young man, Christ revealed a lack of character. God sees through all disguises, but goodness is victorious in the end.

Another guidepost is *Conduct—what one does.* "What is a man profited if he shall gain the whole world, and lose his own soul?" Paul says, "Every man that striveth for the mastery is temperate in all things." Conduct either makes or breaks. In God's Word are found rules and directions for conduct in life. The Bible is not out of date; it is up to us to study and meditate upon it. One cannot succeed, leaving the religious side of his life undeveloped.

We come to the fourth guidepost. It is *Conversation—what one says.* "If any man offend not in word, the same is a perfect man" (James 3:2). Jesus Christ says, in Matthew 12:37, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." Words must be kept in control to secure happiness. Our lives, and the lives of others, are uplifted or defamed by our words. It would do well for us to guard our language.

Another guidepost is *Service—what one gives.* "And whosoever of you will be the chiefest, shall be servant of all" (Mark 10:44). Are you living to get, or to give? Those who are today truly great are the ones who serve. Are you using your talent? Are you living a life of service?

The last guidepost, and equally important with the rest, is *Ideals—what one desires.* One should never be a dreamer, unless his dreaming leads to real attainment. We can never gain without ideals. Lowell says, "The thing we long for, that we are, for one transcendent moment." Paul had a great ideal in "I press toward the mark for the prize of the high calling of God in Christ Jesus." Why not have that ideal in your life? Why not have some plans for life, and aspire unto them?

The guideposts which we have given are not, by any means, all of them. Let us have the perfect Guide, Jesus Christ. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Aim high in intellectual, moral, and spiritual attainments.

His Commandment (John 15:12)

* * * *Marie Bleasdale, Los Angeles, Calif.*

He has told us to watch until He comes again,
To abide in His Word every day,
To be true to His counsels each step of the way,
To curb each desire, each thought of our brain,
And to love one another
As He has loved us.

Christ has called us His friends, who before were not His,
Who were wanderers in darkness alone,
For we had no Savior, no one to atone
For our errors and sins until He came with this
One petition for us:
That we love one another.

He has told us He loves us as God has loved Him—
His own Son which He gave for our sake,
And Jesus the sacrifice for us did make
Who will follow Him, love Him, and be cleansed of sin.
This one thing He asks us:
To love one another.

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota

"Blessed are they that hear the word of God, and keep it" (Luke 11:28).

Day by Day

Below are some brief glimpses of the daily lessons. They are not in order, as given in the *Truth Seekers' Sunday School Quarterly*. Can you match them with your quarterly titles? It should be easy if you have studied your daily reading for the week.

Did you ever say "goodby" to a friend whom you would not see again for a long while? Jesus was sure as He said "goodby," that His apostles would receive a gift, power from on high, after He left. How sorrowfully they gazed into the heavens as He went from them to His place at God's right hand. What a wonderful promise to us, as well, to know that "this same Jesus . . . shall so come in like manner as ye (the apostles) have seen him go into heaven." I hope you are looking forward with joy to that time.

The sermon at Pentecost was given by Peter, yet not the same Peter we saw a short while ago, for at Pentecost he was filled with power. He also understood then what had puzzled him before, "what the rising of the dead could mean." Had he not talked to Jesus face to face several times since His resurrection?

The listeners were filled with amazement, for did not each man hear Peter, and the others, speak in his own language? Did you count the names of the different places from which the people had come. There are nearly a dozen and a half! What a wonderful thing for God to direct the apostles to speak through the power of the Holy Spirit in such a manner that *all* understood!

The listeners were hearing themselves condemned for crucifying Jesus, who died and was raised from the dead—a living Christ! The listeners felt convicted in their hearts, or sorry for what they had done, and asked, "Men and brethren, what shall we do? Peter then told them the same things to do that we must do to become "heirs of God, and joint-heirs with Christ": "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

When we become children of God, by repenting and being baptized into Christ, we should draw near to God with hearts full of faith, in prayer. We must not forget to study the Bible so we will be workmen who need not be ashamed, rightly applying God's Word. Nor should we forget to gather together in worship. One of our lessons tells us that we must assemble ourselves, and exhort one another, "so much the more" as we see the day of Christ approaching.

At first the good news was given only to the Jews. Now we learn that Peter had also been sent to the Gentiles. We learn that Peter saw a vision while he was praying. Read about it. Some of Peter's friends thought he shouldn't have preached to the Gentiles, but after Peter explained that the Gentiles also were filled with the Holy Spirit, Peter's friends "held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life."

Treasure Books

Select your picture today, or a story to write. Perhaps you would like to choose one of the above paragraphs to paste into your book.

Vocabulary List

Each week select the words you wish to learn the meaning of, and write under this title in a corner of your book.

1. Pentecost—feast day, Israel began to show praise to God for the harvests.
2. Exhort—urge to good deeds.

Birthday Corner

When is your birthday? Send a postal card giving your name and address, age, month and day of your birth. I want to have a mailing list of my readers. You need write to me only once then, and I can write to you when I get some special poem or picture for the ECE Club members.

If you did not learn the meaning of the ECE Club I shall be glad to tell you.

Don't forget to send me news of your birthday. Then we can print your name and age on our page, and send you "Birthday Greetings." Who's going to be first? If you have had a birthday since the first of the year, send in your name and age, and we will publish it, even though it is a bit late. Those whose birthdays are in March should report at once, as I write the page a few weeks in advance.

BIRTHDAY WISHES! From our ECE Club to you:

Dwaine Demmitt, age 9, Feb. 10, Tipp City, Ohio.
Elaine Lapp, age 2, Jan. 19, St. Cloud, Minn.

AMONG THE CHURCHES

HEDRICK, INDIANA

We are making every effort to raise a fund to build a small church in this community. If we can raise $3,500, with a good part of the work donated, we can build a church suitable for our needs.

We have had no church building since the tornado in 1922, which destroyed our former building. The public school building has been used for church and Sunday school services. This, however, has proved very unsatisfactory.

Mrs. Opal Smith, Secretary,
Hedrick, Indiana.

WEB DUSTER

By E. Claussen

Question: What was the first advertisement the world has ever known about? . . . Send your replies to The Restitution Herald, Oregon, Ill.

EDEN VALLEY, MINNESOTA

The pastor of the church wishes to take this opportunity to thank the people of the church for their recent generosity, and to let the readers of The Herald know of it. At a recent gathering in the home of Bro. and Sr. W. F. Hoskins, at which over sixty of the brethren and friends were present, a purse was presented to me, with which I have purchased a typewriter. Such demonstrations can only serve to bring us much nearer to our Master. Again I say, "Thanks!"

We are sorry to report that Bro. Earl Brossard has gone to the University Hospital in Minneapolis for treatment and observation. Bro. Brossard has been unable to do his work since the first of November. Your prayers and good wishes are asked.

Bro. C. E. Lapp and family accompanied Bro. John Denchfield to Eden Valley for a board meeting of the Minnesota State Conference, and attended the above mentioned reception.

Three of our Sunday school pupils received prizes at the first of the year for a year's perfect attendance. Jimmie Mills and Dickie Hoskins, members of Sr. Alda Ruhn's class, each received a Bible, and Evelyn Mills of Sr. Lillian Mills' class received a Bible game, having received a Bible the previous year. We commend these young people, and pray that they may remain faithful.

As we write these words, a typical Minnesota storm is raging, which will probably curtail our activities for some time. We are anxiously awaiting the spring.

Gerald L. Cooper, Pastor.

HERALD RECEIPTS

James W. McLain (for another); Mr. and Mrs. George McMurtrie (for another); Mrs. Esta Starbuck (for others); Mrs. George Pry; Mrs. Nora Johnson; Mrs. Elias Thoren; S. P. Baker (for another); Mrs. F. J. Spence; Mrs. Eska Evans; Mrs. Jennie B. Boyle; Vernon Nichols; Melvin F. Johring; Lucian Murphy; Mrs. L. C. Kirkpatrick; R. F. Underwood; William H. Lindsay; Mrs. Joe Chapman; H. H. Stebbins; Elnora Skinner; Mrs. Anna Cochran; Miss Ellen Riesener (self and another); Mrs. Edith R. Burke.

THE SUMMER BIBLE TRAINING SCHOOL

Yes! It's coming, the Summer Bible Training School!

There has never been a time in the history of the Church of God when it stood more in need of trained workers—preachers, teachers, and writers—who are thoroughly acquainted with the great Biblical doctrines for which this denomination has contended for a century and a half, and for which it must continue to contend if it is to remain true to the name it bears—the Church of God.

If the doctrines for which the Church of God stands were of but minor importance, if they were not absolutely necessary to the salvation of men, or if other religious groups taught clearly and constantly these same truths, the situation would be quite different. But there is not another denomination in America, of which we have knowledge, that believes and teaches these things from the standpoint of their positive necessity as elements of saving faith. Consequently a great responsibility rests upon us to send out men and women under the banner of the Church of God, who are qualified to present with assurance these splendid truths.

To prepare such preachers, teachers, and writers will be the purpose of the forthcoming Training School.

Bro. S. J. Lindsay has again consented to be one of our instructors. His work will have to do with the prophecies of the Old Testament, and the doctrines of the New.

Begin now to plan to attend this Bible Training School. The cost for board, lodging, and tuition will be the same as it was last year—$30.00 for the entire six weeks' course.

Board of Religious Education,
G. E. Marsh, Chairman.

LOUISIANA CHURCH NOTES

Our special series of meetings at the Blood River Church, conducted by Bro. Siple, began Wednesday night, Jan. 11, and came to a close Sunday morning, Jan. 22. We were favored with good weather throughout the meeting, and the interest and attendance were splendid. The little church was filled practically every night, and it was gratifying to note a large number of nonmembers attending regularly. Bro. Siple, in his usual forceful and convincing manner, presented the gospel truths each night to an attentive audience, and it was evident that quite a number were becoming more and more interested as the meeting progressed. A direct result of the meetings was the obedience of six persons through baptism into the saving name of Jesus. The names and addresses of these are as follows: Mr. and Mrs. Ed Patterson and Mr. Ivy McKinney of Springfield, La.; Mr. Walter Kennedy, Mr. Maurice Robinson, and Miss Thelma Richardson of Hammond, La., Rt. 1. We feel that a number of others are considering obedience in baptism later on as a result of this meeting, and that the members of the church received wonderful spiritual uplift and inspiration.

Meetings began Sunday night, Jan. 22, at the Happy Woods Church, and will continue until February 5. Fine attendance and interest were shown the first night, and we are looking forward to a successful meeting at Happy Woods, also.

Harry Goekler, Pastor.

CONTRIBUTIONS TO N. B. I.

Amy L. Young	$ 5.00
Pennellwood Berean Class	2.00
J. W. Sweet	4.50
Maurertown, Va., S. S.	19.77

Gleanings From the Field

Sr. Ada C. Simpson, president of the Pennellwood Berean Society of Grand Rapids, Mich., writes, "At a recent Berean meeting we decided to send one collection each month to the National Bible Institution." Thank you, Pennellwood Bereans.

Sr. L. E. Conner of Dixon, Ill., accompanied her daughter, Corinne Armstrong of Hollywood, Calif., and Mrs. Mayme Stevens of Akron, Ohio, on a trip to California, where Sr. Conner will visit for several weeks. The party left Dixon on the morning of January 22.

Sr. George Holly of Caledonia, Mich., died January 25. She has been a loyal member of the Church of God, and is the mother of Sr. Rhoda Hanson, who has for several years served on the correspondence committee of the National Berean Society.

The special meetings at Lawrenceville, Ohio, are being well attended. Both Bros. Gordon and McLain are preaching, Bro. Gordon speaking one night on prophecy, and Bro. McLain following the next night with a sermon of evangelistic type.

A three-weeks' series of special meetings will begin February 13 at the Church of God in Burr Oak, Ind., with Bro. F. L. Austin as the evangelist.

Work is starting on the Truth Seekers' Quarterly for the second quarter of 1939. Have you ordered yours? The price is 17c each, or 15c each if three or more are ordered to be sent to one address.

By request of her physician, Sr. Mary Gesin of Oregon, Ill., who has so faithfully contributed to the Truth Seekers' Quarterly, is now giving up this work. We are sorry of this necessity. However, we are sure this responsibility has been transferred to one who will also prove worthy. Sr. Dorothy Demmitt of Tipp City, Ohio, will prepare the copy for the intermediates, beginning with the second quarter.

Sr. Eva L. Underwood of Plymouth, Ind., is sick, and may be addressed at the Plymouth Hospital.

Bro. Edward Lindsay of Oregon, Ill., recently enrolled in the CCC, is now stationed at Bruneau, Idaho, Company 4604.

GENEVA, OHIO

The three Bible lectures which had been announced for Tuesday, Wednesday, and Thursday evenings of January 17, 18, and 19, at 47 N. Broadway, to be given by the Back-to-the-Bible lecturer, F. L. Austin of Chicago, were listened to with rapt attention and interest. The four persons of Geneva who were interested in making an effort to have the gospel of the kingdom proclaimed in their town after the manner of their own understanding of Bible revelation, were quite at a loss to estimate the amount of real reception that the citizens would give such. Therefore, while it was privately understood that an evangelistic series would, if warranted, follow, the three "Bible Lectures" only, were announced, as a feeler.

Bro. and Sr. Tuttle, and Bros. Hunt and Smith worked hard and faithfully in making ready for the effort. The room previously investigated and found acceptable had been, when finally a date had been set, previously secured by other interests. A recently vacated store building was immediately secured, but at nearly five times the price of the contemplated hall. Some twenty brethren of Unionville, five miles distant, and possibly a half dozen local citizens attended, with apparently enthused interest.

Owing to inability to secure a desirable hall at a reasonable price at this time, it was unanimously decided that it would be better to forego an evangelistic series until later. Accordingly, the lecture series being finished, the meetings were ended.

It would seem that there might be good work done in this field from now on. As usual, there are some handicaps. And, as usual, there is large, open opportunity for zealous work and faith. The writer will be much interested in seeing this start followed up.

F. L. Austin.

"To him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17).

OUR SOUTHERN TRIP

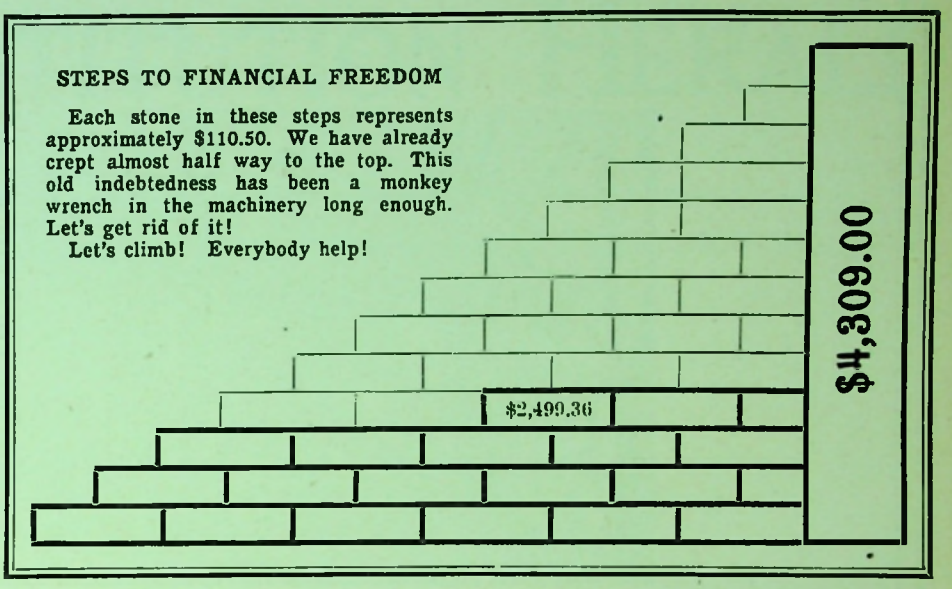
After leaving Eldorado, Ill., it was our privilege to stop one night in Memphis, Tenn., at the home of Bro. and Sr. Marrs. These were new to us, but having seen our notice in The Herald they had asked us to stop. We were more than pleased to find them well-read in the Scriptures, and very sound in the faith. They have some splendid young folks, and we have promised to try to stop on our return trip to preach, and perhaps baptize some.

On January 10 we reached the old home at Hammond, La., finding Mother and the folks quite well. The following day meetings were started at the Blood River Church, and these are still in progress at this writing. Bro. Harry Goekler has labored here faithfully for two years, and the results are evident on every hand. The building has been enlarged and improved. The membership has been enlarged, and the interest and loyalty run high. The church building has been well filled every night, in spite of rain and changeable weather.

Results in several ways are expected from this present effort. The meetings are scheduled to close January 22, and another meeting at the Happy Woods Church is to begin immediately.

We anticipate a trip to some of the western states in the early summer. If any along the route would be interested in having us stop, please address us at 140 Celia St., S.E., Grand Rapids, Mich.

F. E. Siple, Evangelist.



INDEBTEDNESS FUND

Correction.—In January 10 issue amount received should have been $2,334.63, and not $1,974.37.

Notes Payable		$4,309.00
Amount received	$2,415.41	
Interest	8.78	
Mrs. J. W. Grimsley & Gail	10.00	
Ripley, Ill., S.S. (Dec, Jan.)	8.92	
Oregon, Ill., Church	7.00	
M. E. R.	25.00	
Mr. & Mrs. H. U. Krogh, Jr.	5.00	
Almeda Wertz and Mother	5.00	
Cleveland, Ohio, G. R. Church	4.25	
Gerald L. Cooper	10.00	2,499.36
		$1,809.64

FRANCIS BLAKE

Francis Marion Blake was born in LaSalle Co., Ill., March 5, 1858. He moved with his parents to Kansas in 1874. In 1881 he joined a construction company of the Atlantic and Pacific Railroad, now the Santa Fe. In coming west, it was with a view to returning at some early date, but like many others, he never returned to the Middle West to live. In 1881 he came to Tempe, Ariz., where in 1883 he married Celeste Holmesley, who survives him. For many years the family occupied a ranch just southeast of Tempe. For eight years he has made his home in Florence, where his daughter Jessie is a teacher in the schools. Blindness had overtaken him for eight years or so. He now sleeps in Double Butte Cemetery, awaiting the coming of our Lord. He had been a member of the church for many years.

The funeral was held from Tempe on Sunday afternoon, Jan. 22, 1939, this being the first funeral of a member of the body held in the new church.

S. J. Lindsay.

I. C. McCHESNEY

Bro. I. C. McChesney was born in Marshall Co., Ind., Sept. 30, 1859, and fell asleep in Jesus at his home five miles north of Plymouth, just across the road from the North Salem Church, Jan. 17, 1939.

Just last May his wife fell asleep in Jesus. He leaves to mourn their loss: one son, Orville of South Bend; five daughters, Mary Logan, Inez Powell, Lydia Barnett, Tressie Snyder, and Beatrice Walter; two sisters, Frances Pierce and Janette Conger; one brother, Schuyler; and twelve grandchildren.

The writer has spent many nights in Bro. McChesney's home, as he roomed there when in attendance at the Indiana Bible School for several years. He found Bro. and Sr. McChesney true Christians. Words of comfort were spoken to a large crowd, who had come to pay their last respects to him, Thursday, 2:30 p.m., Jan. 19, in the North Salem Church, where he had been a member for many years, having been baptized by Eld. A. H. Zilmer. May we meet him in the kingdom is the prayer of the writer.

J. H. Anderson.

FRED V. HENDRIX

Fred V. Hendrix was born in Greensboro, N. Car., June 2, 1876, and died January 6, 1939, at 710 S. 5 St., Kansas City, Kan.

At an early age, with his parents, he moved to Liberty, Mo., where he grew to manhood. At the age of twenty-three he was united in marriage to Miss Carrie Reynolds of Liberty. To this union was born one child, Mrs. Adabelle Harris, now residing in Los Angeles, Calif., He is also survived by one sister, Mrs. Eliza J. Whitton of Kansas City, Kan.; four brothers, George and Will of Kansas City, Mo., Al of Liberty, Philip of Ozawkie, Kan.; and one grandson Loyd Harris of Los Angeles.

The deceased has been a resident of Kansas City for the last thirty years, where he has been engaged in the contracting business, and he leaves a number of splendid buildings as monuments of his vocation.

His wife preceded him in death about eight years ago, and his only child lived so far away that much of the care for him during his last sickness fell to his only sister, Mrs. Whitton.

The writer, in the funeral sermon, called attention to the fact that he is now in the valley of death, but only for a short time, and that he will come forth in his order, and will be judged by the Supreme Judge who "doeth all things well." John F. Green.

THE RESTITUTION HERALD

The Restitution Herald is the official organ of the General Conference of the Church of God. It is published by the National Bible Institution at Oregon, Illinois.

L. E. Conner . Business Manager

Subscription Rate.—51 issues per annum, $2.00.

"Home, Sweet Home"

Provided by the love and sympathy of the entire brotherhood of the Church of God, *Golden Rule Home* assures to the members of its Family the comfort, security, and solicitous care which the word "home" always suggests.

Here the anxieties of earlier and more active life are laid aside forever. No threat of eviction for non-payment of rent or taxes or other indebtedness troubles the hearts of the residents of *Golden Rule Home*!

No doctor or hospital bills, no grocery, coal, or light bills to be met the first of the month, bring fear to the minds of the *Golden Rule Home* Family!

All such obligations and burdens are taken from the shoulders of these older ones immediately upon their entrance into the *Home* and are carried thereafter by the *Golden Rule Home* itself, which is amply able to bear the load on their behalf.

A hearty Christian welcome awaits all who seek the protection and lifelong support the *Home* provides.

Conditions of entrance into *Golden Rule Home* are as liberal as absolute security permits. Write for full particulars concerning the *Home* and its advantages. Or, better still, come and visit the *Home* itself and let the Family tell their own story of its advantages and comforts.

Address: *Golden Rule Home*, Mrs. Idona Romine, Matron, Oregon, Illinois.

THE RESTITUTION HERALD

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Israel to Be Restored

By S. J. Lindsay

WE HAVE been requested to point out from Scripture where we find the authority for saying that Israel will be restored to the land of Palestine. First, we will consider Old Testament evidence.

In Jeremiah 24:6, 7, we find this spoken of the people of Judah, "I will bring them again to this land: and I will build them, and *not pull them down;* and I will plant them, and *not pluck them up.* And I will give them a heart to know me, that I am the Lord: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart."

Have they ever been planted in that land and no more pulled up?

They are, as a people, to come to a time when they will recognize and acknowledge their Lord and King. Zechariah 12 is distinctly a prophecy concerning the house of Israel. In it we find the account of God's defense of Jerusalem. One needs but read this text to see that God means to protect Jerusalem from the attack of nations. "And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem." The close of the chapter shows that the house of Israel will then become mourners, in recognition of the manner in which they have been saved.

References of this nature are too many to enumerate in a short article. We go now to Ezekiel 37, to his vision of the valley of dry bones. This chapter is so plain and self-explanatory that little comment is needed. At the conclusion of Solomon's reign, the house of Israel was broken into two sticks or rods. A rod (scepter) is a symbol of power. Today, in democratic countries, the gavel takes its place. The rod of Israel was broken, and became two rods or sticks. In this chapter the Prophet is bidden to reunite these two sticks, when they are to become two sticks no longer, but one stick. I quote verse 22, "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."

We read in Amos 9:14, 15, "And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."

According to this language, they are to be planted and never pulled up out of their land. This has never been fulfilled.

Let us now consider the division of the land among them. When Israel returned from Egyptian captivity, reaching the Land of Promise, the land was allotted to them in small portions with irregular boundaries, as any good Bible map of that time will show.

"In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates" (Gen. 15:18). This promise has not yet been fulfilled to Abraham's fleshly seed. But in Ezekiel, chapters 47 and 48, there will be found a division of land quite different from that which was made at Israel's return from Egypt. Instead of the irregular boundaries as before, the boundaries will run parallel with each other from the Mediterranean east to the Euphrates, with Dan's portion on the north, and with Asher, Naphtali, Manasseh, Ephraim, Reuben, Judah, in strips north of Jerusalem. Then is given the division belonging to the priests and Levites, followed on the south, next, by Benjamin, Simeon, Issachar, Zebulun, and Gad. The southern boundary of Gad's allotment will reach to the River of Egypt (not the Nile). There is a small stream emptying into the Mediterranean east of where the Nile empties. This division has never taken place. It is often said that there is not land enough in Palestine to house all the Israelites today. God's wisdom has provided for that.

We now come to the New Testament to bring forth some of its evidence. *(Please turn to page 10)*

EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

Speed

The world is on wheels. Speedometer figures mock the law. Once we said "train," now we say "zephyr." Regardless of his non-angelic nature, man has invented wings, and for greater speed, wheels have been lifted up from the earth. (Cf. Ezek. 1:19.)

The birds, traveling only in second gear, edge over to either side as men fly by. Flying from New York to California, men race the sun. With great possibilities in stratosphere flying still undeveloped, faster speeds are sure to come.

With modern speeds, and all the complexities of a machine life, there is little time to rest or think, almost no time to worship. When a moment of rest does come it is usually taken as an opportunity to refuel, and the unnecessary sign then says, "Resume Speed."

Chased by a ghost until he was out of breath, Sambo sat down on a log. The ghost sat down too. "Some race we've been having," said the ghost. "Yassah, and as soon as ah gits mah bref wez goin' to run some mo'e," panted Sambo, and he was soon in high gear, kicking dirt in the apparition's eyes.

Judging from the speed men are traveling, some mad specter must be haunting them. The ghost it seems, though close behind, is still in second place.

When Religion Was Not So Fast

John the Baptist "had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and honey." Most of his work was done outdoors. His chapel was "the wilderness," his baptistry was the Jordan River. His lectures were called "preaching," and his theology was a roughly old-fashioned "Repent ye, for the kingdom of heaven is at hand." He debated not at all about the Sabbath, limited resurrection, or the personality of Satan, but had much to say about Jesus, and warned many "to flee from the wrath to come."

John had no degrees, no title but "John." He never knew what a stiff collar means. Streamlined religion cannot be traced to John. Nobody knows what his salary was, but many people know what Jesus testified of him, and everybody knows why and how he died.

The standards of Jesus were much the same as John's. Our Lord was a man of power, rather than a man of the hour. Streamlined religion meant nothing to Him. Let us consider briefly Christ's coming into the world.

A stable in quaint old Bethlehem was the maternity hospital where Mary gave birth to her son. Though Joseph alone was doctor, nurse, and medical staff, "blessed (was) she that believed: for there (was) a performance of those things which were told her from the Lord" (Luke 1:45).

A long time ago a boy's teachers were his parents, and that boy "was subject unto them." His toys are not so much as mentioned, but it is evident that Jesus learned to build with carpenter's tools. Without the thrill of the gridiron, without any records of speed, without a college fraternity, "Jesus increased in wisdom and stature, and in favour with God and man" (Luke 2:52).

In manhood Jesus was the greatest of pastors, but like John, much of His work was out in the open. So-called "social visits" to be made on Friday afternoons were no part of Christ's ministerial course. Both day and night and all week long He went about "doing good." He fed multitudes, but when tempted of Satan made not a crumb for Himself. He journeyed *on foot* over mountains, seeking sheep that were willingly lost from the fold.

Christ's message, like John's, was one of repentance, and His doctrine was about the kingdom of God. His best friends were poor—He was no politician. His sermons were not gauged by a clock on the wall, nor was the temple in Jerusalem ever called His church. He had no salary. His congregation quit. But with His face set as flint, our Captain went on, and on, and on.

Desirable Speed in Christianity

Not to copy, but to learn from the world's speed is a crying need of religion. Christianity can be too slow. Forgiveness, true charity, and financial support are like the proverbial molasses in January. "*Hasting* righteousness" (Isa. 16:5) is prophetically spoken of King Jesus. "Go *quickly*," said the angel to the women at the tomb, and "they departed *quickly* . . .; and did *run* to bring his (Christ's) disciples word" (Matt. 28:7, 8).

"The children of this world are in their generation wiser than the children of light" (Luke 16:8), and are likewise faster. From pulpit, by press, by radio, by daily life and conversation, the Church of God must speed her messages of truth; must do so *quickly*, for the fields "are white already to harvest." The King is at the door.

Walking With the Lord

By H. H. Hawkins

HAVE you at any time stood at some elevated point on a busy thoroughfare, or in the lobby of a large railway station, and observed people walking to and fro? No doubt most of you have.

In our observation we note that each person has some peculiar stride in his walk, or a certain swing of the arm that sets him apart from any other person. In similar observations you will further notice that one individual seems to have a great deal of time on his hands. In his meandering he often blocks the footsteps of some one else. Then, there is another who, looking neither to the left nor to the right, forges straight ahead, unconscious of the milling crowd or of the vendor selling his wares along the wall.

H. H. Hawkins

We, who are traveling through this life and have decided to walk with the Lord in the spiritual pathway, experience many things en route. Some of our readers, no doubt, have just been in the fold only a year or so, then there are others who have been soldiers of the cross for a half a century or more.

The writer and his dear wife put on the *all-saving name* twenty-five years ago last November (a quarter century, if you please), and we have been rejoicing in the *hope* ever since (Rom. 12:12), and are still clinging to that "hope of eternal life, which God, that cannot lie, promised before the world began" (Titus 1:2).

By a probable coincidence, and being one of four elders, it so happened that it was my turn to preside at the Communion table on this particular anniversary Sunday, and to me this made it all the more impressive, and a double occasion in testifying for our Lord.

We learn that "Noah walked with God" and he, in his generation at that time, was a just and perfect man. Then we, in our generation, should strive to walk with our Lord and Master, and to so walk is our admonition to those who have just started the Christian life. None will find this pathway adorned with roses all along the way, because it is through much tribulation that we enter into the kingdom.

We should be like the man in the railway station who had a destination and was eager to reach it, looking forward. This brings to my mind those who were offering excuses to Jesus when He told them, "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God" (Luke 9:62).

The Apostle Paul exhorts us to forget "those things which are behind, and reaching forth unto those things which are before," to "press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14).

David, in writing one of the Psalms, asked the Lord not to hide His face from him, and further wanted to know the way wherein he should walk. As David wanted to be guided, we also should *desire* God's pathway. We can be guided by consulting the Word of God which is unchangeable. Therein Jesus has advised us about two pathways—a broad way, and a strait way (Matt. 7:13, 14).

Have we ever stopped to ponder just how temporary the things of the flesh are, and of *very short* duration at that. Paul, in the Roman letter (8:4-13), tells us among other things to "walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. . . . So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. . . . For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live."

If we make an effort, and truly strive to *live* in the Spirit, it will then be easier for us to *walk* in the Spirit. We shall then walk circumspectly, that is, we shall walk with caution, and not be caught napping and be drawn into the broad way that leads to destruction.

In these perplexing days, we sometimes become discouraged or disheartened when problems arise, or when things do not turn out as we anticipate. Then we should go to the Lord in prayer, and bring to mind the faith that our forefathers had.

Faith is a great stimulant, and it buoys us up. It helps us to get hold of ourselves, and to look for that new age, as did Abraham who had great faith and through whose seed all nations are to be blessed. He was distinguished for his integrity, generosity, and hospitality. But most of all, he was remarkable for his simple, unwavering faith, for he obeyed unhesitatingly, not wavering at the most fearful trial ever imposed upon man—that of offering in sacrifice his only son, as recorded in Genesis 22:1-14.

Then we think of David, known as "The Shepherd King," who was distinguished for fidelity, and had great faith in God. He was notably a man of prayer and, while he yielded to many temptations, he repented and found mercy from God. His character was marked by generosity, integrity, and perseverance. His trust and faith fully disclosed the type that God is well pleased with.

Sometimes, it being human nature to be a little stubborn, we do not want to go in the same direction, or in the same path, with God. We very much desire to have God walk with us, and we may be *(Please turn to page 9)*

RIOT OF WORDS

By Arlen Marsh

June 1, 1938

Dear Phil,

It was exactly one year ago today that we met through the good graces of Contacts. During that year we've discussed just about everything under the sun, and a good many things that aren't under it. Let's see—there's been mention of literature and fashions and astronomy and economics and paleontology (remember our argument about whether the Field Museum or the Smithsonian Institute had the best exhibits of prehistoric animal skeletons?) and philosophy and languages. As I think of it, there's been only one major subject omitted—religion.

Maybe that's been, Phil, because I'm not exactly given to religion. A reporter generally isn't, though there's one man on the *Pantograph* staff who goes to church every Easter without fail. For one thing, you get cynical, Phil; very cynical indeed. You see the seamy side of life—that's news, which is a good thing. When the world gets so bad that practice of the Golden Rule is news, it'll be time to be looking for the nearest tombstone and the most high-sounding epitaph. Because, Phil old soul, *I'm* willing to admit that religion has done great things for the world.

But as I say, reporting makes you cynical. You look for the "hidden motives" behind what people do; you expect to find people concealing their genuine thoughts behind hypocritical language. I don't mind finding that out in the world, Phil—out where I toil and toil and toil and rake up dirt; but I went to Sunday school when I was a kid, and I was taught that the church ought to be a little bit better than the Great Outside.

It isn't, Phil; and that's why I don't go to church and why I take no interest in church work. If there are any Christians in this country, they're effectually hiding their lights under the Biblical bushel. Ministers row among themselves at ministerial conferences and weekly association meetings—I know; I cover the ministerial association front as that better reporter covered the water front. Down on the water front, you find 'em openly admitting to being thieves; but the gloriously religious church members steal each other blind, and still stick to their story of good will toward men.

Maybe I'm morbid or low-down just now. One of our local churches just split again—this is the third time in a year. Each group has about a hundred members now. The fight started over something everybody's forgotten, but they got the habit and kept it up, like sit-down strikers on a spree. They gossip—I could get enough dirt about any member from the other members to start another Winchell column! They let the mortgage-holders go on holding; they may have money, but they won't spend it, not on a church building. When they broke up, their minister was $800 behind in salary. So I say they steal each other blind.

But enough of this moralizing, and on to lighter things. Such as the international situation and the problem of social security. Do you think . . .

Cordially,
Ash.

June 10, 1938

Dear Ash:

You were right. After a year of writing back and forth about what seems like every subject in existence, your letter was the first mention of religion that was more than casual that has occurred in our correspondence.

It is not too surprising that you feel as you do. Many others feel the same way. Possibly they have reason to do so. Personally, I feel they—and you, too—are wrong. Churches are made up of human beings, and human beings who are church members have as many faults as others. The chief difference between them and the Great Outside you mentioned is that they, the church members, at least *try* to do the right thing, while the Great Outside usually does not.

There is another difference, also. This one is psychological. Church people on the whole may not be able to write with the pens of Kelland and Sheean and Nordhoff and Hall; they may not be able to put personality into their choirs—although some of the greatest choruses in history have been church choirs; they may not talk entertainingly and frivolously of life, and the way it is lived; they may be too serious, as they often are. But they have something you will never have—they have a peace of mind and contentment that passes all understanding.

I quoted that directly from the Bible, of course. You hardly would know that, in spite of your allusion to the Biblical bushel. You probably do not believe me; you probably do not believe that much, at least, of the Bible. Yet it is quite true. The *solid* church members have a conception of life that carries them through adversity without the panic-stricken whining that accompanies so many appeals for political panaceas and economic nostrums. I know. I have been a member of a church all my life. That conception is called faith in God.

I disagree with your opinion of the results of Hitler's unpublicized efforts to place Nazis in influential positions in Fascist Italy. . . .

Sincerely yours,
Phil.

July 2, 1938

Dear Phil,

Religion appears to have boosted itself at last into a place of almost major importance, doesn't it? What with

my initial comments and your somewhat labored reply (d'you realize you're becoming positively pedantic?), the facets of Faith seem to be reflecting upon us in all their sorry glory.

For you haven't convinced me, Phil; you haven't convinced me. I doubt very much if you ever will. Reporters are rarely convinced of anything; if they were, they'd not write political news for a Republican paper today and a Democratic paper tomorrow. Reporters can't afford to have convictions.

Which is one of the things that so irritates me about you religious souls. So many of you spout off about Faith and Salvation and the Hereafter, and how many of you know anything about it? Religion to you is a riot of words, a fanning of emotionalism, a sensational chair-breaking by crackpot successors to Billy Sunday. You burst out with enthusiasm about how good it is to be a Christian, and you can't tell me anything about why you believe what you believe, other than some such sentimental vaporing about the Inner Feeling.

Inner Feelings don't go down with me. Me, I'm like Darrow. I want facts—vague sentiments aren't news. I've been trained to pry into the source of things, and I can't find any source for most "Christianity." It's chiefly a mass of words spilled about with no apparent purpose, although it does seem to result in capturing a good many of the masses, who are easily swayed by anyone who can orate happily about good times are a-comin', hurray, hurray!

I still insist that Hitler is trying to absorb Italy slowly, but surely. Approximately the same tactics were used prior to the Austrian fiasco. . . .

Disagreeably,
Ash.

August 15, 1938.

Dear Ash:

Pardon the delay in my replying to your letter. This is vacation time, and I steadfastly refuse to write anyone a letter during my vacation. Now that I am home again, however, I take my pen in hand. I wonder who started that ancient terminology? Everyone since Adam has taken his pen in hand.

When I was on my vacation I ran across a prime example of what seems to irritate you about religious faith. It was a church Bible class—a mixture of both old and young people—which was studying a lesson about which no one except the teacher knew anything at all. Those "students" had been members of the church for most of their lives; for there were no strangers there, except me. Yet none of them, except the teacher of the class, could give definite reasons for their beliefs, or find Bible references which would substantiate their ideas. *(Turn to page 11)*

A Savior Needed

By Lyle Rankin

WHEN the people in the days of Noah had turned to do wickedness, God provided a way of salvation from the determined destruction of the Flood, a punishment to be sent because of their exceedingly wicked ways. (Gen. 6.) Noah, a preacher of righteousness, informed the people of their appointment with the Flood, and at the same time made ready the ark of safety. Others could have had a part in Noah's work if they had but believed and obeyed the word of God, as spoken by Noah. God said, "My spirit shall not always strive with man, . . . yet his days shall be an hundred and twenty years," thus signifying that God was giving people an opportunity to accept the salvation offered, and that one hundred twenty years was the limit of the offer.

We find also, that when the children of Israel turned unto God in the time of affliction and sought Him with their whole heart, He, in His "manifold mercies," gave them "saviours," or provided salvation from the affliction. (Neh. 9:27.) Oftentimes the Father sent them prophets. Many were abused even unto death, but last of all He sent them His Son. Him they "slew and hanged on a tree" (Acts 5:30; Matt. 21:33-41).

Let us now consider some of the things written concerning the Savior:

"Behold the Lamb of God, which taketh away the sin of the world" (John 1:29).

"Christ Jesus came into the world to save sinners" (1 Tim. 1:15).

"The grace of God that bringeth salvation hath appeared to all men" (Titus 2:11).

"He (Christ) is the saviour of the body" (Eph. 5:23).

"The Father sent the Son to be the Saviour of the world" (1 John 4:14).

Here we have several statements concerning the provision of a Savior. The children of men are "by nature the children of wrath," and abide in condemnation (Eph. 2:3; John 3:18, 36), but a Savior has been provided, and the way of salvation has been made known. Hence, we may come to God by Him (Christ), and abide in life, i.e., have the promise of life abiding in us (1 John 2:25), and so be "not appointed . . . to wrath, but to obtain salvation by our Lord Jesus Christ" (1 Thess. 5:9).

God, in mercy, gave His Son. Jesus gave His life. What have we given?

When Jesus comes again, He will give life eternal to as many as love Him, and keep His commandments. "If ye love me, keep my commandments" (John 14:15).

Along the Last Mile

Part 2

By James M. Watkins

AS THE milestones of current events pass us swiftly by, as never before in the history of the world, the attention of all people is centered upon one race. To each individual the rise of this race offers food for different thought. To us, it is the rise of the seventh son of Japheth, the gentile come to power—the seventh for the last. All our other political or historical concern in this Aryan race is insignificant compared to this.

Although Gomer, this seventh in power, more properly represents the Celtic nations as represented today by England, Ireland, and Wales, we find this interesting distinction. Of the seven sons (see part 1 of this article, January 24, page 9) only two are mentioned as having sons. These two are Javan and Gomer. In this, we can readily see that the power of these two brothers was not complete in their respective races, but each would develop in an alliance of its racial descendants. Thus, the power of Gomer was not complete in the parent race, but will be in the sons.

James M. Watkins

I think that it is to be conceded that the power which the Celts (England, etc.) held prior to the World War is now being superseded, not by a different race, but by the sons of that same race, and the alliance that is becoming more apparent each day is between those sons. Now these sons of Gomer are recorded in Genesis 10 as Ashkenaz, Riphath, and Togarmah. Ashkenaz is head of the Germanic tribes, Riphath of the Slavic race, and Togarmah of the Armenian Turks. To be true, the forming of power must of course be vested in the elder son, borrowing only that power which is necessary from the younger brothers.

It can hardly be credited to mere chance that these three Aryan brothers sprang from that parent race, the Celts. We have taken a great deal of pains to verify these sons and their descendants, and to place them in the affairs of today. That these Aryans are the sons of Gomer, the Celt, we find well recorded in history. It is said of the Emperor Caius (recorded on documents of that day) that his personal troops were Germans, and, out of tribute to the land from whence they came, he called them *The Celtic Legion.*

Through the names of men and their sons the prophetic implications of the Bible have been recorded for our use in a way that could not possibly have been improved upon. The Bible provides us with a written record of these people for all time, not only anticipating what is yet to happen, but, what is probably more important, providing a reason for the things these races are now doing. This feature is something we are unable to find in any other branch of learning.

When the power of Gomer is complete in his sons, according to tradition the power will be vested in the elder. Accordingly, we can see no reason for disappointment in the things we find in the world today, for the eldest was Ashkenaz, head of the Germanic tribes. Although the other two brothers are necessary in world dominion, it is undoubtedly this elder brother that is to be acknowledged as *the power.* With his territory of Germany, France, Italy, Austria, Hungary, Rumania, Yugoslavia, Bulgaria, Spain, and Greece we visualize the ten horns in Daniel and Revelation. Three must fall, it is said. Germany, sworn to return all territory taken away by the World War, has already erased Austria from the map. There remains only Hungary and Yugoslavia to follow in that route.

In the description in Revelation 13:2, this mouthpiece, the lion, has borrowed his people from the land of the leopard (Armenia in Turkey), his future religion and doctrine from the bear (the Slavs in Russia), both of which are merely his Aryan brothers. With so complete a description—not only of what he is, but of what he thinks—we can be pardoned for a little elation in seeing one so described materializing before our very eyes.

Two things yet remain to be done to make our prophetic picture complete. One is the uniting of these three Aryan brothers as they are shown united at Armageddon by the Prophet Ezekiel, and the other is the completion of the ten-nation formation already spoken of. We are assured, as we observe the trend of world affairs, that these things will be done, although we do not know the exact order. However, even the order seems well indicated at the present time. The order is not important so long as the end is attained

In our next and last article we will, through a psychological analysis of the leader of this group, discuss in more detail this final completion of the ten-nation formation. We shall also consider the future doctrines and religion of this power, as indicated by the character of this man—seeing how these things dovetail with awe-inspiring accuracy into the word of the prophets, as concerns this race of the last of the age. There remains then only the uniting of these Aryan brothers to be discussed.

Germany has already turned her attention to the Ukraine. To the world, Germany is merely planning a conquest for raw materials. Undoubtedly it is only intended as such, but to prophecy it is far more than that. It is the conquest of the seat of the Slav race, the other Aryan

brother, forming a wedge through which—by the setting up of the heir to the throne of Russia—the Slavs could readily dominate Russia, and the area of Norway, Sweden, and Finland. This would completely unite the Slavs.

Such a move would be most important in prophecy, because it would be the last conquest necessary in the power of Gomer and his sons for world control. In the external relationship of the Germanic—that is, the ten-nation power already named, and which is indicated in prophecy as being completed by the time the alliance of the sons is completed—only two other alliances are necessary for the complete union of Gomer, an alliance with England, and one with Turkey. At that time this may readily be done without conquest. Hitler has already indicated in his book, *Mein Kampf,* that his greatest aim is to make an ally of Great Britain, to curtail the possibility of war. With an alliance between the other sons (Slavs in Russia, Armenians in Turkey) controlling every nation in Europe and Asia Minor, Great Britain would have no choice. There is no longer a possibility, it is a *probability.*

Merely as an interested spectator on the sidelines we observe Germany, and look with pleasure to her future. No matter what we may think of her politically, prophetically she is anything but a disappointment!

Reflecting the Light

By E. L. Mann

GOD is continually pouring out His goodness upon us, giving us blessings so numerous that we are not conscious of possessing many of them. These blessings we have had so long, and taken so for granted as our just due, that we complain not a little when any one of them is withheld for a very short time.

Sunlight is one of these blessings. Of course we expect to see the sun every day. It has shone on us nearly every day of our lives. How we miss it when the day is dark! How much harder it is to get up in the dark and go about our daily tasks without the sunshine! Our dispositions are affected, and it is so much easier to complain than not to—and then blame the weather.

These facts have a deep significance. Light and heat are usually associated together, and we know how essential these are for life and growth. All living things depend upon light and heat for their existence, either directly or indirectly.

Let us take a look at the very beginning of things. On the very first day of creation God created light, and separated it from the darkness. Later, the sun was created to give light, and we know the sun as the source of all material light. The moon and the stars give light, too, but differing in glory from the sun. Each has its place and is important there. The light of the moon and the stars is reflected light from the sun. They would be nothing without the sun. We need their light, for in the light things are revealed; objects are illuminated so that they are visible, and we are able to find our way.

Jesus, in teaching His disciples, tells them, as it is recorded in John 8:12, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

Now let us give just a few examples to illustrate how God uses material light to show us that Jesus is our spiritual light. When Jesus was born, we read in Luke 2:9 that "the glory of the Lord shone round about them" (the shepherds). Matthew 2:2-10 tells us of the star that led the wise men to the manger where Jesus lay. The lowly shepherds, folk who toil with their hands, having had little education, are just as important, and have the same opportunity to follow the light. We see that the *wise* men who held a more favorable place, as men count things in this world, needed the light also to guide them, and to show them the way. But, they would never have found Jesus if they had not followed the light all of the way.

Then again at the transfiguration when Jesus had taken just three of His disciples, Peter, James, and John, the ones who were zealous and eager to learn of Jesus, who also were being taught by Him, even they falter and are afraid when they behold the face of Jesus shine as the sun and His garments become white as the light; with a luminous cloud above them, out of which comes a voice, saying, "This is my beloved Son in whom I am well pleased; hear ye him."

Paul, too, was given temporary blindness, caused by the brightness of the light that shone about him on the way to Damascus, so that he might have time to think; to face about and do the Lord's will, instead of persecuting the followers of Christ.

Now, Christ is the Light of the world. If we want the Light we must make contact with Him. This we know, that light is necessary for life. Not one of us has light in or by himself. If we have light, it is because of our contact with Christ, and we reflect His light.

A mirror is one of the best reflectors that we have, yet it can reflect nothing as long as it is kept in darkness, neither can it reflect an object until it is brought into focus with the object to be reflected. Now, mirrors vary in many respects, and each one is different from every other. A good mirror is one free from flaws, that gives back the image of the object reflected in its true form. We will understand a perfect mirror better if compared with faulty

(Please turn to page 10)

The Coming of Christ

Open Manifestation

By A. E. Griffiths

HAVING considered the details of the secret manifestation of Christ, we will now take up the open manifestation, or His appearance to the world.

There is nothing secret about this phase of Christ's coming, because He will then be engaged in dealing out punishment on the nations. Therefore, to come as a thief in the night would not be consistent with the work He has to do.

We must remember that before Christ makes Himself visible to the world, He is already on the earth with His saints, but is hidden until He is ready to judge the nations. "For in the time of trouble he shall hide me in his pavilion" (Psalm 27:5). "Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them in a pavilion, from the strife of tongues" (Psalm 31:20).

A. E. Griffiths

There will be several factors governing the precise moment of Christ's arrival at Jerusalem. In the first place, the change from the kingdom of men to the kingdom of God will be attended by unprecedented troubles. It will be "a time of trouble, such as never was since there was a nation" (Dan. 12:1). "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" (Matt. 24:21). "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it" (Jer. 30:7). This last text shows that Israel, the Jews, will be saved at last, and once more receive God's favor.

There is a belief among some people that the kingdom of God will be set up overnight, so to speak, and will appear like a mushroom; but this is not so. They quote Malachi 3:1, "And the Lord, whom ye seek, will suddenly come to his temple." This is referring to John the Baptist preparing the way for Christ's first coming, and took place over nineteen hundred years ago. The fact is, the setting up of the kingdom will take considerable time. Christ will receive opposition as soon as He sets up His government in Jerusalem. "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed" (Psalm 2:1, 2). This shows the nations will rebel at first, but will eventually give in when they find Christ and His followers are invincible, and can kill thousands without weapons. "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee" (Psalm 91:7).

When Christ reaches the Mount of Olives, the great earthquake will take place. In Revelation 11 we read about the second woe, and that terminates with the earthquake (v. 13). "And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand." Seven, being a complete number, indicates that all the wicked assembled at this place who are condemned to death, are here destroyed. In using this quotation from Revelation we must remember that this book must be understood to deal symbolically and not literally. The earthquake, however, here referred to can have two meanings. It can be a literal earthquake, or a great disturbance which has a destroying effect on the nations. This harmonizes with Zechariah 14:4, "And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half the mountain shall remove toward the north, and half of it toward the south." Of course, this only refers to the people who are situated in that locality, but Christ's punitive actions will extend eventually to the ends of the earth. "And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground" (Jer. 25:33).

The question may be raised, How will Christ and His saints without any weapons of war cause men to fall dead? We have a good illustration of this in Acts 5:1-11. Here we read that Ananias and Sapphira both fell dead at the instigation of Peter, i.e., they died by the will of God, who used His power through Peter to show those who witnessed this spectacle that willful sin is visited by death. God naturally can cause death to anyone He chooses, just the same as He causes life. There are quite a number of references to fire in the destruction of the wicked at the last day; the agent of death will probably be electricity.

Fire is the most permanent destroyer known to man. Therefore, God uses this to exterminate the works of man. "A fire goeth before him, and burneth up his enemies round about" (Psalm 97:3). "For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many" (Isa. 66:15, 16). "When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not

the gospel of our Lord Jesus Christ" (2 Thess. 1:7, 8). When we consider all the marvelous edifices erected in this country and in Europe, where idolatry is practiced not only on a spiritual form, but by bowing down to images as indulged in by the Catholics, is it any wonder God is angry? He will not only destroy those things, but also the people who so flagrantly disobey His commandments. The *heads* of these organizations will receive the same punishment, including the false prophet. "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone" (Rev. 19:20). The head of the Catholic Church is inferred in this passage, but it also covers all the different denominations of worldly churches that profess to be Christians, and yet do not believe in or look forward to the promises made to Abraham.

For the definition of the word "Christian" let us read Acts 11:26, "And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch." So the people that were called Christians were the disciples, and they believed what Christ had taught them, and understood the promises made to Abraham, and how they would inherit the earth in an immortal state when Christ returned, instead of owning immortal souls that eventually went to heaven, which is taught by all these false prophets. So there is nothing remarkable about them being subjects for destruction.

The word "Christian" naturally means a follower of Christ, so a person bearing this name must of necessity believe in the doctrine Christ taught.

The open manifestation of Christ will cause a great deal of consternation. It will be witnessed by a multitude. "Behold, he cometh with clouds; and every eye shall see him" (Rev. 1:7). The idea conveyed in this passage is often misunderstood. We must remember that when He comes to Jerusalem to show himself to the world He comes from Bozrah, Edom, and not from the sky. Therefore, the clouds here mentioned refer to a multitude of saints. A similar passage occurs in Ezekiel 38:9, "Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land." This is how Gog comes down to Palestine to take a spoil, but these are mortal soldiers and we can't imagine them coming from the sky. It is a form of expression often used in the Scriptures, and frequently denotes a mass of people.

When Christ arrives at Jerusalem the Jews and their allies, Britain for one, have been conquered. "For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city" (Zech. 14:2). So the first act is to drive the nations that are left out of Jerusalem, and set up a temporary government center there.

The Jews, of course, being rescued from their oppressors, will now accept Christ, and will be organized as a mortal army to help their allies in chasing Gog to Armageddon, in the plain of Esdraelon, where his army will be destroyed. Christ will use the Jews He has rescued in subduing the nations. Thus, the Jews will be restored to their original sphere, as they were promised so many generations ago. "And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem" (Micah 4:8).

In executing this maneuver Christ is now established in Jerusalem, but there is plenty of opposition from the nations that were not on the scene when His demonstration of power took place. Thinking they can overthrow Him, they come against Christ to conquer Him, but His power is greater than they bargained for. The result is *their own* overthrow, leaving Christ safely ensconced as ruler in Jerusalem. To extend His rule will take time, because every country must be brought under His rule.

Jerusalem today is a very small place, not large enough for the capital of the world, but when the earthquake takes place all this will be changed. It is now composed of five hills, but some of these will be leveled off by the land disturbance—leaving Mount Moriah prominent.

This is the spot where Abraham prepared to sacrifice Isaac, and it will eventually be the center of the temple building, with the altar on the top. This temple will be a mile square, bigger than the city of Jerusalem is today, and when all the idolatrous buildings now standing have been destroyed, then the mortal nations will build this marvelous temple. "And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee" (Isa. 60:10). This edifice will not only be the central place of worship, but will also contain all the administration buildings where Christ and His saints will hold court, and direct the destinies of all the people of the world. What a wonderful time that will be when peace shall reign permanently. Peace on earth will then be established.

WALKING WITH THE LORD

(Continued from page 3)

very sincere in believing ourselves deserving of such goodly companionship. But the Scriptures say, "Walk with God"—go His way, not ours, even if we think ours is a pretty good one. Do not try to take God your way, as that is entirely the wrong method to pursue. First, earnestly consult God in prayer, ask to be shown His way, and to be guided in His paths. Then, walk with God.

"He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God" (Micah 6:8).

Let us, who have put on the breastplate of righteousness, continue to sow to the Spirit, so that we may reap life everlasting.

REFLECTING THE LIGHT

(Continued from page 7)

ones. Most of us at some time or other have seen mirrors with flaws, and were not very well pleased with the reflection. Perhaps you have gone into one of these so-called "fun houses" whose walls are covered with mirrors, some convex, some concave, etc., in which you appear as very small or very large; or the mirrors may be a combination of the two so that in the reflection one part of the body appears very small or very large in proportion to the other parts. Still other mirrors elongate the object, and the reflection appears long and thin; others seem to shorten and widen the figure. All of these distorted reflections are disturbing, and not at all pleasing to the one whose reflection is shown.

Now we, who have accepted Christ, are as mirrors, reflecting Christ if we have brought ourselves into focus with Him. To me, this is a staggering thought—how truly do I reflect the Christ? Does my life, which is my mirror for reflecting, show Christ as He really is, or is His reflection so distorted as to repel those who get a glimpse? If we are true followers of Christ we want to be like Him and to show others His great mercy and loving kindness, that they may be drawn to Him also. We realize how imperfect we are, how many flaws we have, and how much must be added to our best efforts to approach the perfection of Christ.

This we should remember, too, that a mirror, however perfect, reflects only what is focused before it. Mirrors can, and do reflect evil as well as good, and with the same accuracy.

Let us keep ourselves turned toward the Light, and in focus with Christ through prayer and study of the Word. Paul exhorts Timothy to study to show himself "approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Let us beware of trifles that can so easily come between us and Christ, causing us soon to have no light.

David says in Psalm 119: "Thy word is a lamp unto my feet, and a light unto my path" (v. 105). "The entrance of thy words giveth light; it giveth understanding unto the simple" (v. 130).

We learn of the Lord from His Word. When we accept Christ and are baptized into Him, then we have made a start to walk in the light. "For ye were once darkness, but are now light in the Lord: walk as children of the light (for the fruit of the light is in all goodness and righteousness and truth) proving what is well-pleasing unto the Lord; and have no fellowship with the unfruitful works of darkness, but rather even reprove them" (Eph. 5:8-12, R. V.).

Let us keep our faces toward the light, so that we may see our way in Christ who is the Light. There is no variableness nor shadow of turning with Him, for He is constant and faithful. It is we who are fickle and erring. Help us, O Lord, to study Thy Word, and to commune with Thee daily that we may keep our feet in Thy paths, and reflect Thy image more perfectly.

LINCOLN'S GETTYSBURG ADDRESS

Address at the dedication of the Gettysburg Cemetery, November 19, 1863.

"Fourscore and seven years ago our fathers brought forth on this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal.

"Now we are engaged in a great civil war, testing whether that nation, or any other nation so conceived and so dedicated, can long endure. We are met on a great battlefield of that war. We have come to dedicate a portion of that field as a final resting place for those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this.

"But, in a larger sense, we cannot dedicate—we cannot consecrate—we cannot hallow—this ground. The brave men, living and dead, who struggled here, have consecrated it far above our poor power to add or detract. The world will little note, nor long remember, what we say here, but it can never forget what they did here. It is for us, the living, rather, to be dedicated here to the unfinished work that they have thus far so nobly carried on. It is rather for us to be here dedicated to the great task remaining before us, that from these honored dead we take increased devotion to that cause for which they here gave the last full measure of devotion; that we here highly resolve that these dead shall not have died in vain; that this nation, under God, shall have a new birth of freedom, and that government of the people, by the people, and for the people, shall not perish from the earth."

Men are ever highly honored for giving their lives for the success of a nation. What few monuments have been built in honor of those more noble dead who have suffered and died on the battlefields of faith!

ISRAEL TO BE RESTORED

(Continued from front page)

Jesus made the burden of His teaching the kingdom of God. Then He sent out the Twelve to teach it; afterward seventy were sent to the same task. Evidently He believed their understanding of the subject was sufficient to entrust them with the teaching of it, or He would not have sent them out. Their understanding was that the kingdom was to be restored to Israel, for, as the disciples went with Him out to the mount of ascension, they asked Him, "Wilt thou at this time restore again the kingdom to Israel?" (Acts

1:6). If they were mistaken in their conception of the kingdom, then was His time to correct them. But He did not rebuke them. He simply told them that the time when this shall be done was not for them to know then.

When the impetuous Peter asked Christ what the Twelve were to have for having left all to follow Him, His reply was, "Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:28).

Again, the twelve tribes in their tribal relationships are mentioned in Revelation 7.

In Romans 11:25, after a discourse on the relation of Israel to the Gentiles, we read the following, "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel (for how long?), until the fulness of the Gentiles be come in." Then follows the statement, "And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." Reading the balance of the chapter will confirm this idea.

What other nation has ever passed through the furnace of affliction as Israel has, and survived? Why have the Israelites so miraculously been saved, as they are at this time? God answers, "But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went. Therefore say unto the house of Israel, Thus saith the Lord God; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went" (Ezek. 36:21, 22).

God had made promise unto the fathers, and this promise He would not break.

We have called attention only to the principal texts. There are many others.

RIOT OF WORDS

(Continued from page 5)

I am not surprised that a condition like this irritates you. It irritates me, too. One finds it often among church people. But one finds it quite as often among students everywhere. When you were in school, did you always learn for yourself that what the teacher said was right? Perhaps you did; you were a Phi Beta Kappa. But most people are not Phi Beta Kappas; most people have the approximate intelligence of what a 14-year-old should have. They must be expected to take things for granted when they are taught, just as your fellow students took it for granted that matter can neither be created nor destroyed when they studied chemistry. Did you ever ask what happens to a copper bar when it is dropped into hydrosulphuric acid? It disappears; analysis cannot find a trace of copper; there is no extra weight in the liquid; the atomic content has not changed. Yet students say matter can neither be created nor destroyed, because their teachers tell them that. Just so, Bible classes take it for granted that the various items in their creeds are true.

This must be cut short. I am exceedingly busy with work at the office just now, since this is our rush season.

Sincerely,
Phil.

August 21, 1938.

Dear Phil,

Pedantic, did I say? You're heavier than uranium, which is some degrees heavier than lead! Aren't you ever happy? Or are you personally as solemn as your letters have always sounded?

Pedantry discourages me. I always get discouraged when someone tries to teach me something—in this case, particularly. For, I still don't quite get the drift of your thoughts about religion.

It's true enough, as you say, that most people take things for granted, because they're told those things are true. But you Christians are supposed, as I understand it, to go into all the world and teach the gospel. I read that in Matthew, I think. Newspaper offices include Bibles in their libraries, and I looked in ours yesterday. How do you or the others expect to teach something you don't know about yourselves? Students in school aren't expecting to save the world from its vile horrors; they're frankly expecting to get jobs and make enough to live on. Christians have that same problem, of course; but they always talk about something Greater, something Eternal. But they never can tell you what the "something" is or why they believe in it.

The church is driving away the brilliant minds. Back in the Middle Ages, the scholars kept the church alive. Today, the scholars are corroding the church as surely as oxygen corrodes iron. People who *think* demand facts, not fancies—and I pretend to think now and then! I said religious faith was chiefly a riot of words, and I stick to it. When you can correlate your beliefs, prove them *with the Bible*—I'll even go that far with you!—I'll admit there's something to churchgoing; until you can, well—I can acquire as much general morality from a Rotarian luncheon as I can from a Bible class, and have a lot more fun.

Keep your sentiment, and add a little foundation to it, or put a little foundation under it, or something. Bryan was a noble fundamentalist, but Darrow caused his death because Bryan grieved so much over his inability to answer Darrow's questions at the Tennessee "monkey trial." If Bryan had had the answers, Darrow's agnosticism, not Bryan's religion, would have been disgraced. Bryan was conscientious, to be sure; but being conscientious doesn't make for evidence for a jury—and the world is your judge when you're a Christian! The moral life helps, but I know atheists who are moral. Tell me why you believe what you believe, and I'll go along with you—so will some of the friends I know—but unless you can tell me the reasons for your ideas, I'll cling to what I think right now.

I'm busy, too. Three-alarm fire last night kept me up till four this morning.

Sleepily,
Ash.

BEREAN DEPARTMENT

Gerald L. Cooper, Editor, Eden Valley, Minn.

Harry Goekler, President
Route 3, Box 50-A
Hammond, Louisiana

Frances Munshaw, Treasurer
740 Laraway, S. E.
Grand Rapids, Michigan

Shipwrecked

Were you ever in a shipwreck? I never was, but judging from descriptions of such, it must be a terrible thing to be out in the middle of the ocean without any support of any kind, nothing but water all around. There is a very interesting story found in the Bible, regarding a storm at sea, and finally a shipwreck. It is found in Acts 27.

Paul, endowed with power from on high, predicted that the journey would be anything but pleasant, but the centurion in charge of the voyage determined to sail. True as was the prediction of Paul, the boat did encounter a storm, a very severe one. For days the tiny boat wrestled with the tempestuous sea, but Paul calmed their fears by telling them that no one would be lost. On the fourteenth day of the storm the men at last decided to cast anchor. In verse 29 of the chapter we find these words: "Then fearing lest we should have fallen upon rocks, they cast four anchors." Finally the boat was wrecked, and the party aboard was cast upon an island. Many more adventures awaited them, but we have covered the part which I wish to point out.

We ourselves are on a troubled sea. We also have been warned that we shall be shipwrecked unless we beware. You will remember that the sailors cast out four anchors when they feared trouble. We can do the same as they. When we are about to be shipwrecked by the sea of life, let us cast out the four anchors of Faith, Hope, Love, and Courage. The combination of these four will surely hold us up, and care for us until the "Captain of our Salvation" comes, and permanently rescues us from the troubled sea.

Have the Faith of Abraham! Lay hold on the precious Hope of the soon coming of Christ! Show the Love of Christ to your fellows!

Begin Now

* * *

J. R. Lecrone

The story is told of a young girl who had been to see an old lady whom she very much admired. On her way home she remarked to her older companion that if she could be such an old lady, so beautiful, serene, and lovable, she wouldn't mind growing old. Her companion made the following very wise reply, "If you want to be that kind of an old lady, you had better begin making her right now. She doesn't strike me as a piece of work that was done in a hurry."

You and I, as Christians, have taken Christ as our example because, as Peter points out, "Christ also suffered for us, leaving us an example, that ye should follow his steps." Paul also admonishes us that "speaking the truth in love, we may grow up into him in all things, which is the head, even Christ." But it is well to remember that He is not "a piece of work that was done in a hurry." Ever since the beginning of the world He had been in God's plans, and even after His birth He did not become the Savior of sinners until He had been thoroughly trained for the position. "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings."

We each have a picture in our own minds of the person that we would like to be when the Master shall come to claim those who are His own. We want to present to the Master a person who resembles Him in spirit, thought, and deed; one for whom we will not be called upon to make embarrassing explanations as to why his Christian character is so undeveloped. We do not want to have to explain to Christ that first business, then pleasure, then perhaps just plain negligence, caused us to put off our Christian training until our bad traits were thoroughly established, and there was not much time left in which to do anything about it. We have every reason to doubt that such explanations or excuses will be acceptable with Him.

If Jesus' parable of the ten virgins teaches anything, it teaches the dangers of procrastination—putting it off. The five foolish virgins were not admitted into the marriage supper, because they waited until the last minute to begin to make their preparations, and it was then too late. Therefore the door was closed, and they were not admitted. They waited too long to get the oil for their lamps.

It is true that people are often converted overnight, but it is not true that they become mature Christians in the same length of time. That is a job that takes a lifetime of diligent watchfulness and hardest striving. So let us not, dear young people, be deceived into waiting until tomorrow, or next week, or next year, to accept our Savior in baptism and start our course of training that we might "rule and reign" with Him in His kingdom. We shall reign with Him only if we suffer with Him. We may rest assured that He is not going to choose a lot of "Ben Puttin'-it-offs" to be co-rulers with Him.

If we are wise we will begin this minute, if indeed we have not already started months or years ago, to begin to create the person that we want to present to Jesus at His coming.

"How can we escape, if we neglect so great salvation?"

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota

"Silver and gold have I none; but such as I have give I thee" (Acts 3:6).

The Hour of Prayer

We find that the ninth hour is one of the three hours known as the hour of prayer. Do you recall that Daniel's custom was to kneel in prayer three times every day (Dan. 6:19)? Did you remember that Daniel's enemies used that fact to get him thrown into the den of lions? Today, with work and school hours arranged as they are, everyone needs to plan carefully to find time for prayer. The hours of prayer in olden times were nine o'clock in the morning, at noon, and three o'clock in the afternoon.

It was at three o'clock in the afternoon that our story begins today. A man, lame from birth, was at his usual place at the gate of the temple, asking alms of those who came to pray.

When Peter and John came along, Peter said to the beggar, "Look on us." The lame man most likely expected money. How surprised he must have been when Peter said, "Silver and gold have I none." Was he unable to understand, that he sat there still? Peter continued, "But such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk."

Or was it that Peter's faith was tested, too, for would it not take faith to stretch out his hand to help the lame man rise? But our Peter was filled with divine power. The miracle came to pass! The man was made whole!

Today our men of God do not go around healing the people on every hand. There is power in prayer, and our Bibles plainly tell us to pray for the sick; that the "prayer of a righteous man availeth much," and that "the prayer of faith shall save the sick." But the main work today is the transforming of men's hearts by faith in God and obedience to Jesus' commands. The ministers don't do the transforming or changing of our hearts, neither do our teachers or parents. The changes take place in our hearts by God's power and our faith in Christ. We must open our hearts, and let Him enter. The love of God makes us into living witnesses. Don't you want to live for Christ, even as did Peter?

Peter Talks to the Rulers

Peter's enemies "put him in hold," which I suppose means that they put him in a kind of jail for overnight. The next day the rulers and elders gathered to hear Peter tell by whose power and in what name he healed. Was Peter afraid? or was he able to meet this test, also? (Acts 4: 10-12.) Yes! He boldly declared, "There is none other name under heaven given among men, whereby we must be saved."

Vocabulary List

1. Alms—kindness, charity, money.
2. Transformed—changed.
3. Miracle—supernatural event.

The Quiet Hour

It has been quite some weeks since I mentioned much about our daily Bible study in our homes.

Do you study your lessons with some or all of your family?

If those of you who can will study with your mothers every day, I am sure the others will be able to find a period each day to study their Bibles, even though they study alone. Don't forget your regular daily lessons, for you want to know ever so much on Sunday, when you meet at church to study and praise and worship.

ECE Club

Are you a member? Don't forget, I'm waiting for *you* to write, telling me your age and birthday. Hurry now! *Seven boys* from Ohio enrolled in our Club this week! Isn't that grand! *Where* are the *girls?* You'll have to *hurry!*

Treasure Books

Have you a sister or friend who draws very well? If you get a fine picture to represent some one of our lessons about Peter, send it along to me. Will you draw the lame man with his crutches, sitting on the steps outside of the temple with Peter and John beside him, Peter with outstretched hand?

Poems for Our ECE Club

Have you sent for your poem yet?

Have you a favorite poem? Send me a copy, and I shall be glad to include it on our page.

Happy Birthday Wishes

Sarah Beth Savage, Feb. 15, 4 years, Waite Park, Minn.

AMONG THE CHURCHES

WEB DUSTER
By Gerald Cooper

Question: What was it that a certain man used to the glory of God, which is today considered by many people as a handicap? Who was the man?

WEB DUSTER ANSWERED
By Emory Macy

Question: Whose daughter was Noah?

Answer: Noah was the daughter of Zelophehad. (Num. 27:1; 26:33.)

Correct replies have been received from:
Mrs. Laura Bates, Omaha, Neb.
Eld. Jerry Cooper, Eden Valley, Minn.
Mrs. Alice Lindstrom, Columbia Station, Ohio
Mrs. G. W. Marrs, Memphis, Tenn.
Mr. George Siple, Oregon, Ill.
Mrs. C. E. Lee, Hammond, La.
Mrs. Mae Nedrow, Oregon, Ill.
Mrs. E. Claussen, Oregon, Ill.
Miss Emily Fyfe, Jerico Springs, Mo.

A CORRECTION

Since writing my former article in which an attempt is made to lead our people to believe that the Advent Christian people advocate the idea that the earth will be on fire a thousand years, I find I was mistaken as to their present belief on that point. For this reason, and having no desire to misrepresent any people in such matters, I seek to make this correction. The mistake was of the head and not of the heart.

S. J. Lindsay.

BRUSH CREEK CHURCH OF GOD
(Near Tipp City, Ohio)

Regular services are again being held on Sunday evenings. The past three weeks there were no evening services, due to the special meetings at Lawrenceville.

Monday evening, Jan. 30, Bro. James W. McLain gave us an inspiring sermon. He and Sr. McLain were on their way home from Lawrenceville to Burr Oak, Ind. Due to the warnings of bad roads in northern Indiana, they stayed over here, and on Tuesday evening we heard another inspiring sermon.

Bro. Floyd Kessler is quite ill at his home, due to a complication of diseases.

February 5 the women of the church will have charge of the evening services.

Eunice Pearson, Reporter.

Dear Brethren in Christ,

I wish to thank all who have remembered me with cheerful cards, letters, and flowers. It is impossible to write each one, so I am taking this opportunity to thank you through The Herald. Jesus said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Mrs. Clyde Pearson.

CONTRIBUTIONS TO N. B. I.

Maybelle Hanson	$ 4.00
Leila E. Whitehead	10.00

ILLINOIS CHURCH NEWS

We had a very nice meeting at Casey Saturday night and Sunday, Jan. 15. The attendance was not as large as last month on account of bad weather and some sickness.

The schedule for the month of February is as follows: **First Sunday,** Macomb, Sunday school at 10:00, and preaching at 11:00 and 7:30. Bible study every Wednesday evening at 7:30. Bro. John Mercer has charge of the preaching services on all but the first and fifth Sundays. **Second Sunday,** Eldorado, Sunday school at 10:00; preaching services Saturday evening, and Sunday morning and evening. **Third Sunday,** Casey, Sunday school at 9:30; preaching services Saturday night at 7:30, and Sunday morning at 10:30; evening at 7:00. **Fourth Sunday,** Christian Neck (near Ray, Ill.), Sunday school at 10:00; preaching services at 11:00 and 7:30.

Sr. Lillian Brewer of the Macomb church is able to be up and around part of the time now. We thank our Father for His blessing, and ask your continued prayers for Sr. Brewer's complete recovery.

Harvey Krogh, Jr.

EVANGELISTIC FUND

Amounts received for the Evangelistic Fund during the month of January:

Macomb Open Bible Church (Birthday Offering)	$ 3.00
C. E. Mills	12.56
St. Cloud (S. S. Birthday Offering)	5.57
C. E. Randall	5.00
Total	$26.13

How many other Sunday schools will set aside your birthday offerings for this Fund? Your offering of thanks for the physical birthday may help some one else to have a spiritual birthday.

C. E. Lapp, Treasurer,
41 - 31st Ave. N.,
St. Cloud, Minnesota.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Leota B. Hanson; Myrtle Oliver; Golden Rule S. S., Cleveland, O.; Dorothy Magaw; Maybelle Hanson; Mrs. Lydia Railsback.

Gleanings From the Field

Even though the pastor, Bro. E. E. Giesler, is sometimes for months holding meetings away from home, the Moorefield, Neb., Sunday school moves steadily on.

Sr. Azalia Winfrey of Bosworth, Mo., visited friends in Oregon, Ill., January 28. Hurry back.

Grandma Hatch, now about recovered from her attack of pneumonia, ventured outdoors on February 2, and with her daughter, Mrs. Magaw, attended the Oregon Dorcas Society held at Golden Rule Home. Though Grandma saw her shadow we hope there will be no ill effects.

Here is what came in a recent letter: "You must be busy up there. This is Friday and we don't have our Herald for this week yet."

Yes, we are busy most of the time, yet for ten years at least, and we think for twenty-seven years, The Restitution Herald has been put into the post office at Oregon on Tuesday morning, and occasionally on Monday, with two exceptions.—P. C. J.

"I have a letter from a man being held in Washington State on a first degree murder charge of killing his wife. They used to attend church here. There was another woman in the case. At one time he had a very good job in St. Cloud, Minn., as a policeman. It is a sad thing to see what sin will do!—C. E. Lapp.

Sr. Clara Chaffee of Golden Rule Home celebrated her seventy-ninth birthday on February 6. Congratulations. Sr. Chaffee has been a member of the Home since it opened in 1922.

Bro. C. P. Loomer of Nevada, Mo., whose article, "Our Future Home," will appear in The Herald soon, writes, "I do not know the views advocated by your publication, nor the name of the denomination that authorizes it. The only copy of The Herald that I ever saw was a fragment of one containing Bro. M. W. Lyon's 'Visit of the Magi.' How it came to be in my house I cannot tell. I had never seen or heard of the paper." Thus, The Herald does its missionary work, under God's guidance, and in ways little expected or understood. After reading, pass your Herald to some other to read.

"The past two hours I have been enjoying reading 'What a Book' by Bro. Austin, and 'Messengers With a Message' by Bro. Le Crone. Both are very good. The second named is splendid—so true and so necessary when even in our beloved Church of God there is creeping in the same spirit as in 'orthodox' churches as is now prevalent, namely, that everyone has a right to his own opinion, and is in a free country to worship God (?) in any form or in any measure he pleases. What a delusion! There would be no objection with many Christians (?) were some to worship sun and moon, or even images of wood and stone!"—R. H. Judd.

Many children are joining the ECE Club which is sponsored by Sr. Madge Savage, editor of the Children's Page. Other children may still join. Write her at Waite Park, Minn.

"My daughter's condition is serious. Peritonitis has set in, but we are doing our best to save her. May the Father help us."—T. A. Drinkard. We judge he refers to Sr. Dorothy Randall. May God bless and spare this life.

SOUTH LAWN PARK CHURCH OF GOD
Grand Rapids, Mich.

A class in "Fundamentals of Christianity" met for the first time Tuesday night, Jan. 17. Meetings are to be held for a period of twelve weeks, culminating at Easter. The purpose of this class is twofold: first, to instruct those who are thinking of being baptized in the faith of the Church of God; second, to lead others who are already members of the church to a more complete understanding of the meaning and doctrine of our faith. Bro. G. E. Marsh, pastor of the church, is the teacher of this series of lessons. He announced his topics as follows: God; God the Father, Jesus Christ the Son; Man; Life; The Kingdom of God; The Gospel; Restitution; The Coming of Christ; Faith; Repentance; Baptism; Salvation.

The men's class of this church met Saturday evening, Jan. 14, in the church annex for their monthly meeting. An oyster supper was prepared by the men, and enjoyed by all. After the supper a talk was given by Charles Corbin, a member of the Conservation League of this city, and a man deeply interested in conservation. Mr. Corbin used Deuteronomy 22:6, 7 to substantiate his views that God meant man to conserve all things that He gave Him. Motion pictures were also shown that depicted the work and duties of the Conservation Department.

Leslie Niles, Reporter.

HERALD RECEIPTS

George E. Ring; Mrs. J. C. Lindsey, Sr.; Mr. and Mrs. McMurtrie (for another); D. Hatten; A. L. Corbaley (for others); Mrs. Nora Claypool; Ray Winkler; A. E. Griffiths (for another); Mrs. Virda Sitler (for others); Mrs. Henry Fox; Jesse W. Lovett.

THE SUMMER BIBLE TRAINING SCHOOL

Yes! It's coming, the Summer Bible Training School!

There has never been a time in the history of the Church of God when it stood more in need of trained workers—preachers, teachers, and writers—who are thoroughly acquainted with the great Biblical doctrines for which this denomination has contended for a century and a half, and for which it must continue to contend if it is to remain true to the name it bears—the Church of God.

If the doctrines for which the Church of God stands were of but minor importance, if they were not absolutely necessary to the salvation of men, or if other religious groups taught clearly and constantly these same truths, the situation would be quite different. But there is not another denomination in America, of which we have knowledge, that believes and teaches these things from the standpoint of their positive necessity as elements of saving faith. Consequently a great responsibility rests upon us to send out men and women under the banner of the Church of God, who are qualified to present with assurance these splendid truths.

To prepare such preachers, teachers, and writers will be the purpose of the forthcoming Training School.

Bro. S. J. Lindsay has again consented to be one of our instructors. His work will have to do with the prophecies of the Old Testament, and the doctrines of the New.

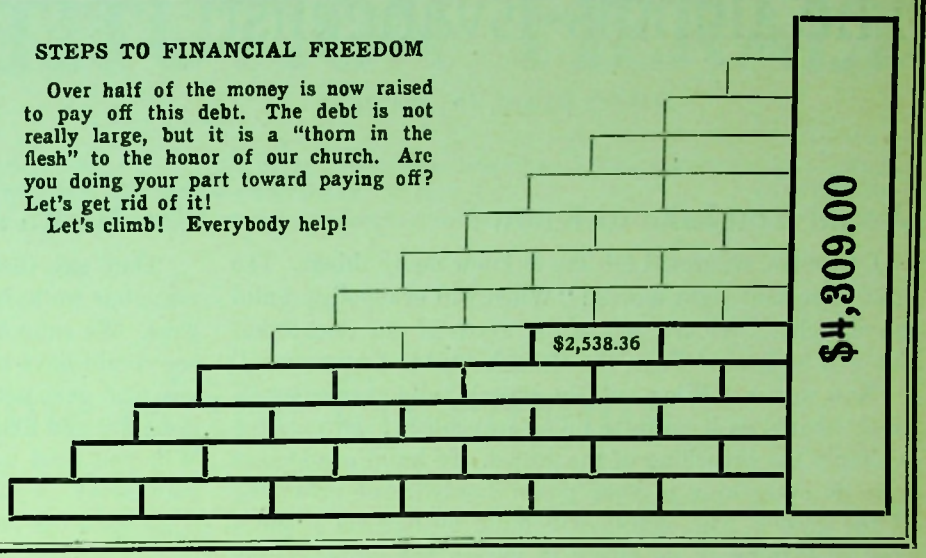
Begin now to plan to attend this Bible Training School. The cost for board, lodging, and tuition will be the same as it was last year—$30.00 for the entire six weeks' course.

Board of Religious Education,
G. E. Marsh, Chairman.

STEPS TO FINANCIAL FREEDOM

Over half of the money is now raised to pay off this debt. The debt is not really large, but it is a "thorn in the flesh" to the honor of our church. Are you doing your part toward paying off? Let's get rid of it!

Let's climb! Everybody help!



INDEBTEDNESS FUND

Notes Payable		$4,309.00
Amount received	$2,499.36	
G. R. Church, Cleveland, O.	2.00	
Charles D. Balliet	1.00	
Maybelle Hanson	35.00	
Mrs. S. E. Magaw	1.00	2,538.36
		$1,770.64

The Pine Woods Bible Class, by W. H. Wilson: 480 pages; cloth binding; a discussion, in conversational form, based upon actual class work by the author, on various phases of the gospel; 75¢, postpaid for cash. National Bible Institution, Oregon, Illinois.

REMITTANCE FORM

National Bible Institution
Oregon, Illinois
Dear Sirs:

Believing in the things for which the Church of God stands, and wishing to have a part in the general work of the church, I inclose

$.....

If you wish to specify how you wish it used, fill out the following blanks:

For General Expenses . . . $.....

For Indebtedness Fund . . $.....

For Training School . . . $.....

For Golden Rule Home . . $.....

For Herald subscriptions $.....
(Per year—renewals $2.00; new subscriptions $1.50)

Name .....

Address .....

Name .....

Address .....

(Signed) .....

Address .....

THE RESTITUTION HERALD

The Restitution Herald is the official organ of the General Conference of the Church of God. It is published by the National Bible Institution at Oregon, Illinois.

L. E. Conner . Business Manager

Subscription Rate.—51 issues per annum, $2.00.

BAPTISM—
by S. J. Lindsay

This is a treatise on the significance, importance, and mode of baptism by one of the most able Bible teachers. The subject is presented in an interesting and logical manner, setting forth the biblical truth that baptism by immersion in water, following a definite belief in the gospel, is essential to salvation.

8 pages—2 for 5¢; per dozen 20¢; per hundred $1.20.

ESSENTIAL TRUTHS—
Anonymous

A brief arrangement of the necessary requirements of salvation as to faith and works. It provides copious Bible references showing that belief in the coming kingdom of God on the earth, the restoration of Palestine to Israel, the reign of Christ and His saints over all nations, the resurrection and immortalization of the dead in Christ, eternal life to be obtained only through Christ at His coming, the final destruction of the wicked, repentance and baptism for the remission of sins, followed by a holy life of Christian service, are included among the "Essential Truths" of the Bible.

1 page. Per dozen 10¢; per hundred 30¢.

The Illinois Evangelist

"When the Church Builds Evangelism, Evangelism Will Build the Church."

HARVEY KROGH, JR., EDITOR

Would You Like to Know?

Of course, we would all like to know many things. The most important right now is: "When will evangelism build the church?" We are told in the words of our theme that this will be done "When the Church Builds Evangelism."

Now we ask, "When will the church build evangelism?" Well, what does it mean to build evangelism? Evangelism is simply the preaching of the gospel. To build evangelism is to do everything in your power toward that preaching of the gospel. The church will build evangelism when it does everything in its power to preach the gospel. Then and only then will the church be strengthened and built up, because the only time the Lord provides strength is when we are using strength to do the work He gave us to do.

But the church is made up of individuals, and if the church is to preach the gospel, *you* must do it. Our question was: "*When?*" The answer depends on you.

What Have You Done for Christ?

You were sold in sin, but Jesus bought you with His own blood and set you free. He called you into His glorious light and gave you a hope that can brighten the darkest of gloom. He so influenced the world that you and I have a multitude of blessings that could never have been had He not come. You cannot think of a single blessing you enjoy that did not come either directly or indirectly from Christ's wonderful influence upon men.

These things should make us pause to consider if we have really done anything for our Savior.

What Can We Do?

The greatest thing that we can do for one who has such great power to bless others is to bring others to the position where they may receive those blessings. In order to receive the greatest benefit from Christ one must trust Him and love Him. We can tell others of Him. Are you afraid to talk with people about the Savior, and the coming kingdom? What if everyone had been afraid to tell you of the things you now hold so dear?

You can let the light of Jesus shine from your face all of the time if you will walk with Him all of the way. There is something that is literally noticeable about a Christian that is in full fellowship with Jesus. The reason we seldom notice this is because so few really fellowship with Him.

You can also serve by giving a portion of your life to others, that they may preach the gospel for you. You ask, "How can I give part of my life when I am kept busy working for a living?" Answer: When you are working you are turning that part of your life and time into money. God has given you life and by supporting His work in a financial way you are giving a part of your life back to Him.

The Month's Question

They say that an article that is criticized is at least read, but we have had no criticism good or bad about this page. We cannot scold anyone for not reading it, because one would have to read it to be rebuked, and he is just the one who does not deserve to be scolded. Here is the question: Do you like the page? Has it done anyone any good? Will you send us any suggestions and criticisms that you may have?

Address the page editor at 409 S. Dudley, Macomb, Ill.

A Description of Christ

The following epistle is said to have been taken by Napoleon from the records of Rome when he deprived that city of so many valuable manuscripts. It was written by Publius Lentulus, Governor of Judea, at the time and on the spot where Jesus commenced His ministry, and addressed to Cæsar, the Emperor, and to the Senate at Rome. It was the custom in those days for the governor to write home about any event that transpired while he held his office.

"Conscript Fathers: In these our days, appeared a man named Jesus Christ, who is yet living among us, and of the Gentiles is accepted as a prophet of great truth, but his own disciples call him the Son of God. He hath raised the dead and cured all manner of diseases. He is a man of stature somewhat tall and comely with a ruddy countenance, such as any beholder may both love and fear. His hair is the color of a filbert when fully ripe, plain to his ear, whence downward it is more of orient color, and waving on his shoulders; in the middle of his head is a seam of long hair after the manner of the Nazarines. His forehead is plain and delicate; the face without spot or wrinkle, beautiful with a comely red; his nose and mouth are exactly formed; his beard is the color of his hair and thick, not of any length, but forked. In reproving he is terrible; admonishing, courteous; in speaking, very modest and wise; in proportion of body, well shaped. None have seen him laugh, many have seen him weep. A man, for his surpassing beauty, excelling the children of men."—December issue of *Progress*.

Next Quarterly Conference

Watch for announcement of the next quarterly conference. It is to be held some time near the last of March, but the exact date and place will be announced later.

Would your church like to have the summer quarterly meeting? Let us know.

For Illinois church news see pages 14 and 15, and don't forget to read all of THE HERALD.

THE RESTITUTION HERALD

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The Name of the Covenantor

By Paul M. Hatch

"The Lord is my shepherd" (Psalm 23:1).

WHAT could be said or written concerning the covenant name "Jehovah" would require much time to tell, for it is an almost inexhaustible subject. It is so intricately interwoven with every subject of Scripture that its patterns and tapestries, so to speak, are ever bringing out the name. The garments of the high priest, the fine twined and pictured linens of the tabernacle, the golden furniture and the exquisite curtains of the holy of holies, breathed out the name of "Jehovah," i.e., God of the *Covenant*. As beautiful as these things were, and as surely as the antitypical figure of Jesus Christ fits into the theme, we are not taking the liberty at the present time to pause and observe. Rather, we are wishing to go further into some of the qualities that are associated and used with the name "Jehovah."

These qualities of the name "Jehovah" are expressed in the mien of an abiding kindness, helpfulness, and protection. They consist of the name "Jehovah" combined with words expressing quality of, and characteristic of, God in His covenants. The Hebrew names of ten of these combinations are herewith listed, and references given to locate them to the reader. There are others, but these are sufficient for bringing out the qualities of the name.

Three of the names that are transliterated are given first; the remaining seven are translated into English in the Authorized Version. The three are:

Jehovah-jireh, i.e., Jehovah will see or provide. (Gen. 22:14.)
Jehovah-nissi, i.e., Jehovah is my banner. (Ex. 17:15.)
Jehovah-shalom, i.e., Jehovah will send peace. (Judg. 6:24.)

In each of these occurrences of the transliterated name an altar had been built, which became a memorial of a memorable occurrence which occasioned the naming of the place in accordance to the circumstance. To Abraham, Jehovah had seen, and provided a sacrifice; to Moses, He had reared up a banner against Amalek from generation to generation; to Gideon, He had sent peace by the angel that Israel might be released from the affliction of the Midianites.

The seven translated names are:

Jehovah-ropheka, i.e., Jehovah "that healeth thee" (Ex. 15:26).
Jehovah-mekaddishkem, i.e., Jehovah "that doth sanctify you" (Ex. 31:13; Lev. 20:8; and other places).
Jehovah-zeba'oth, i.e., Jehovah "of hosts (military)" (1 Sam. 1:3, and frequently).
Jehovah-zidkenu, i.e., Jehovah "our righteousness" (Jer. 23:6; 33:16).
Jehovah-shammah, i.e., Jehovah "is there" (Ezek. 48:35).
Jehovah-elyon, i.e., Jehovah "most high" (Psalm 7:17; 47:2; 97:9).
Jehovah-ro'i, i.e., Jehovah "is my shepherd" (Psalm 23:1).

To illustrate the beauty, kindness, and benevolence of these names we only have to turn to the 23rd Psalm. Therein we see a new beauty for *eight* of these qualitative names. The Psalm has for centuries been a favorite to the Jewish and Christian people for the expression of its sympathy, faith, courage, and peacefulness. Its simple expression, combined with its poetry, attracts the attention of even those in great distress and creates for them a quietude. In some way or another, even though the actual knowledge is missing, it is sensed that the Lord (Jehovah-shammah) "is there." Just as a lamb that gambols in the meadow with its mother, and is given confidence by seeing its shepherd near, so the very opening of the Psalm breathes out confidence to the reader, an assurance that the Lord is near.

"The Lord is my shepherd (Jehovah-ro'i); I shall not want (Jehovah-jireh will *see* and *provide* for me). He maketh me to lie down in green pastures: he leadeth me beside the still waters (Jehovah- *(Please turn to page 10)*

EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

When Suicide Will Fail

Even the judgments of men are stern. Criminals hate courts. Occasionally culprits prefer death to the punishment of law that is none too strict.

On February 8, Clayton J. Morse, fifty-five years of age, and president of the Bankers Service Corporation and the Colorado Gold Mine, Inc., New York City, was found dead at his west side apartment. His trial on conspiracy charges had opened just the day before. Police reported that his wife found him hanging from a rope in the living room, and the case was listed, "Apparent suicide." He beat the law of men.

Revelation 6:15-17 shows that many of earth's mighty men will prefer death to the judgment of Jesus. We read, "They hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" Shall these men beat the law of Christ?

Revelation 9:3-6 presents a very similar picture. It is there stated that "those men which have not the seal of God in their foreheads" shall not be killed, but that "they should be tormented five months." It is well to note that this torment does not last for endless ages, as some might suppose; but it is likewise well to note that God's Bible does teach a temporary torture for some wicked ones, and that from this severe judgment there will be no escape—*not even by suicide*. We read in verse 6, "In those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them."

Law's Favor and Fear

There were law and order in Israel. God has never been the author of confusion, but by His laws has been the author of peace. (1 Cor. 14:33.) The power and enforcement of God's laws for Israel can be seen not only in the strict keeping of a day, but in the ceasing from labor every whole seventh year, and in keeping of the forty-ninth year plus the year of jubilee—and especially do we see the force of God's laws governing such rests when we consider the pronounced characteristic of Israel to work tooth and nail in order to get gain.

The death penalty put teeth in God's law to Israel. Punishment of lawbreakers is an integral part of all systems of law. In fact, the measure of law is in its enforcement. Nevertheless, Israel had *peace* when he obeyed.

"Be ye not as the horse, or as the mule, which have no understanding" (David in Psalm 32:9), for there must be "a whip for the horse, a bridle for the ass, and a rod for the fool's back" (Solomon in Prov. 26:3).

Paul said, "Rulers are not a terror to good works, but to the evil . . . do that which is good, and thou shalt have praise of the same" (Rom. 13:3).

Some, because they are criminals against Christ and His church, shall flee "from the face of him who sitteth on the throne." Others, because they "do that which is good," can sincerely pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven" (Matt. 6:10). Those who obey Christ will have no fear when He comes; they will have no need to flee. Rather, they "love his appearing" (2 Tim. 4:8), and "will . . . go out to meet him" (Matt. 25:6).

"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee: he is just, and having salvation" (Zech. 9:9). Likewise, Malachi *joyfully* announces "the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts" (Mal. 3:1). But that conspirators may know the Messiah will punish as well as bless, Malachi hurriedly adds in the very next verse, "But who may abide the day of his coming? and who shall stand when he appeareth?"

Choose Life

Adam and Eve chose death. Weeds in the garden, tears of mothers, the unsolvable problem of many fathers to "sweat" enough to care for their families, disease, suffering, and death, are everyday proofs, preached in every nation under heaven, that Adam and Eve chose death. No skeptic has such solid evidence for his theory of the beginning as does the child of God who believes in the story of Genesis.

"I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live" (Deut. 30:19). "Behold, I set before you the way of life, and the way of death" (Jer. 21:8).

Jesus said, "The Son of man is not come to destroy men's lives, but to save them"; "to seek and to save that which was lost"; "that they might have life, and that they might have it more abundantly." To reject life is to choose death. Choose life. There is no glory in suicide.

Meditations on the Gospel

By A. Anthon

THE GOSPEL to God during Adam's heyday would have been: "Adam and Eve love you, God, with all their mind, strength, and life. They are very obedient and appreciative children, ever mindful of serving thee."

But it was not thus. Adam and Eve did not honor their heavenly Father. They brought sadness to their Father's heart.

After Adam and Eve were driven from Eden, and began meeting the vicissitudes of the God-cursed earth, gospel to them would have been: "God has forgiven your trespasses, and will now let you back into Paradise." My! how much joy it would have given Adam and Eve if they could have had their sins forgiven when they began stepping on thorns, and mosquitoes began biting. This would indeed have been good news (gospel) to them.

When God promised Eve a Seed (Christ), that was gospel to Adam and Eve, for God promised that this Christ should destroy the serpent (Satan), and all his works. If the Devil's works were destroyed, the earth would again be Edenic, paradisaic, curse-free, death-free. Did this news give them joy? *It was gospel!*

Surely this news made Adam and Eve love God, made them contrite of heart when they realized what naughty, self-willed creatures they had been, when they would not obey God just that little bit—to leave the tree of knowledge alone. Surely they must have nestled into God's bosom, loving Him more, because He had not punished them as much as they deserved. Thus they came to love and appreciate God, and God loved them. It was mutual joy, God's ideal. Their contrition and appreciation made them the sweetest of children to God.

Contrition will not pollute a paradise, no matter how wicked the person may have been. It is impossible but that he without contrition will pollute everything wherein he is. This is why self-righteous persons cannot be permitted in Paradise. Christ came to save sinners only, only those that feel and confess their guilt.

That this contrition-producing knowledge is able to make wise unto salvation is gospel. That contrition will secure forgiveness of sins is gospel. To us it is gospel to know that if we repent (have a contrite heart) God will impute righteousness unto us.

When God preached "the gospel unto Abraham" (Gal. 3:8), saying, "In thy seed (Christ) shall all the kindreds of the earth be blessed" (Acts 3:25), the meaning is that one of Abraham's descendants would be God's great leader of all people of the world. This was good news (gospel) to Abraham to be thus honored. This honor came because Abraham obeyed, and humbly believed all God told him. This Seed would be such a great, perfect, superhuman leader that all nations of the world will rally to Him (Psalm 72:17), and He will lead all His followers to Paradise. Abraham rejoiced because He was one who would submit—be led into Eden. (See John 8:56.)

Did this gospel preached to Abraham make him love God? Surely! When Abraham understood that gospel, his sins were forgiven (for if they had not been he would have to die the second death which he deserved), and he knew that at the revelation of God he would rise to dwell in the kingdom of Israel restored. Did this make Abraham more humble, appreciative of God? Evidently.

Is to teach men contrition, and to love God wholeheartedly, all that God is trying to do? Yes. Just as soon as a person finds that he has wronged God and repents of it—comes to have a contrite heart, then realizes that God will yet forgive such an one—this makes the person truly contrite and he will love and appreciate God's fatherliness. All this is good news (gospel) to man, and to God also.

This is the "power" that is in the "gospel." (See Rom. 1:16.) It makes us realize our wickedness. When we understand that though we have sinned God is anxious to forgive, we are made to be contrite, and to love. Persons of this sort are the only ones God will allow into His "rest." (See Heb. 4:8, 9.)

All of the evils touching us are punishments for our sins, God attempting to cause us to notice that we are sinning. The vicissitudes of life are punishments (corrections) for sin. We realize that these punishments are not as severe as they might be. If these vicissitudes are not enough to correct us God will lay us to one side in a "long home." (See Eccl. 12:5.)

When Peter preached the first gospel sermon at Pentecost, he convinced the three thousand who were later saved that they had crucified God's only Son, and that this Son had gone among them "doing good," and he explained to them how God had sent Him to beg them to return to Paradise—that God wanted all persons to come and live at home, not in Satan's land (grave—second death). But Peter showed that instead of heeding Christ's admonition, they had crucified Him. What reprobates they were!

The cry of the three thousand was, "Men and brethren, what shall we do?" (Acts 3:37). In substance they said, "It is a sure enough fact, we have murdered God's only Son. He was doing nothing among us except good, and bringing us word from Father that He wanted us to come back home and live with Him in Paradise. But we have murdered this beloved Son. Surely God will now slay us!"

But when Peter explained to them that not only God, but Christ also, was anxious to forgive them, did it "break them down"? Did it make them contrite? Did it make them love God? Did it make them realize how wonderfully fatherly God is? Could they *(Please turn to page 11)*

A Little of Vitamin "D"

By Harvey Krogh, Jr.

IT MAY not be so pleasant to take, but it is most necessary for proper growth, and is a great help in maintaining a good condition of the body structure. Good doctors see that people get the needful things.

Good ministers, in like manner, take heed to the instruction of 1 Peter 5:1-3: "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: 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 heritage, but being ensamples to the flock."

Harvey Krogh, Jr.

The "flock" refers to God's people, and the food is the Word of God that causes growth and healthy activity in His service. Some of the service is that performed by the officers of the church, the first of which are the elders. The minister is an elder and the highest officer in the church, but we must remember his position is high because he is humble as his Master, and rules by the power of love and prayer.

Before we speak of the service of an elder we should consider his qualifications. When Paul told Titus to appoint elders in every city and to set things in order, he said this: "If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." With these qualifications the duties of the elders shall be to have oversight of the church, looking to its upbuild, spiritually, and to the maintenance and furtherance of Christian living among the members, and looking to the proclamation of the gospel in the vicinity of the congregation. The elders should counsel often as to the spiritual welfare of the church and its members, and should endeavor by prayer and labor to strengthen one and all in Christian living.

Because the elders of the early church felt that they should give themselves continually to prayer, and to the ministry of the Word, they called out certain men with similar qualifications as their own, and called them deacons. Their duties were to take care of the temporal needs of the congregation. We might, therefore, say the duties of deacons are, to look to the needs of the sick and afflicted, in behalf of the church; to wait upon the congregation with the Communion emblems, and to have charge of the ushering and comfort of the congregation during the hours of service.

Deaconesses should cooperate with the deacons in looking to the needs of the sick and afflicted; to see that the emblems of Communion are properly prepared and made ready for Communion services and to assist, in ways proper, in the comfort of the congregation at services.

The qualifications of all other officers should be the same in principle to those of the above. A good study of this can be found in 1 Timothy 3:1-13.

The secretary should keep record of the doings of the congregation as such; make and maintain a complete membership roll (this isn't to tell who will be in the first resurrection, neither are you lost if your name isn't there) for convenience in contacting the congregation, etc. The secretary should also conduct the usual correspondence for the church.

The treasurer should devise, in conformity to the wishes of the church, ways and means for the financing of the activities of the church, care for and properly protect in behalf of the church such funds as may be on hand, and to disburse these funds on order of the church.

The Sunday school superintendent should properly promote a Sunday school upon the advice of the congregation or of the elders, and should be responsible to the elders and to the congregation.

The church trustees have power to deal with the church property as the church instructs them. They are to see that the property of the church is properly maintained and cared for, in conformity to the wishes of the congregation. The providing of a caretaker, that rooms may be ready for announced services, is also a duty of the trustees.

If there may be any doubt as to whether your church officers have exactly these stated duties your church constitution should tell you. You know a constitution is for no other purpose than to help a group of people work together, every one in his place, to further the cause of his Master.

Sunday school officers should have the same relation and duties to the Sunday school that the church officers have to the church.

If any officer of either Sunday school or church is to be absent when his duty should be performed, it is well if he appoint one to perform that duty in his absence.

This instruction would be incomplete if we did not quote a few words for the benefit of the congregation. "Likewise, ye younger, submit yourselves unto the elder." (If there are not enough officers to go around, this does not mean that you are necessarily one of the younger ones in the faith.) "Yea, all of you be subject one to another, and

be clothed with humility: for God resisteth the proud, and giveth grace to the humble" (1 Peter 5:5).

May you who are officers fill your places to the glory of God, and may you who have no special office put yourselves wholly to the work, for every child of God has a position to fill, and a work to do for the Savior.

The Real Peace

By John Mercer

THE United States is often referred to as a peace-loving nation. But did it ever occur to you that *every* nation wants peace. Not only does every nation want peace, but every individual wants peace. Multitudes are deceived by those who offer peace but cannot possibly give it. Peace is sometimes promised, that position or honor might be gained. Worldly leaders thus promise peace, but none has as yet offered everlasting life, which, in the strictest sense, would be essential before real or lasting peace could be given.

What is peace?

Dividing peace into two categories, we find that there is man's chimerical promised peace, and God's genuine proven peace. This indicates that there is really only one kind of peace we can actually have. Man's peace is only promised—never reached. Thank the Lord for His real peace. The definition of the word "peace" is: "to be completely at ease, or rest, and to have security."

When a man is at peace he has no worries, and he is sufficient in everything needful to satisfy his desires. In short, a man satisfied is at peace. This is where the trouble comes in. To really satisfy the desires of everyone is impossible. God does not promise to satisfy everybody.

The dead are at peace. (Isa. 57:2; 2 Chron. 16:13, 14.) The dead do not desire anything. (Eccl. 9:10.) But peace in death means little; to live and have peace is everything.

When Christ establishes His kingdom everyone privileged to be there will enjoy peace—the resurrected dead and the living saints. However, *before* this kingdom is established those in Christ should live in peace. (Psalm 29:11; 2 Thess. 3:16.)

To find out why all who confess to be Christians do not enjoy peace, their desires must be considered. It would be to our disadvantage if all our desires were granted. Adam and Eve were at peace in the Garden until an outsider influenced Eve's desires. (Gen. 3:4-6.) Our desires are greatly influenced by our associates. We should be very careful with whom we associate. While Christ worked with all classes, His personal friends were those of godly lives.

What should we desire? Does God desire things? God desires to carry out His great plan of salvation. (Job 14:15.) Should we desire to carry out our own selfish plans? How thankful we should be that we often cannot. We must look to our great Example for guidance. What were His desires? They were the same as His Father's. (John 4:34.) If we focus our desires in the same direction as Christ did His, we will inevitably live in peace. Our desires are not now filled in reality, but by faith in His precious promises. (2 Peter 1:1-4.) What more can we now desire than His promises? They give us all things that pertain unto life and godliness. "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing" (James 1:4).

Until Christ sets up His kingdom there will not be peace among the nations. (Matt. 24:6, 7.) The righteous and the wicked cannot live together in peace. (Luke 12:51-53; Rom. 12:2.) But God says He will bless His people with peace. (Psalm 29:11.)

Hitler wants peace, yet wants to rule the world. His desires have been influenced by Satan, as were Eve's in the Garden. He wants to be as God. Hitler has put his name in the place of God's name in the German Bible. He is going at things just backwards to carry out his desire to maintain peace if he did rule the world. His terms of peace cannot be carried out, for he creates fear. Where there is fear there is no love (1 John 4:18). Where there is no love there is no peace. Where there is fear there is unrest, worry, and no peace. To portray a great contrast, let us contrast Hitler's procedure to rule the world with that of Christ's.

Hitler	Christ
Forces people to accept him.	Forces no one to accept Him.
Rules by fear.	Rules by love.
Gave other people's lives to gain his own position.	Gave His own life to gain His position.
Denies God.	Recognizes God.
Fails to keep promises.	Keeps all promises.
Takes lives.	Gives life.
Is mortal.	Is immortal.
Will disappear.	Will appear.
Drives people out.	"Come unto me."
Chose mammon.	Chose God.
Relies on man's protection.	Trusts God.
Has no bride.	Has a bride.

Add to this list. The two leaders are as different as can be. What a joy to know that Christ is our leader.

Men spend their lives trying to perfect the governments of this world, but all in vain, because man in himself is incapable of such a task. What a joy to know that we do not have to depend on mortal man, in his weakness. Christ is not only capable of molding a perfect government, but is able to give us a life of peace so we can enjoy His reign forever. (1 Thess. 4:17.)

The Great Image

By A. R. Johnson

AS THESE are momentous days to Christians, a study of what the prophets have written should be of interest. Let us begin with Daniel 2 and the subject of the Great Image. While this has an interpretation, let us look a little farther. Please note that Daniel told King Nebuchadnezzar that the God of heaven had made known to him what should be in the "latter days," which we understand to be from the present until the Savior's return. This is Daniel's first statement in regard to the image. Also, "the aspect thereof was terrible" (v. 31, R.V.). How terrible would a lump of gold be with a man's face on one side of it; no power in it, except its commercial value? This is also true of the silver breast and arms, the brazen belly and thighs, the iron legs, and will even apply to its feet of mixed iron and clay.

We find another statement here in regard to the king addressed, which was, "Wheresoever the children of men dwell, the beasts of the field and the birds of the heavens hath he given into thy hand" (v. 38, R.V.). It is evident that both Americas had children of men dwelling on them at that time, and most assuredly there were birds. So what is the import of this statement? To give King Nebuchadnezzar a "build up"? No, God doesn't need to do anything like that. We feel that it was put there for our information, that when the great dictator comes up we, the church, will know what to expect. This is also in line with the fact that when the stone that was cut out without hands smote the image, it broke the clay, iron, brass, silver, and gold "in pieces *together*." Thus we find that the golden head was on the image in the "latter days," when the stone smote it on its feet.

The eighth chapter of Daniel explains it in like manner. Please note that in this chapter only Persia and Greece are mentioned up to verse 9. But, "Out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the glorious land." This definitely leaves Rome out, and does not touch Roman territory. Palestine, the glorious land, is identified by reference to the "burnt-offering, and the place of his sanctuary" (v. 11, R.V.).

Verse 23 places this little horn as Nebuchadnezzar's antitype. At 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," and "be mighty." "Not by his own power" (v. 24), is a statement which is food for thought. It makes one think of Hitler's methods. He prospers, destroys the mighty ones, and the holy people. Who are "the holy people" referred to in verse 24? In Isaiah 63:18 (R.V.), we read concerning Israel, "Thy holy people possessed it but a little while: our adversaries have trodden down thy sanctuary." Israel is also called "The holy people" in Isaiah 62:12. As we continue our study Israel cannot be left out. Daniel 12:7 tells us that the main work of this king of fierce countenance is to break "in pieces the power of the holy people."

A question might be raised as to why a heathen king who soon passed away should be informed as to the history of the latter days—his successor being more ignorant than he in regard to God's plans. We believe it was because we who are living *now* need the information. Giving it to Nebuchadnezzar was God's method of putting it on record, and, as the Savior put it, "That ye might believe," and that our faith might be strengthened for the troublous days ahead.

Nebuchadnezzar had another dream, recorded in Daniel 4. However, he remembered his first dream, but had evidently already forgotten the God of heaven, and God's servant Daniel who was the very last of the wise men to be brought in. This time Nebuchadnezzar had seen a great tree "in the midst of the earth, . . . the height thereof reached unto heaven, and the sight thereof to the end of all the earth. The leaves thereof were fair, and the fruit thereof much, . . . the birds of the heavens dwelt in the branches thereof, and all flesh was fed from it" (vv. 10-12). When this was said the tree had reached its fullness, and this sentence was passed upon it, "Hew down the tree, and cut off its branches, shake off its leaves, and scatter its fruit" (v. 14). Its fruit has been scattered, and all the world has since been corrupted by it.

This dream Daniel explained to represent the Babylonian kingdom, showing its world-wide extent. However, the birds of heaven and the children of men were then roaming the western hemisphere, and even Japan, where Babylon was unheard of.

"Let the beasts get away from under it, and the fowls from its branches. Nevertheless leave the stump of its roots in the earth, even with a band of iron and brass" (vv. 14, 15). This was to continue until seven times had passed over Nebuchadnezzar.

In verse 30 the king claimed credit for building his great city. This also means something to us. Nebuchadnezzar's father, Nabopolasser, was an Assyrian general who had subdued Chaldea. As a reward, his king made him ruler or king of the territory, the richest spot then known on the earth. He prospered, and subdued his Assyrian overlords, and became the first ruler with world dominion since Adam fell.

We are not left entirely in the dark as to who Nabopolasser's antitype will be, as we know that he also will be an Assyrian by birth. (Isa. 10:5; 24:22; Micah 5:5, 6.)

According to Daniel 4:36 the king was restored to power after a complete cycle of time had passed over him and his

kingdom, and absolute authority was regained. "Excellent greatness was added unto me." "Excellent greatness" will be added unto his antitype, in that he will truly reign wherever the birds fly, or the children of men dwell, even though it will not be for long. The old stump is still there, waiting to sprout again at its proper time. Then again the great image will stand under its golden head, to be smitten on its feet, and all its different metals ground to pieces together. This also identifies the fourth beast of Daniel 7, or rather, the little horn of it. This little horn is there identified as the one the Savior will destroy at His coming.

The Prophet Zechariah recorded a similar view, which reads in part, "(And, behold, there was lifted up a talent of lead); and this is a woman sitting in the midst of the ephah. And he said, This is Wickedness: and he cast her down into the midst of the ephah; and he cast the weight of lead upon the mouth thereof. Then lifted I up mine eyes, and saw, and, behold, there came forth two women, and the wind was in their wings; now they had wings like the wings of a stork; and they lifted up the ephah between earth and heaven. Then said I to the angel that talked with me, Whither do these bear the ephah? And he said unto me, To build her a house in the land of Shinar: and when it is prepared, she shall be set there in her own place" (Zech. 5:7-11, R.V.).

This explains that Wickedness will be established in the land of Shinar or Chaldea, the country of the Babylonians. Wickedness is to be headquartered there, and is mentioned also by John in Revelation 9:14, 15.

The two women who bear the ephah with its load of wickedness are a portrayal of the false churches of the

(Please turn to page 10)

Seraphim and Cherubim

By Emma C. Railsback

ISAIAH 6:1-6 is the only place in all the Scriptures where we find a reference to and description of the Seraphim. "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, and with twain he covered his feet, and with twain he did fly. And one cried to another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory . . . Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken . . . from off the altar."

In Ezekiel 1 and 10 we find a more detailed description of the cherubim. "Every one had four faces, and every one had four wings" (1:5), "they ran and returned as the appearance of a flash of lightning" (1:14) they had wheels and rings and were "full of eyes" (1:18; 10:12).

The first use of the word "cherubim" is found in Genesis 3:24, where it is said that God "placed at the east of the garden of Eden, Cherubim, and a flaming sword which turned every way, to keep the way of the tree of life." In Exodus we find the instructions given to Moses for making the cherubim on the mercy seat which covered the ark of the covenant in the tabernacle. Both the mercy seat and the cherubim were made from one piece of gold. (Ex. 37:6-9.) The cherubim made for the temple built by Solomon are described in 1 Kings 6:23-30.

From the descriptions found in the above mentioned references, and those in Isaiah and Ezekiel, we gather that seraphim and cherubim are heavenly angels, God's ministering spirits, and that the seraphim are of a higher order—the highest perhaps—as they have *six* wings, denoting swiftness, and are seen standing above the throne of God.

The wings, rings, wheels, eyes, etc., are symbolic descriptions of their attributes. We could not expect to take the description of them as literal, any more than we could expect some day to see a literal beast with seven heads and ten horns rise out of the sea. (Rev. 13:1.) Neither do we take the cherubim and flaming sword as literal. As the tabernacle first, and later the temple, were the places where God met and communed with the Israelites through their mediator and high priest, it was appropriate to have these symbolic representatives of His ministering spirits in the holy of holies. Read Numbers 7:89 in connection with this thought. The mercy seat typified Christ, the cherubim the church, and both being beaten out of one piece of gold typified their being made perfect through suffering.

Looking now at Revelation 4 and 5 we see another group described in symbolic language. It was John the Revelator's view of the establishing of the political powers of Christ's kingdom. We notice in 4:6-8 the "four beasts" (living creatures, R.V.), the "six wings," "faces," "eyes," the cry, "Holy, holy, holy." The elders and the living creatures join in singing the new song, "Thou art worthy to take the book . . . and hast made us unto our God kings and priests: and we shall reign on the earth" (5:9, 10).

Dr. Seiss, in his treatise on Revelation, declares that the book of Enoch states that there are "seven presence angels" who watch and stand before God. He gives the names of six: Uriel, Raphael, Michael, Raguel, Sarakiel, and Gabriel. In Revelation 8:2 John saw the seven angels who stand before God.

From the similarity of the symbolic descriptions of the immortalized saints, the elders, and the living creatures, we gather that they will have the same or similar attributes as the seraphim and cherubim, and no doubt will hold the relation to Christ as the heavenly orders do to Jehovah.

Will Your Anchor Hold?

By R. A. Curtis

THE falling away "from the faith," and "giving heed to seducing spirits, and doctrines of devils" constitute an appalling sign of the ending of "this adulterous and sinful generation." "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth." (Mark 8:38; 1 Tim. 4:1-3.)

"The serpent said unto the woman, Ye shall not surely die," which is a positive contradiction to the statement of the Lord God who "commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." (Gen. 3:1-6; 2:16, 17.) From that line of cleavage, between truth and error in the Garden of Eden, to the present hour, the natural immortality of Adam's race has been the base upon which has been built all the gigantic errors that curse and perplex the world today; such as Catholicism, Mormonism, Swedenborgianism, Universalism, Reincarnationism, Confucianism, Mohammedanism, Eddyism, Spiritism, and Everlasting-miseryism for the finally impenitent "without regard to race, color, or previous condition of servitude," as some express it. Not until this last named fiendish slander against the Lord who "is merciful and gracious, slow to anger, and plenteous in mercy" is dislodged from the minds of professed religionists, and supplanted with a deep, heartfelt conviction that "God is love," and "will abundantly pardon" repentant rebels who seek His forgiveness and help, can their fears be turned into love. (Psalm 103:8; 1 John 4:8; Psalm 55:6-8; 2 Chron. 30:8, 9.) I could *fear* such a tyrant, but I could *not love* him. (Psalm 139:17-22.) "Ye that love the Lord, hate evil"; hate it with a godly hatred. (Psalm 97:10; 101:3.)

R. A. Curtis

"Perfect love casteth out fear." (1 John 4:16-19.) "Fear thou not," oh doubting, "trembling" one, "for I am with thee, be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." (Phil. 2:12, 13; Isa. 41:10.) What more could you ask of God, as a "Helper," than to be strengthened, upheld, and helped? "He knoweth our frame; he remembereth that we are dust. As for man, his days are as grass; as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them." (Psalm 103:14-18.) Truly, "happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." (Psalm 146:5; Jer. 17:7.)

"Perilous times" are to culminate in lawlessness as a world wide sign that we are "in the last days. Inspired utterances of Paul, in his second epistle to Timothy, reads as follows, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to a knowledge of the truth" (2 Tim. 3:1-7). Do you think Paul was too pessimistic—using *seventeen accusations against those* "having a form of godliness, but denying the power thereof"—to class such times as "*perilous,*" and to advise "from such (people) turn away"?

Sailing at night in a storm at sea it does no good to say the sea is calm. The ship of faith is being tossed by raging black waters of doubt and sin. In the east the day is breaking. Christian, will your anchor hold?

"I am waiting, ever waiting,
For the brighter, better day,
Just beyond the clouds and shadows,
That surround my lonely way;
For a day of light and gladness,
Such as earth has never known,
When in equity and justice,
Christ shall reign on David's throne.

"Go, then, earthly name and treasure,
Come, reproach and scorn and pain;
In Thy service pain is pleasure,
With Thy favor loss is gain.
I have called Thee Abba, Father;
I have set my heart on thee;
Storms may howl and clouds may gather;
All must work for good to me."

Our Responsibility to the Young of America

By G. M. Birkey

JESUS said, "The things of Cæsar render unto Cæsar, and the things of God unto God" (Rotherham's translation). The Bible teaches that all should be obedient unto rulers, and show respect for them. 1 Timothy 2:1, 2 would have us pray for those in authority. But in glancing over the front page of a daily paper for January 27, I was surprised to see the following news dispatch:

"NEW YORK, Jan. 27.—The Boys Athletic League announced today that 50,000 New York children between the ages of six and sixteen had voted Hitler the most hated man in the world today, closely followed by Mussolini. President Roosevelt was ranked the most loved, just above God.

"The two dictators received 88 per cent of the boys' votes and 98 per cent of those cast by the girls. In third place the boys placed the Devil, followed by Stalin and Franco.

"The boys gave President Roosevelt 39 per cent of their votes for the most beloved man. God got 22 per cent. George Washington and Abraham Lincoln received 15 per cent. The girls gave the President 47 per cent and God 24 per cent."

The sad thing about the whole idea is its disrespect for God, in comparing Him with man. Had these children been properly taught in the home and Sunday school, no such item would have found its way into the newspaper. We should teach our children to honor and respect righteous rulers, but *not to worship* them.

Evidently the first commandment has not been impressed upon these fifty thousand children and, according to statistics, our country from the Atlantic to the Pacific is *filled* with young people who lack proper training in God's Book of rules for right thinking and right living. As proof of this your newspaper is filled with stories about young people between fifteen and twenty-five years of age who have committed crimes.

In one of his radio broadcasts Warden Lawes of Sing Sing Prison stated that the environment of our youth is far from what it should be, or there would not be so many young criminals going to prison.

While all must admit that with evil rampant throughout the entire world, and with the majority of our magazines and newspapers filled with liquor and cigarette advertisements urging both young boys and girls to use them, and our countryside filled with roadhouses where the environment is very detrimental to good morals, we have a big problem to influence our young people to live for better moral and spiritual values. Yet we who are trying to be true to the teachings of Christ are the ones commissioned to proclaim the good news of the coming reign of Christ on earth, and by so doing give an opportunity for these young people to decide between life eternal or eternal destruction—to impress upon them the judgments that will follow the results of sin.

The surprising thing is that one meets so many professing Christians who insist that the world is getting morally and spiritually better. They resent any statement to the contrary, and even scoff if you quote scriptures which state that at the close of the church age conditions will be as they were just before the Flood. They seem to forget that by so reasoning they make the prophets of old, Christ, and the Apostle Paul as speaking untruth.

Possibly the teaching of evolution in the public schools and colleges has so changed young people's conception of God as to cause them to express the opinion as stated in the news dispatch quoted. It also seems to me that teaching that there is no Creator causes crime, in that a person is not responsible to a higher being. Thus, what can be done and not discovered by human authority is not wrong in the conscience of the one doing the wrong.

I can recall the impression that the reading of a chapter in the Bible and the repeating, in unison with others, of the Lord's Prayer each morning at school made upon me, and no doubt you who read this had similar experiences. To my mind it was a great mistake to discontinue this practice. Many homes had no Bible reading or prayer, and this afforded children from such unfortunate homes to have this wholesome influence at least five days each week during nine months of the year.

Let us do everything we can to encourage the youth of our land to not only read but *study* God's Word, and get the parents of children to see their responsibility. Impress them with this verse of Scripture, "Let us hear the conclusion of the whole matter; Fear God and keep his commandments; for this is the whole duty of man."

THE SMOKING FLAX

"Bruised reed . . . smoking flax" (Isa. 42:3).—The reed (Hebrew *ganeh*) was a tall species of cane with hollow stems. Scribner's Dictionary of the Bible notes: "A slight force is sufficient to crush them, and then the elasticity and strength are gone. Yet even such, by God's help, may be saved from fracture."

The Hebrew word translated "flax" is *pishtah*, "flax"—by implication, "wick" ("smoking flax" being a figure of speech denoting a poorly burning lamp wick made of flax fiber).

Note Moffatt's reading of the verse: "He shall not crush a broken reed, nor quench a wick that dimly burns." Discussing "not quench," the Oxford Companion Bible says: "Not to put it out, but trim it and make it burn brightly."

—Editorial from *The Messiah's Advocate*.

OUR FUTURE HOME

By C. P. Loomer

THERE is a song which was quite popular several years ago, the first verse of which was as follows:

"Above the blue ethereal skies
Where many glorious mansions rise,
Where all is peaceful, bright, and fair,
My home is there! My home is there!"

The words express a very consoling sentiment, but not very good theology. Man's home and destiny are here upon earth. God created man upon the earth, and told him to replenish and subdue it, and have dominion over every living thing on the *earth*. Here would he have continued to live for all eternity, had he not yielded to the seductive words of Satan, and not have transgressed God's command, for there was no prohibition upon his partaking of the fruit of the tree of life.

This whole earth would have been a paradise, but it has been cursed for Adam's sin. Thorns and weeds grow up, and man must needs earn his living in "the sweat of (his) face." How Satan must have gloated over his success! Although he had interrupted God's designs in mankind, Satan could not defeat God's purpose to have the earth ultimately peopled by a race of immortals.

Adam was sorely depressed over the prospects of the future, so God, out of His great love for the being He had made "in his own image," to reconcile man to his fate, promised to send him a Savior—the Seed of the woman—who would redeem fallen man. This promise was cherished as a most precious heritage, and was handed down from generation to generation through all the long centuries until, in God's own good time, He sent His angel to the shepherds of Bethlehem with the announcement, "Unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:11).

Christ's mission was to fulfill the promise made in Eden: namely, the purchase of man's redemption by the sacrifice of His life for the sins of the world. Nevertheless, the redemption of man does not imply the transportation of an immortal being away from this earth to "a home beyond the ethereal skies." When John the Baptist saw Jesus coming to him, he said to those who thronged him, "Behold the Lamb of God, which taketh away the sin of the world."

Daniel, when he had explained the king's dream, said, "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed" (Dan. 2:44). This kingdom, as were the others, would be here on earth. This prophecy is made plainer in Daniel 7. Peter stated that there is to be "a new heaven (the visible) and a new earth, wherein dwelleth righteousness." And Jesus said, "When the Son of man cometh, shall he find faith *on the earth?*" Evidently He is coming back *to earth* to set up His kingdom here.

The new earth will be this same old world, but under new conditions; evil will be driven out. The physical conditions may also be changed somewhat. The ice from the polar regions may be illuminated by means of lenses to concentrate the sun's rays, and by electrical appliances on a large scale. It is feasible.

THE GREAT IMAGE

(Continued from page 7)

earth carrying old Babylon's doctrines all through the ages, since the time she ceased to be a political power.

The reestablishment of Babylon is also shown in Revelation 17. There the government is described as a beast (scarlet colored), having seven heads and ten horns. The woman which the beast carries is the false religious system, headed by the false prophet. (Rev. 19:20.) The place is even called by name, and adds, in substance, "Excellent Greatness," by calling it "BABYLON THE GREAT."

In Revelation 13 this beast is described the same, except that the false prophet and his work are described as a two-horned beast, which "spake as a dragon," but depended on the first beast for his power, a sort of pope-Mussolini arrangement.

Revelation 17:8 reads, "The beast that thou sawest was, and is not; and is about to come up out of the abyss, and to go into perdition."

These scriptures cannot be applied to any other power, except the one addressed. When this quotation was written Babylon, as a power, did not exist—its city even being completely obliterated in the years following this statement.

This also indicates that the final Babylon will be of short duration. In order to fulfill the type, the antitype must also build his city. In this age when "time hasteth," that will not take long. When the site of the Garden of Eden is located we believe we shall find that old Babel is occupying this place. The serpent's lie proceeded from there, and all the world has been tainted with it. A by-product of it is the theory of reincarnation, and all the other forms that it has taken.

The Apostle Paul tells us that the natural precedes the spiritual. Here we have the natural, in all its errors, preceding the spiritual or righteous reign of Christ and His saints.

First a counterfeit universal rule will prevail. But it will be shortly followed by the righteous rule of Christ.

THE NAME OF THE COVENANTOR

(Continued from front page)

shalom leadeth me beside the waters of *peace*). He restoreth my soul (Jehovah-ropheka *heals me*); he leadeth me in the paths of righteousness for his name's sake (Jehovah-zidkenu is my *righteousness*, directing my walk in righteous paths). Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me

(Jehovah-shammah *is there,* fear not); thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies (Jehovah-nissi *is my banner* lifted up in the presence of my enemies): thou anointest my head with oil; my cup runneth over (Jehovah-mekaddishkem *doth sanctify* me). Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever."

The 23rd Psalm is never directly referred to in the New Testament, but Jesus has taken on the name of "Good Shepherd," and quite well can we say that the Psalm refers to Him in His trying hour, and that He confidently approached it and went through it, for Jehovah was ever *near, directing His steps, showering upon Him peace, health, guidance, leadership, sanctification.* It would have been most appropriate for Jesus to have taken consolation in reciting this Psalm at the cross, though we do not have any record that He did. But we know from the fact that He was given victory over death in resurrection that He shall dwell forever in the house of the Lord.

The other two titles that were not in the Psalm are "Jehovah-elyon" and "Jehovah-zeba'oth." These have to do with Jehovah in His capacity of authority. "Jehovah-elyon," translated "the Lord most high" in frequent places, is really a combined title of the two names of God: "Jehovah" (covenantor), and "Elyon" (most high). The other, "Jehovah-zeba'oth," is a military name translated "Lord of hosts." "Jehovah" is not the only title that "Elyon" is combined with. It also combines with the title "El," generally translated into the English "GOD" (capital letters) in contrast to "God" the Elohim.

The first occurrence of "Elyon" being combined with "El" is in the account of the battle of the kings found in Genesis 14. After the battle, and after the spoil had been divided among the victors, we have the account of Melchizedek, king of Salem, who also was "the priest of the most high God," coming out and blessing Abraham. To Melchizedek, Abraham gave a tithe of all of his possession. The blessing of Melchizedek upon Abraham brought an invocation of "the most high God, the possessor of heaven and earth" (14:19). So then, the title "Most high" indicates the title of the possessor and owner of heaven and earth. When it is combined with the title "Jehovah" the inference is that God, in relation to His mortal creatures as *giver of promises,* is to be worshiped as the *possessor of heaven and earth,* and that He has all authority to assure His covenants connected with the heaven and earth.

The combined name of "Jehovah-elyon" is found in three places only, all of which are in the Psalms. They are found in Psalm 7:17; 47:2, and 97:9. These three Psalms are most praiseworthy of God as king of the earth, and the avenger of His own against the wicked. God the covenantor gives assurance of protection to His elect and promises retribution to His enemies. This theme holds as well as the authority of a householder over his house.

The title name "Jehovah-zeba'oth" is one of the most frequently used of all of Jehovah's qualitative names, and to give it its due notice it will be necessary to give space enough for another article.

MEDITATIONS ON THE GOSPEL

(Continued from page 3)

continue to despise God? Hardly! Would such ever get to feeling that God was oppressive? No! Such persons would not pollute a perfect kingdom, a heavenly "rest," a paradise.

That their sin was forgiven was gospel to the three thousand on Pentecost.

Peter convinced them that they were sinners. After that they could be blessed, not before.

We notice that these three thousand *did not rejoice* that they had crucified Christ. Peter did *not* tell them to rejoice because they had crucified Christ, nor that God would now save, not only them, but all. Peter did not say, "If you had not crucified Christ God would save no one, but now are ye healed by His death."

No! No! Ten thousand times no! Peter did *not* say this. Rather, Peter convinced them of the dastardliness of their deed. This made these three thousand persons wail! (Others were there looking on sneering.) Immediately those three thousand persons were fit candidates for salvation and Eden.

Christ's death does not make God forgive us, does not appease God's wrath, does not make God anxious and willing to bring us into His home.

When Christ was crucified it proved to man what a "low down reprobate" man is! What dastardly deeds he will do! How sinful his sins are! shows man that he actually deserves death, and everlasting death at that!

Every person, beginning with Adam and Eve, is guilty of crucifying Christ. Every person has sinned under no more provocation than they who did crucify Christ. A person who cannot keep from sinning at any time during his whole life would have surely followed the mob that crucified Christ, if he had lived at that time. It is easier to keep from sinning at any other time in man's history. Therefore, the person who has sinned, though he did not actually help to crucify Christ, is guilty of crucifying Him. If Christ died for your sins, then your sin crucified Christ. If God let man crucify Jesus to show to man his wicked soul, then everyone who has sinned took part in the crucifixion of Christ. We note that Christ also agreed with God to let man crucify Him.

But God and Christ are yet willing to forgive men who will come to be persons who would not perpetrate such wickedness in Paradise. If we will not obey God now, we would not in Paradise. Therefore, God cannot let him who is not touched with God's forgiveness enter Paradise.

When we realize, like the three thousand saved ones on Pentecost, that we are guilty of Christ's crucifixion, and yet may be forgiven, this, indeed, is "gospel." This is how Christ's death *heals* us, how Christ's stripes heal us—the stripes He let us put on Him to show us that we were wicked enough to do it—to show us that we deserve eternal death.

May we all *let* Christ's stripes heal us.

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"Be Strong and of a Good Courage"

* * * *Lorraine Brossard, Eden Valley, Minn.*

Away back in olden times when the Israelites were freed from Egyptian bondage, they wandered for forty years in the wilderness, in search of the land that God had promised them. Moses, their leader, was a true servant of the Lord. However, he died before Israel entered this land of Canaan.

God then said to Joshua, "Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people. . . . I will be with thee: I will not fail thee" (Josh. 1:2, 5).

God has reiterated many times that He will guide those who are faithful, and live according to His law. Joshua had followed the Lord when Moses sent him to spy out the Promised Land, and had returned with a good report. True, there were many tribes to be conquered, but God kept His promise to the Israelites. They easily overcame all obstacles, as long as they were obedient.

So, as God commanded His people then, He commands them now. "Only be thou strong and very courageous, that thou mayest observe to do according to all the law, . . . turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest" (Josh. 1:7).

As the Israelites had a great promise and a rich reward, so have we. Until Christ comes, to end all turmoil and strife, may we each be strong and of good courage. These virtues overrule fear and dismay.

Smile Into Your Mirror

* * * *Mrs. Richard LeCrone, Woodstock, Va.*

There is a story told of a mother who kept her daughter smiling, although the mother died when the girl was very young. In part, the story follows:

Many years ago, in the days when a mirror was a great treasure to the woman who owned it, a husband, upon his return from a business trip, presented his wife with one of these precious gifts. It was her first experience with one, and when she looked into it for the first time she exclaimed, "what a beautiful picture! How sweetly she smiles!" The husband, delighted with his wife's reception of his gift, explained to her that it was a mirror, and that the lovely, smiling girl was herself. For the first few days after that the young wife gazed into the mirror many times. Then she decided to put it away, and twice a year she would take it out to look at herself and see if she was still the beautiful girl who had received the gift.

Some time later the wife fell ill, and knowing that it was a disease from which she could not recover, she one day called her young daughter to her bed, and handing her the mirror, instructed the girl to look into it twice each day. When the girl looked for the first time, she exclaimed, "Why Mother, it's you! How beautiful you are!" Then the mother, pleased with her daughter's words, told her to always smile when she looked into the mirror, and the image would smile back at her. But if she did not smile, the image would not smile. Soon after, the mother died. The daughter, though grief-stricken, took out the mirror twice each day, and smiled into it. Each time, the image smiled back, and the girl went about her duties much more light-hearted and happy, for that smile.

What do you see when you look into your mirror? Do you see only the features of your face, or whether your make-up is on evenly, or whether you need a shave, or whether your hair is combed? Or do you see a kindly smile, eyes that not only see, but which have the light of God in them, a face that is beautiful, though perhaps not beautiful according to the present-day standard of measurement for beauty, and which shines with that love for your fellow men which of itself is beautiful?

Some of the most beautiful people in the world are the most ungainly to look upon. You don't think about his looks at all. You remember all of his kindness and the good that he does. That is what being a Christian can do for you. It can change you so that when you look into your mirror you will see not beauty of features, but beauty of the soul, which long outlives any outward beauty which you may be fortunate enough to possess.

Think on these things when you gaze into your mirror, and start today to do a good deed. Then forget you did it. The person you did it for will not forget it, but let him be the one to pass the story on to others. And, above all, if that person should at some time do something which is not exactly what you like, don't say, ". . . and after all I've done for you!" For, after all, that would steam up your mirror, and you could see nothing in it as long as that thought remained.

Wouldn't it be a wonderful world to live in if all of us were beautiful according to God's standard of judgment? Let's help to make it that way by remembering that:

"There's a destiny that makes us brothers;
None goes his way alone.
All that we send into the lives of others,
Comes back, into our own."

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota

"It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth" (Rom. 14:21).

Dear Readers,

My! We're glad to hear from you; Send your birth date when you write to join our Everyday Christian Expression Club. There are still so many states and churches that have *no* members in our club! Who will be the first from your locality to join? Ask your minister and Sunday school teacher about joining. One teacher in Ohio sent the names of her whole class! *Five more boys from Ohio* joined this week.

We have a most important study for this week. So far we have had seven wonderful lessons about Peter. Today's lesson is about

Public Enemy Number One

In olden times the Prophet Amos went to the city of Samaria, and talked to the people against selfish and heartless living. What other things did he tell them?

Peter, in the first book of Peter, tells Christians how to live. I expect you, too, use the Truth Seekers' Quarterly published by our National Bible Institution at Oregon, Ill., so you have all those splendid helps on today's lesson.

What would Amos, or any of the prophets, tell us today if he were to look at our own free nation? We know what happened to other countries and nations when they became users of alcoholic beverages.

The old saloons were for men only. I remember when I was a child that men, too filled with liquor to walk, sat or lay on the streets around our home-town business places. They had spent all their money, no doubt, and their children and wives were often at home, cold, hungry, and sad.

Today we have a different picture, even a sadder one. A neighbor I had a few years ago gives us an example. The mother was most concerned when her daughter first went to a newly opened drinking place to spend the evening. Now, not only the daughter, but the father and mother as well, spend some of their evenings there!

Boys and girls, our nation is made up of people; and when those people no longer have homes with Christ enthroned, then our nation is no longer Christian. Do you think beverage alcohol could be an idol? Surely it causes many to bow before it, and to do other than their own desire when they have drunk of its poisonous cup. Can you recall a Bible verse which tells us about the path of the wicked? "Avoid it, pass not by it, turn from it, and pass away" (Prov. 4:15). Do you think that a Christian should drink "a little"? The verse above certainly does not teach us any such thing, does it?

Since liquors have been sold as a beverage the toll of death on the highways has increased greatly. Can you name any other evil results? Drink harms a person's judgment so that one who drinks cannot be depended upon. It dims his vision so that he cannot see well enough to avoid accidents. It uses day by day the strength the body stores up otherwise, to have to use in case of sickness or other emergencies.

To you, Christian boys and girls, I say, "Keep your life bright, clean, and pure—for Christ, for you are the light of the world."

ECE Club News

Continue with your treasure books. Who will be the first to send me a picture you have drawn?

Some of you do not know that Waite Park is a small village only three miles from St. Cloud. Bro. C. E. Lapp is our minister at the St. Cloud Church of God. Mrs. Lapp types our page for me and helps get it just the right length and as correct as we can each week, before it is sent to THE HERALD for publication. Perhaps you know Bro. and Sr. Lapp? Whenever I hear from any of you I telephone Sr. Lapp, for she is interested in hearing about you, too.

Do write and join our Club soon. A penny postal card is all you need send. I'm watching for yours!

This poem might be called, "No Middle Road," although it has no name.

"Keep to the right, as the law directs,
For such is the rule of the road;
Keep to the right, whoever expects
Securely to carry life's load.

"Keep to the right, within and without,
With spirit, with kindred, and friend,
Keep to the right, and you need have no doubt
That all will be right in the end."

In loving service,

Madge Savage.

Happy Birthday to Mrs. Madge Savage from all of us!

AMONG THE CHURCHES

A PLACE FOR EVANGELISM

The Restitution Herald which I so gladly receive each week is read by several different persons, and enjoyed by all. We have been studying, and several are desiring to hear the truth preached here that they might be baptized into the all-saving name of Christ Jesus our Lord. They know the scriptures which relate to the Lord's second coming, and they much desire to acknowledge their belief in the gospel of His kingdom.

Bettie Michaels,
State Hospital, Nevada, Mo

LOUISIANA CHURCH NOTES

The special meetings at the Happy Woods Church came to a close Sunday night, Feb. 5. Fine interest and attendence were manifested each night, and Bro. Siple presented messages dealing primarily with world events in relation to Bible prophecy. While there were no additions through baptism, we feel that a number of persons were led to think seriously on this subject. We hope they will, in course of time, come to realize the necessity and importance of obedience to the gospel. The membership of the church received spiritual uplift and inspiration from these services, and all look forward to greater work in the future.

The writer accompanied Bro. and Sr. Siple to Citronelle, Ala., and enjoyed a visit with Sr. Siple's parents, Bro. and Sr. J. S. Lyon. It was a pleasure to meet Bro. and Sr. Lyon, and to be entertained in their home.

The regular services at Blood River and Happy Woods have been resumed, and we trust the future will find us all laboring faithfully in Christ's service.

Harry Gockler, Pastor.

APPRECIATION - ENCOURAGEMENT

For several years the writer has had the privilege of enjoying the thoughts contributed to The Herald by its many writers, and takes this method of saying, Thank you. This we say not to any special one, but to each one of you.

While an article you write one time may not seem so good to me, it may be just the one to encourage some other readers, and what you write another time may be just the one to admonish or encourage me.

So I hope you may each continue to write, and if possible, even better thoughts that will help us to live according to the ideals in the Good Book, as taught by Jesus our Savior, the Son of God.

We may sometimes have what we feel to be sorrowful or bitter experiences, but it is my sincere hope that all such experiences may lead us to a better understanding of the scripture, "All things work together for good to them that love God" (Rom. 8:28).

May your experiences through life lead you to say, as did the Psalmist of olden time, "Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits" (Psalm 103:1, 2).

Elmer H. Magaw.

PENNELLWOOD CHURCH OF GOD

Grand Rapids, Mich.

Fire visited the home of Mr. and Mrs. Glenn Hills a few weeks ago, in their absence, destroying everything. The home and contents were not insured. The church and friends have done much in replacing clothing, furniture, and linens, but there are always treasured possessions which can never be replaced.

Scarlet fever has been trying to occupy a prominent place this year. The Arthur Hale family were released Sunday from a several weeks' quarantine, Eleanor having had quite a severe case.

Betty Jane Cole came down with scarlet fever at the home of A. G. Townsend, where she was staying during the absence of Mrs. Cole, who was called to Amasa, Mich., by the death of her mother, Mrs. Bergquist. Upon the return of Mrs. Cole, Betty was removed to her own home where quarantine still holds rule. The Townsend family were isolated for two weeks for safety.

Mrs. Leola Clark is at the home of her daughter, Mrs. Slocum, where she is recuperating from a recent illness.

With the death of Mrs. George Holly, Jan. 25, Pennellwood lost a loyal friend. The manner in which she testified for the Savior with her faith and patient endurance during the last trying weeks was an inspiration to all. She will be greatly missed at our Sunday school and church services.

Mr. Ralph Bloore underwent a minor operation at the Soldiers' Home Hospital. He is getting along well, and expects to be home in another week.

Mr. and Mrs. Charles Simpson are enjoying the sunshine and balmy breezes of Florida again this winter.

The Young People's League is sponsoring a project to supply the church with new song books.

Mrs. L. F. Slocum, Sec.

SUMMER TRAINING SCHOOL FUND

H. E. Shepherd	$2.50

Gleanings From the Field

On February 5 the brethren at Rockford, Ill., resumed their Sunday school work. Bro. Earle Mogle is the superintendent. We pray success for this work. Their meeting place is at 2121 West Jefferson Street.

Bro. L. E. Conner celebrated his seventy-eighth birthday on February 9. He is physically and spiritually strong. Congratulations.

Bro. John Denchfield, Minnesota evangelist, recently preached at the Bergen Church of God, near Lester Prairie, Minn., and at the home of Mr. and Mrs. Aaron Johnson, Norwood, Minn. Lester Prairie being our boyhood home, it is "good news from a far country" (Prov. 25:25) to hear that Bro. Denchfield is scheduled to preach at the Bergen church on each fourth Sunday of the coming months.

"Bro. Austin who was with us for a brief time left us in awe, and with a longing to be able to still finance a three weeks' series of meetings with Bro. Austin as evangelist. . . . I wish he could hear the words of admiration we hear from those who heard him."—Sr. Florence E. Tuttle, Geneva, Ohio.

Bro. Leo Behrends of Isanti, Minn., writes, "We surely like The Herald. It is our only means of keeping in touch with the Church of God." . . . He aimed at a Web Duster, but missed. Ha!

We are grateful to Bro. Fred T. Blyth of Cleveland Heights, Ohio, for distributing some of the recent Heralds. We usually have extra copies left over that are available for five cents each.

People who fear they will catch cold by going to church in stormy weather have very often already caught "cold" by staying at home.

Bro. Vaughn Long, formerly of Hartford City, Ind., writes us that he has been working with our church at Perryville, Ky., since 1935. We had lost contact with Bro. Long, and are glad to learn he is active in the Lord's vineyard.

Sr. Leota Hanson is visiting a few days with her parents, Mr. and Mrs. C. J. Hanson of Lebanon, Ill.

Bro. F. L. Austin will work with Bro. J. W. McLain in a series of meetings at the Burr Oak, Ind., Church of God, from February 13 to March 5. Services will be held nightly at 7:30. May the Lord bless, and may His people cooperate to the full in this gospel effort.

There recently appeared on the front page of section two of the St. Louis Globe-Democrat a five-generation picture of the Townsend family. Those shown were: the baby Kathryn with her mother, Mrs. Milburn Schoene of Golden, Colo., Mrs. John E. Miller of St. Jacob, Ill., Mrs. C. J. Hanson of Lebanon, Ill., and the great-great-grandmother, Mrs. Catherine Townsend of Lebanon, Ill. All four adults are members of the Church of God.

A new unabridged dictionary has recently been added to your editor's helps in the office. A hint to the wise is sufficient.

Frederick Boyden, Oregon youth of seventeen years of age, was accidentally killed by an automobile Thursday, Feb. 2. He is survived by his parents, Mr. and Mrs. Harry Boyden of Oregon, Ill., five brothers, and two sisters. Funeral services were conducted by the editor on Sunday afternoon, Feb. 5.

Bro. Vivian Magaw delivered the evening sermon, Feb. 12, at the Brush Creek (Ohio) Church.

THE CALIFORNIA QUARTERLY CONFERENCE

The California Conference is over. To us who attended it seemed a veritable gift of God that we should have one warm, sunny day in the midst of so many stormy ones. The church was crowded at every service, many coming from distant places. Among these were the Allenders from Yucaipa, Georgia and Wayne Thompson from Tulare, Alma Brandt from San Bernardino, and Bro. and Sr. Hatch from Santa Ana.

It was with a spirit of thanksgiving that services opened with "O, Worship the King." In the prayer which followed, Bro. Norman Macleod thanked God for the fact that we may worship with complete freedom—an undreamed of privilege in many countries.

The church at Pomona is fortunate indeed to have so many young people. A chorus of girls of high school age sang "Holy Spirit, With Light Divine" and "Savior, Hear Us When We Pray." Then our conference president, Sr. Jessie Kauffman, opened the service with words from Psalm 126: "The Lord hath done great things for us; whereof we are glad!" She emphasized that we should gather ourselves together "the more as we see the day approaching." This same thirst for the Living Waters was the theme of Sr. Charlotte Rahn's lovely solo, the 42nd Psalm set to music: "Like as a hart desireth the water brooks, so longeth my soul after thee, O God!"

Bro. Lichty of Pomona gave us the sermon of the morning, "The King's Signposts." His talk revolved around the fact that, although God gave man dominion over all the earth to keep it for Him, that the nations in general have misused this God-given power, employing it only in a selfish struggle for wealth. "What will the end of these things be?" We, through the open book of the Word of God, can see the hand of God in all things, the signposts placed on the King's highway for us who look for them. So we, who are the elect of the church, can separate ourselves to our own narrow path that leads unto salvation. Our Lord has bestowed this honor upon us, that we might point out these signposts to others.

Bro. Will Reid led us in Communion, reading from Luke the origin of this service.

Church adjourned while we all had a picnic dinner in Ganesha Park. The tables were set in the warm sunlight, and the delicious food tasted twice as good because of friendships renewed.

After a short business meeting, during which we discussed sending delegates to the Bible Training School next summer, we all joined in song service. Then came our question box, questions being answered by Bro. Adamson, Bro. Norman Macleod, Bro. Will Reid, Sr. Emma Railsback, and Bro. Lichty. While they pondered answers to our questions, we listened to Bro. Duncan Macleod and Sr. Charlotte Rahn sing "List to the Voice of the Savior!" Bro. Duncan Macleod closed this service with the beautiful song, "The Lord's Prayer."

Sr. Railsback gave a short talk on "The Gospel in the 72nd Psalm." This Psalm, consisting of only twenty verses, presents a perfect picture of the setting up of Christ's kingdom on earth.

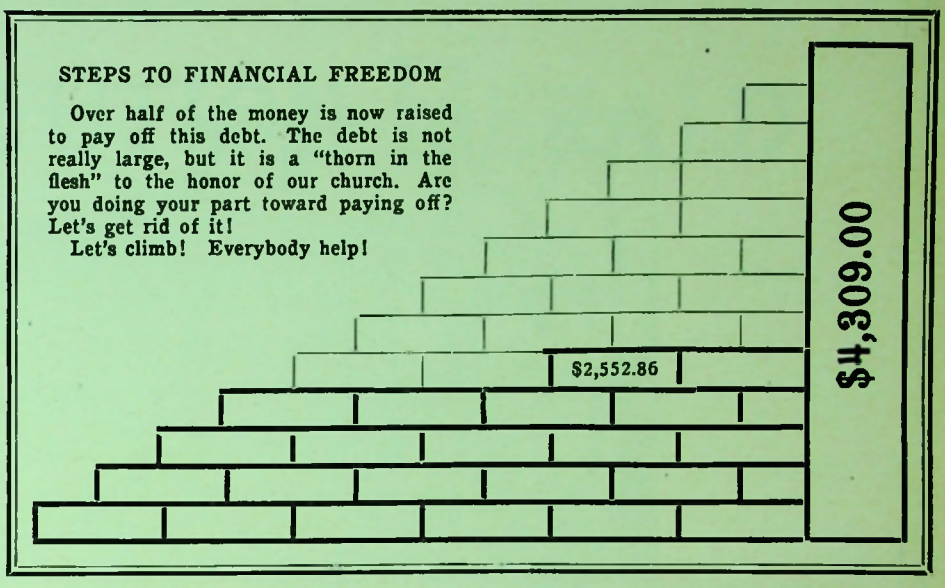
Bro. Norman Macleod gave us his views of symbolic prophecy, using as his texts Zechariah 14 and Isaiah 40.

We who came from a distance were entertained for supper with true hospitality in the homes of the various Pomona members.

The evening services opened with Bro. Duncan Macleod singing Psalm 91: "He That Dwelleth in the Secret Place." A chorus consisting of Bro. and Sr. Adamson, Sr. Blanchard, Bro. and Sr. Lichty, and Bro. Macleod sang "Pray for the Peace of Jerusalem." Sr. Anna Adamson, who has been a resident of Jerusalem for the last twelve years, gave an illustrated lecture on the Holy Land, emphasizing modern developments that fulfill prophecies.

As conference ended we all felt thankful that God had showed us His signposts of the King's highway.

Marie Bleasdale, Conference Sec.



INDEBTEDNESS FUND

Notes Payable		$4,309.00
Amount received	$2,538.36	
Mrs. Emma C. Railsback	5.00	
A Sister	2.00	
E. S.	1.00	
H. E. Shepherd	2.50	
Merle and Elnora Bell	4.00	2,552.86
		$1,756.14

MRS. DORA HOLLY

Mrs. Dora Holly was born near Moline, Mich., to Mr. and Mrs. Charles Watts, in 1872. She was united in marriage on July 30, 1891, to George Holly. To this union were born two children, Henry Holly and Mrs. Rhoda Hanson, both of Caledonia, Mich.

Besides her husband, son, and daughter, Mrs. Holly is survived by two granddaughters, one great-granddaughter, and a brother, Maurice Watts of Grand Rapids.

Mrs. Holly accepted Christ as her propitiation at an early age, and through an opening cut in several feet of ice was baptized into His all-saving name. She affiliated with the Church of God and, with the faith of Abraham, spent the remainder of life in active service, proclaiming by word and action the gospel story.

To all of us who have attended conferences at Dutton, the hospitality of the Holly home will always be a pleasant memory.

After many months of ill health, she fell asleep at her farm home near Dutton, on January 25, hoping for an early return of the Savior that she might not have to remain idle for a long period of time.

As she closed her Bible for the last time, she placed a bookmark where she had been reading, 1 Corinthians 15. Bro. Abbott used this chapter as his text at the funeral service held at the Dutton church, Jan. 28.

Mrs. L. F. Slocum, State Secretary.

THE RESTITUTION HERALD

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L. E. Conner . Business Manager

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Mr. and Mrs. Delos Andrew; Georgia and Wayne Thompson; Ella M. Siple; Mrs. Eva H. M. Fletcher; Helen M. Chisholm; Jessie M. B. Kauffman.

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National Bible Institution
Oregon, Illinois
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If you wish to specify how you wish it used, fill out the following blanks:

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For Golden Rule Home . . $.....

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(Per year—renewals $2.00; new subscriptions $1.50)

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THE RESTITUTION HERALD

VOLUME 28 | OREGON, ILLINOIS, FEBRUARY 21, 1939 | NUMBER 20

FIVE GENERATIONS

"His righteousness (is) unto children's children."

(Details on page 14)

EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

George Washington

Cherry tree honesty was once the sane choice of American electors. Out of chaos of war, in spite of state jealousies and acute prejudices of statesmen, still bewildered with intricate colonial problems, the United States of America was blessed of God in having for her first president a brave, intensely sober, and honest Englishman.

George Washington fought for what he believed to be right, and what his posterity still believes to have been right. When the British once came up the Potomac to Mt. Vernon they spared to burn his home, paying homage to the man they loved but thought was in the wrong.

In Valley Forge, where snow was tracked with blood, George Washington unceremoniously pleaded his cause with God and men. Allowing somewhat for the aid of France, historians are agreed that the iron character of Washington won the war.

Thus, too, before this new nation knew that it would need a president, George Washington had honestly won the election, eclipsing any party conventions or politics that may have blotched the pages of American history. Had any other been inaugurated on April 30, 1789, the Father of His Country would still have been George Washington.

Eight years of honest labor, 1789-1797, put new meaning into the colors of red, of white, and of blue. As though the hatchet had but pruned the cherry tree, George Washington saw it "bring forth boughs like a plant," and it is now a fond hope of *two great nations* that "the tender branch thereof will not cease."

If the inspired Paul who once "appealed unto Caesar" were living now, might not he give thanks on February 22?

"His Sepulchre Is With Us"

In his sixty-eighth year Washington said, "I am going, but I have no fears."

All in joy, one may walk where he surveyed, visit the rooms of his Mt. Vernon mansion, drink to the full of the scene across the Potomac, meditate in his gardens, be lifted to the top of his tower—five hundred fifty-five feet high. But at his tomb one stands in sad silence. There is little need for the sign of "Quiet." Death had his way.

"How sleep the brave who sink to rest
With all their country's honors blest."

"Put Not Your Trust in Princes"

Flesh fails. Of any king it is truly written, "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Psalm 146:4). But that man may not put his trust in man that fails, David quickly adds, "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God: which made heaven, and earth, the sea, and all that therein is: which keepeth truth for ever."

The children of Israel were proud of their father, David. But, like Washington, David served his day, and died. On Pentecost Peter pleaded with Israel to turn from the dead to the living, from David to Jesus Christ. "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day." In such language Peter was really saying that he could prove the death of David by taking those who trusted in him to the very place of burial; and to allow no chance of being misunderstood, he added, "David is not ascended into the heavens" (Acts 2:34).

Had David ascended into heaven he would have usurped the place of Christ, but David not only has not done that, but he was the very one to prophesy of Christ's right to that exalted position. "He (David) saith himself, The Lord (God) said unto my Lord (Christ), Sit thou on my right hand" (v. 34).

There can be no help from one who is dead; neither from David, nor Washington, or any other whose "sepulchre is with us unto this day." With but slight apologies to modern politicians and prophets, we quote and confess, "A living dog *is* better than a dead lion" (Eccl. 9:4).

The Prince Who "Ever Liveth"

Jesus said, "I am alive for evermore." Gabriel said, "The Lord God shall give unto him the throne of his father David: . . . and of his kingdom there shall be no end." Paul said, "This man . . . continueth ever, . . . to save them to the uttermost that come unto God by him, seeing that he ever liveth." There *is* a "Prince of Peace."

The Man From Ur

By J. E. Adamson

THE Euphrates River, like our own Missouri and Mississippi Rivers, carries thousands of tons of silt down from the fertile mountain areas each year, and has been doing so for centuries upon centuries, until the estuary has been built into a vast flat plain of rich alluvial soil. Powerful nations have risen, prospered, built cities along its banks, and have passed into forgetfulness, but the river flows on.

Well down toward the mouth of the river once flourished the City of Ur. The home of kings of great power, it was the pride of the land of the Chaldees. The principal industry of Ur, and its surrounding country, centered in the cattle business. In this fact can probably be found the reason for the adoption of the beef animal as the central figure of the idolatrous worship common to the people of this great city. Then Ur suffered from flood troubles, and from international strife. It lost its prestige, became decadent, and in the end the protecting levees broke down, allowing the mud and silt to overflow it.

J. E. Adamson

For many centuries many people believed that reference to Ur of the Chaldees was only tradition, and not based on fact. But a few years ago a party of explorers dug down a little deeper than any had dug before, and they came on evidence of a former city, found unmistakable evidence that Ur of the Chaldees was not a myth. Still further excavation uncovered palaces of great magnificence.

In or near this city, about four thousand years ago, was born the hero of our story this month—Abraham. Of his early life we do not have much in detail, but enough to show that he was a man of outstanding character and possessed of sublime faith. Ur was a city given over to idolatry, and Abraham was, no doubt, raised in close contact with its vile practices, but even at an early age of young manhood such became abhorrent to him. His spirit hearkened to the voice that spoke often to him, bending his will to see and obey the living God. He readily obeyed when the Lord said, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed" (Gen. 12:1-3).

With the exception of his close relatives, Abraham left all that was dear to him, taking along only movable goods, and he went out not knowing his destination. Probably by nature the young man was possessed of the cardinal virtues of Christian character—faith, hope, and charity. At every turn we find his life guided by one or all of these three gifts. In his exodus, the fact that he went in response to the call, not questioning, not having regret for the things he was leaving behind (and remember that "he went out, not knowing whither he went"), was such a display of *faith* that it becomes a serious thing to say that we have the *Abrahamic Faith.*

Abraham's long journey of about eight hundred miles, and in that it took him forty years to reach its end, was a display of *hope.*

But, as our Apostle Paul said of these gifts, "the greatest of these is *charity.*" Abraham did not forsake his father, but took him along as far as Charan, and there stayed until the father died. Then Abraham went down to get the vision that had been promised him. In such consideration for his father he showed the love and good will and charity without which all else is but "sounding brass." Forty years passed. Then Abraham crossed over the mountains, and went down the great caravan road through Damascus into the Promised land; down past the site of Jericho, and the ancient city of Salem where he later paid homage to "Melchisedec, king of Salem, priest of the most high God," "to whom also Abraham gave a tenth part of all (his spoils of war); first being by interpretation King or righteousness, and after that also King of Salem, which is, King of peace" (Heb. 7:1, 2).

Abraham was then in the locality where he would soon be given "exceeding great and precious promises," the central one being what is still the central figure of the gospel of Christ, "In thee shall all families of the earth be blessed" (Gen. 12:3). Paul says this was the gospel preached to Abraham. (Gal. 3:8.)

Because of famine (Gen. 12:10) Abraham first went on into Egypt. On the return, he and his nephew Lot settled in the region of Bethel, where he had pitched his tent when he first arrived. There he was soon to give an exhibition of the character of a man chosen of God. "Abram was very rich in cattle, in silver, and in gold." One of the first things he did was to build an altar for the worship of his God. Then, among all of the good things, came in the evil. There was strife about pasture lands among the herdsmen of Abraham and Lot. Abraham said, "Let there be no strife, I pray thee, between me and thee . . . if thou wilt take the left hand, then I will go to the right" (Gen. 13: 8, 9). Such is the ever-present Christian doctrine that distills as the dew." "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked." *(Please turn to page 10)*

THE REVELATION

Historical or Prophetic?

By Grover Gordon

IF ALL prophecy has been fulfilled, and there is no future fulfillment, then the words of Peter concerning the "sure word of prophecy" being a light which shineth in a dark place "until the day dawn" and "the day star arise," is void of meaning.

"The Revelation of Jesus Christ" (Rev. 1:1)

"Revelation" (1 Peter 1:13), "appearing" (1 Peter 1:7), and "revelation" (Rev. 1:1) are the same Greek word *apokalupsis* from which we get "apocalypse," meaning "to uncover, or to unveil." "The revelation of Jesus Christ" which God gave to Him to show unto "his servants," which He also signified by His servant John was simply a "program" which would accompany "the unveiling of God's Son," just as when men "unveil" a monument there are certain ceremonies or a *program* before it is uncovered, or made visible. Notice, too, that it is not given to those who were not "his servants." Neither was it for those who might be living and able to see a historical fulfillment, but to those who "readeth," "hear," and "keep"; "for the time is at hand." Similarly, Jesus said, "When ye *shall see* all these things, *know* that it is near, even at the doors" (Matt. 24:33).

If this view is correct, and if we can establish a starting point, the program should proceed as scheduled. We should be able to recognize some of the things described in the Book that resemble conditions which are taking place in the world today, for we believe that Jesus is soon to be revealed *(apokalupsis)* from heaven. (See 2 Thess. 1:7.)

"The Seven Seals" (Rev. 6)

For a starting point, let us apply "noise of thunder" to the beginning of the World War. If that is correct, then the other things must come in rapid succession, and in the order as given. The World War came as a thunderbolt to the nations who had started to think world peace was about established. But the Bible warns, "When they shall say, Peace and safety; then sudden destruction cometh upon them" (1 Thess. 5:3).

The White Horse (v. 2).—I find that the Germany Imperial Army was called "The White Army." Surely that army "went forth conquering" and, from all indications, "to conquer." (Notice, colors agree.)

The Red Horse (v. 4).—Communism (Reds) came as the next menace to peace, as in verse 4 "to take peace from the earth." The statement "that they should kill one another" denotes *revolution,* which has been Communism's policy, desiring even to promote a "world revolution." "A great sword," i.e., Communism, has spread to all nations. (Colors again agree.)

The Black Horse (v. 5).—Mussolini and his "Black Shirts" came next. Hitler and his Nazis have joined with their "Black Trousers." We are told that Fascism and Naziism are the only weapons by which Communism can successfully be combatted. So, we are now witnessing a struggle between Communism and Fascism which can easily develop into a world dictatorship, or what is called "Antichrist," the "man of sin," "son of perdition," "the beast." (1 Thess. 2; Rev. 13.) "A measure of wheat for a penny," etc., denotes dictatorship, as does also the expression, "cannot buy or sell." (Rev. 13:17.) Notice (13:15) that *they shall be killed* who do not worship "the image." (cf., Rev. 6:11.) (Colors agree.)

Pale Horse (v. 8).—"Death and hell" (grave) under this seal represent pestilence, famine, etc., which Jesus said would come previous to His coming. (Matt. 24:7.)

Fifth Seal (vv. 9-11).—"Souls" (Greek *psuche,* used of man as an individual, just as we speak of a ship going down with every *soul* aboard, or of so many *lives* being lost in a railway accident. C.B.) "Altar" represents the earth upon which they were sacrificed. (Notice Exodus 20:24-26.) "Under the altar" would then signify *buried* people, i.e., those buried beneath the earth altar. "Crying out" means here, "demanding justice," as God said to Cain, "Thy brother's *blood* crieth unto me *from the ground*" (Gen. 4:10). Notice also Leviticus 17:11, "the life" (Heb. *nephesh*) "is in the blood." The words "soul" and "souls" in the same verse are likewise the Hebrew word *nephesh;* also in verse 14. "White robes" represent the righteousness of saints. (Rev. 19:8; Psalm 132:9; Isa. 61:10.) So there is a nice harmony in these various sayings: "He hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness"; "Rest yet for a little season" (in the grave as in Job 17:13-16; 3:17-19); "When our rest together is in the dust"; and "Until their fellowservants also and their brethren that should be killed as they were, should be fulfilled."

Sixth Seal (vv. 12-17).—The things here spoken of are the same as in other scriptures which describe the coming of Christ. (Luke 21:25-28; Matt. 24:29-31; Mark 13:24-27.) "The great day of his wrath *is come;* and who shall be able to stand?" (Rev. 6:17).

Seventh Seal (8:1).—Before the opening of the seventh seal, the twelve tribes of Israel are sealed, and the great multitude out of all nations stand before the throne and the Lamb, clothed in *white robes.* When this seal was opened the trumpets sounded, and when the seventh (last) sounded (Rev. 11:15) it is the "time of the dead, that they should be judged"—evidently the same as "the last trump" (1 Cor. 15:52), and "the trump of God" (1 Thess. 4:15-17).

SEVEN VIALS, THE WRATH OF GOD (Rev. 15; 16)

It seems that the faithful are to escape the "wrath," for Paul said, "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ" (1 Thess. 5:9). Also, Jesus said, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth" (Rev. 3:10).

Conditions such as we are witnessing will probably become more severe, but they seem to fit the program as given.

The Power of a Little Thought

By Arlen Marsh

PRESIDENT HUTCHINS of the University of Chicago threw something of a bombshell into educational circles when he decreed that the university over which *he* presided was going to teach students to *think*.

For thinking has not been popular. It never has been popular; but it is less popular today than it was in years gone by. One merely touches a button to bring light; one doesn't struggle over fifty miles of miry roads to buy oil for smoking table lamps. The REA and other government-subsidized organizations have blessed even the farthest hinterlands with the glow that springs from switches.

Because of this softening of living conditions, thinking has reached about its nadir—the lowest point to which anything can sink. Students cram themselves full of dates and other factual details the day before examinations—and forget nine tenths of the dates and the details the day the examinations end. Only the scientists, a few energetic businessmen, an occasional student of religion, and a few homespun philosophers manage to keep the art of thinking in a sort of sickly life.

It was this conviction which led to the somewhat experimental article appearing recently in THE RESTITUTION HERALD under the title, "Riot of Words"—and which will lead, if current editorial proposals stand, to a similar expression in the *American Mercury*. Religion is not the only arena which is forcing Thought into limbo; education, mechanics, business, politics, and social living all turn a cold shoulder toward genuine, unadulterated *thinking*. Dictatorships thrive only when public mentality reaches a new low; oppression never fattens on near-universal thought.

At the moment, of course, it is only the effects of this intellectual retrogression *on the church* which is of concern. The effects of growing intellectual freedom were apparent with the overthrow of the Catholic hierarchy by Luther, Calvin, and the ambitious King Henry, and its partial replacement with denominationalism. The effects of the recurring *lack* of intellectual expression are now apparent in the growing demand—enforced in Germany—for what is tantamount to a single church, a church in which all beliefs and creeds are submerged either (a) for the good of the State or (b) for the good of Society.

Fifty years ago, there was little talk of a universal church. Enough universality had been experienced with the Catholicism of the Middle Ages, it was felt. Denominationalism was a vital—and sometimes violent—force, not merely in the religious world, but in the political, social, and economic worlds as well. People argued their religion, as they argued about free silver. Churches fought bitterly, and proselyted without shame.

With the greater ease of mechanized civilization, however, denominationalism, like education, lost its power. The button on the wall gave light; the button on the car floor gave eighty-seven (or, if one were lucky, a hundred fifty) horses; an extraordinary thermometer governed cold and heat. People grew lazy; there was no reason for initiative, no reason for seeking after wisdom, no reason for building up a carefully assorted variety of facts with which life could be supported. And the habits built up in everyday life were carried over to the church. Denominationalism perished, or at best became distinctly moribund; religious strife practically ceased, except in such enlightened nations as Germany and Russia; and the whole idea of intellectual laziness so permeated the earth that people, rather than think up new jobs when old ones disappeared, besought the government to come to their relief.

Here and there, however, in the desert of general thoughtlessness, arises a voice that cries with all the fervor of a John the Baptist. Phil and Ash, coauthors of the letters that made up "Riot of Words," were of this type. They had the conception of President Hutchins—that the world moves only as its thought processes and its public make it move. They were not the visionary dreaming of a slightly mad writer, but the embodiment of expressions which have come to be unnecessarily and almost disgustedly frequent.

The scene moves, the tempo changes, from a philosophic essay to a practical Sunday morning class of young people—young people, moreover, raised within the church, and supposedly blessed with a lifelong knowledge of religion . . .

"Who was Moses?"

This, from the teacher, is greeted with deep silence. Finally:

"Didn't he lead the Israelites out of Egypt?"

The teacher nods encouragingly; then: "What were the Israelites doing there?"

Again silence, this time broken only by an embarrassed scuffling.

Ultimately, the teacher says, "They had been in cap-

tivity for four hundred years, or very nearly that long. How did they get there?"

The minutes drag on leaden feet. Inspired, some one yelps, "Joseph or somebody took them there!"

"Tell the story," encourages the teacher.

Silence.

"We studied it last week," says the teacher.

Silence.

"Who was Joseph?" asks the teacher.

"Jacob's father!" . . .

Names, dates, and places added, this bit of dialogue would be a fair picture of nine tenths of the so-called Bible classes of the last ten years. Facts—simple facts that five-year-olds can tell—are frankly lacking from the orbit of most "scholars" in the church. What is even more important—for facts can be acquired by almost anyone not altogether lazy!—is the disinclination to interpret, to discuss, to *think*. Yet these same people who ignore the basis of their own convictions send a fervid invitation to the world to come drink of the fountain of Christianity!

They do get some reply—a reply from those influenced more by mob spirit than by faith. If faith be the substance of things hoped for, it is a belief so real that *definite things* are taken as existing, although those things have not yet happened. How can such faith exist if churchmen have only the vaguest notion of the things for which they hope?

"Faith," "salvation," "prayer-life," "immortality"—these are, perhaps, beautiful words as words; but not many know their meaning. Pin the average Christian down, and he can tell you very little about the things salvation brings, about the facts the Bible teaches about prayer—and the facts *life* teaches about prayer! He is apt to be indefinite on the theme of immortality; if he believes in orthodoxy, he refers vaguely to a heaven or a hell; if he believes in what he calls "conditional immortality," he speaks soulfully of the kingdom on the earth. But what difference whether one spend eternity in heaven strumming a golden harp, or eternity on earth lolling under a juniper tree? One is as uninspiring a prospect as the other; yet the advocates of each sneer at the opposing view as being a picture of laziness unparalleled.

This vagueness and the effects of this vagueness could be dissipated easily, and with a minimum of effort by the power of a little thought. Had Bryan been able to give facts in answer to Darrow's questions on religion, Bryan would have lived much longer than he did; as it was, the shattering of his nervous system by Darrow's merciless bombardment of apparently unanswerable questions sent Bryan to his grave within a few months after the notorious Tennessee "monkey trial" of the 1920's. . . . Thought implies study, and study invariably produces facts.

With the most easily proved convictions of any church on earth, the Church of God, by adopting a Bryan-like view of its religion, has set the Ashes and the Phils against it. There are those teachers who do not; but there are more who do. Who, for example, is prepared to answer in a conversation on the street this question:

"What makes you think there is a God?"

Now there is the nub of Christianity. But put that question to the mass of Christians, and you will draw either profound silence or vaporings that are in no wise satisfactory. You may be told, "Well, there must be a power to create the world," or "The Bible says so." But, if you honestly want to *know*, will those answers call a halt to all your wonderings?

There is no *reputable* scientist in all the world who now denies the existence of a Supreme Being. Biblical prophecies are fulfilled *today* with astonishing exactitude. Biblical history, doubted yesterday, has been proved true today. Men have written books such as *Who Moved the Stone* in an effort to disprove the Biblical narration—and have ended by proving to themselves that everything the Bible says is true. The whole world furnishes facts for Christianity to bolster its waning faith; yet almost all these facts go begging, ignored by a religious zeal more fervid than Christlike. The Christ knew what He taught, why He taught, and why He taught what He did teach; and because of that brilliant store of knowledge, He could put such masters of debate as the Pharisees and Sadducees to shame. Bryan had the fervor, but he lacked the store of knowledge; and the Pharisees and Sadducees put him easily to rout.

To pin the problem of proving the teachings advanced by the Church of God down to definite doctrines would require an entire book, and then much material would have to be omitted. In skeleton, however, the major ideas might be advanced like this:

Man is mortal. When he is dead, he is completely dead. Medical science teaches this. Experience teaches this. The Bible says it definitely. Since science, experience, and the Bible agree, the Bible is true.

Jesus, the Holy Ghost, and God are not one person. It is impossible to conceive of three people being one person. The Bible says Jesus prayed that He and His apostles might be one as He and the Father were one; it is as logical to suppose that the twelve apostles were one person as to suppose that God and the Christ were one person. No Trinitarian ever has advanced a complete explanation of the three-in-one conception. The Bible teaches that Jesus called Himself God's Son, and that God called Jesus His Son. A son cannot be the same person as his father.

Jesus did not preexist. It is impossible for a man to enter into the state of birth a second time. If Jesus had preexisted—that is, if He had lived before His birth—the Bible would have told a lie when it promised Israel that a Savior *would come*. If Jesus already was in being, the Savior was there already.

Baptism by immersion is essential to salvation. Jesus Himself demanded baptism by immersion. He told His apostles that those who would not be baptized "shall be damned." Baptism itself means immersion. Baptism by any other form was not introduced until several centuries after Jesus' ascension. History, ethmology, and the Bible teach that baptism by immersion was considered an essential by the ones who learned their Christianity directly from its Author.

Salvation involves not some vague life in a hereafter, but definite work in a definite place. Agriculture, com-

merce, industry, education, transportation, and government operations all are mentioned specifically by Biblical descriptions of the kingdom on the earth. There is no reason for being vague—if one applies himself to acquiring the facts he was commissioned to teach to all the world.

Resurrection is reasonable. Having established the being of God, are we to assume that He, who created all things, is incapable of restoring life to His dead creation? The Bible describes the resurrection in detail. History (outlined minute by minute by Morrison in *Who Moved the Stone?*) proves that Jesus was resurrected from very literal death. Jesus taught that His resurrection was to make possible similar resurrections for others. History, logic, and Jesus' own words unite to prove the truth of the theory of resurrection.

There has been almost no Bible in this article. It was not to present a variety of well-known Bible references that this article was written. Rather, it was produced to show that generalities and fervid confidence are not enough—not for those who, like Phil and Ash, are desirous of *knowing;* not for those who must face the skeptical ridicule of an education that teaches students only to question, never to think; not for those who want their religion to be built on rock foundations instead of on sand. Paul quoted even from the poets to establish his view that God is a unit being. If we, too, must sink so low today, so be it!

Be of Good Cheer

By Mrs. Florence E. Tuttle

"THE SHIP was now in the midst of the sea, tossed with waves: for the wind was contrary. And in the fourth watch of the night Jesus went unto them, walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? And when they were come into the ship, the wind ceased. Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God" (Matt. 14:24-34).

Beloved brothers and sisters in Jesus, now as never before, in our little ship of faith we are being carried out into the midst of the sea, out over the wicked troubled waters. For, "the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt" (Isa. 57:20).

Out in the midst of the sea, with the wind contrary to us, our little ship of faith will go contrary if we do not give all our strength to guiding it.

Let us heed the warning of Paul in Ephesians 4:14, "that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Jesus will be soon coming toward us, over the raging waves, and He will again speak peace to them, and they shall be ashamed. Jude 13 says of sinners that they are "raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever."

Yes, Jesus is coming. We are, figuratively speaking, in the fourth watch of the night. Soon we shall see the dawn, and the realization of our blessed hope, if our ship of faith is not blown contrary with the boisterous winds.

As we feel the wind of false doctrine about us, and see Jesus walking on the sea, we may have a foreboding that He is only a myth. We, too, shall cry out in fear, if our ship of faith is weak. But Jesus is not a spirit, but a real being. He is able to stretch forth His hand and to keep us from sinking, if we venture out over the waves to get closer to Him.

Beloved, fear not to leave your ship of safety to venture out over the waves, as did Peter, for Jesus is coming, and He will save you. Get closer to Jesus in prayer, and He will ever guide you back to your ship of faith, should you sometimes almost sink, and need His help.

"Jesus, Savior, pilot me
Over life's tempestuous sea;
Unknown waves before me roll,
Hiding rock and treacherous shoal;
Chart and compass came from Thee:
Jesus, Savior, pilot me.

"As a mother stills her child,
Thou canst hush the ocean wild;
Boisterous waves obey Thy will
When Thou say'st to them, 'Be still!'
Wondrous Sov'reign of the sea,
Jesus, Savior, pilot me.

"When at last I near the shore,
And the fearful breakers roar
Twixt me and the peaceful rest,
Then, while leaning on Thy breast,
May I hear Thee say to me,
'Fear not, I will pilot thee.'"

Beloved, look up, and lift up your heads. The dawn is breaking. Our Savior is calling, "Be of good cheer; it is I; be not afraid."

Smoking to God's Glory

By Charles W. Lapp

THERE are many carnal amusements in the United States. One of these I should like now to consider in the light of the Scriptures. That is the smoking of tobacco. I, as a Christian, would not use tobacco in any form, because of the sense of condemnation and shame in so doing. Paul said, "I am not ashamed of the gospel of Christ," and if we search his writings, we shall see that he lived a life that proved it, because he was willing to forsake everything that he might not be ashamed. In 2 Timothy 2:15 he says, "Study to shew thyself approved unto God, a workman that needeth not to be *ashamed*, rightly dividing the word of truth." Study of the Scriptures will help us to live lives so that we need not be ashamed.

I cannot use tobacco because doing so could not be to the glory of God. Tobacco destroys man's will power. In 1 Corinthians 10:31 Paul tells us, "Whether therefore ye eat, or drink, or whatsoever ye do; do all to the glory of God." Am I chewing tobacco to the glory of God when I am spitting tobacco juice around for some one else to walk in? Am I smoking to the glory of God, when I blow smoke in my wife's face, or in my little boy's face? They are entitled to have pure, clean air to breathe. Should they have to leave my company to get it? No. Not if I am a follower of Christ!

Isaiah 55:2 reads, "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." I can spend my money for that which is more truly bread than tobacco. If the tobacco is food one should eat it instead of spitting it out and throwing it away, or burning it up and blowing it away. Should I spend my money for tobacco and let my family go hungry? I know of little boys and girls that have to go without the proper food to eat, because their father is a slave to the lust of the flesh, which is selfishness, because he must have his tobacco. In Romans 6:16 Paul tells us, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness." In verse 19 to the end of the chapter we find some more about servants. "I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness." Read the remainder of the chapter. It is good advice to any person.

All men that use tobacco tell me that the use of tobacco is a dirty, filthy, and expensive habit, and that one ought never to start it. Why don't *they* quit it? If it is a bad habit, it is a lust of the flesh. It causes the user to crave more of it. It causes a man to be cross and mean if he runs out of a supply of it. Is a man free when he is under the bondage of such a habit? No, he is not. He is under bondage of a lust of the flesh which is of the world, as I read from 1 John 2:15-17.

Can I win souls for Christ with tobacco juice running out the corners of my mouth, or by blowing smoke in their faces? I am afraid not. They will tell me they are just as good as I am, and will not have anything to do with me or the Lord. When Jesus comes back to get his bride, will I want to be clothed with tobacco smoke and stains, or with the Word of God and His righteousness. Would I offer Him a smoke? If it is good for me, it ought to be good for Him. Oh, no! We are to follow Him, and our lives are supposed to be witnesses to His saving power.

It has been proved that a baseball pitcher loses twelve per cent of his accuracy after smoking one cigarette. Is it good for the body, especially a Christian's? No. He is liable to lose his accuracy of the Word. One glass of beer slows the action of the brain one fifth of a second. What will more do?

Now dear ones, here is some of Christ's advice. In Matthew 6:24 we read, "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." We read in Matthew 12:25: "And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand." In Matthew 7:13, 14, Jesus says, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

If a Christian wants to quit the tobacco habit, let him lay hold on the promise in John 8:36, "If the Son therefore shall make you free, ye shall be free indeed." In John 14:13, Jesus says: "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son," and in Matthew 7:7, He says, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." The Christian has many promises of help, if he will only follow Jesus instead of the world.

Paul speaks again in 2 Corinthians 7:11, "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."

—o—

"Behold, the day cometh, that shall burn as an oven; . . . and all that do wickedly, shall be stubble: it shall leave them neither root nor branch" (Mal. 4:1).

Melchizedek

By A. E. Griffiths

MELCHIZEDEK is a Bible character that has received scant notice from writers. He has very little appeal to so-called orthodox writers, no doubt because of the mystery surrounding him and, from the standpoint of truth, little has been said about him, possibly for the same reason. Many of our people are inclined to avoid deep subjects. That, no doubt, accounts for the scarcity of information concerning this strange and obscure high priest.

Melchizedek's origin and personality are, to a great extent, shrouded in mystery. After considerable study on the subject, the writer is offering his humble efforts to dispel, if possible, some of the doubts and obscurities concerning this great high priest.

We shall first review his origin. He appears abruptly in Genesis 14:18-20, without any introductory comments, and all that he did and said was recorded in these three verses. Later on in the Scriptures David refers to him in Psalm 110:4. In the New Testament, Paul gives us a masterly discourse concerning him, which is practically the only direct information we have about him, but it is of sufficient interest to enlighten us as to his origin and personality.

Some expositors say that Shem was the person who met and blessed Abraham, but this we must reject as unscriptural. In speaking of this incident, Paul says in Hebrews 7:7, "The less is blessed of the better." As Melchizedek did the blessing, he was naturally the greater of the two. Therefore, if Shem was so much greater than Abraham, why did not God choose him as the recipient of the promises? We must not forget that Abraham was a direct descendant of Shem, who was five hundred twenty-five years old when Abraham received the promises and, being so much older, would naturally have more knowledge than Abraham concerning the plans of God.

In Paul's account of Melchizedek, in Hebrews 7:2, we read that he was "by interpretation King of righteousness, and after that also King of Salem, which is King of peace."

Many writers claim from this passage that he was King of Jerusalem, but Jerusalem was not in existence at that time. For proof, let us review the account of Abraham going out to sacrifice Isaac. In Genesis 22:2 God told Abraham to go to the land of Moriah to offer the sacrifice. Just as he was about to plunge the knife into his son, an angel called out to him, "Lay not thine hand upon the lad, . . . and Abraham lifted up his eyes, and looked, and behold a ram caught in a thicket by his horns." (Gen. 22:10-13.) A place overgrown with brambles could not be a city. And according to verse 5, Abraham left his young men and ass, and went alone with Isaac to the place of sacrifice. So it was just a hill far away from any city or inhabitants.

This same Moriah is the identical spot where afterwards Solomon built the temple. "Then Solomon began to build the house of the Lord at Jerusalem in mount Moriah" (2 Chron. 3:1). Therefore, God designated this spot, where He had led Abraham to sacrifice, as the place where His city should be built, and the identical point where He would accept sacrifices in the future from the children of Israel, after the kingdom of God was established. In the reading of Genesis 22 we discover that God provided a sacrifice for Abraham to offer, typifying the sacrifice that He later provided to take away the sins of the world. (Heb. 10:5.)

Paul is careful to explain that this priest was King of righteousness and King of Salem *by interpretation,* thus proving that the tithes were not literal, but symbolic. Shem was an ordinary mortal man, and so could not be a King of righteousness, or a King of peace. Those titles apply only to the Son of God, and could not be held by any mortal man; and that brings us back to this strange character, Melchizedek. Paul, in Hebrews, is discussing this higher order of priests in contrast with the Aaronic order. In verse 3 he proves that Melchizedek was not an ordinary man, because he was "without father, without mother, without descent (pedigree, margin), having neither beginning of days, nor end of life" (Heb. 7:3). This cannot apply to an ordinary man.

An objector once said that he preferred to leave Melchizedek a man as Paul did (v. 4). But if you search the original Greek text you will not find the word *anthropos* (Greek for man) in it. Therefore, Paul did not call him a "man." Only the Greek word *outos,* a pronoun referring to Melchizedek is used in this reading, which the Diaglott will prove to anyone doubting this assertion.

Another objector raised the point that if he was a celestial being, he was not less than God Himself, and if "he abideth a priest continually" (Heb. 7:3), he was not only a priest in the days of Abraham, but is a priest now, and always will be, which would give us two priests of the Melchizedek order. We answer to this objection by saying that when we thoroughly understand this priesthood we shall find it to be a multitudinous order, which means a great many *more than two.*

This objector also overlooked the point we have already shown, that the titles were *symbolic,* and not literal. The fact is, the Melchizedek order of priests has been in existence ever since the creation. The beginning of this order was when, through His Spirit, God created the heaven and the earth, using the *Elohim,* or mighty ones, to do His bidding. God appeared to Abraham, Isaac, and Jacob through this same medium, also to Moses, David, Solomon, and many others. The first gospel promise was given in

Genesis 3:15, and this was before Abel was born. Adam had personal interviews with the *Elohim* before this period. How could Abel have known how to sacrifice legitimately to God if he had not known about the Melchizedek order of priests? All knowledge was orally given in those days, but when Moses was instructed to write for posterity it was necessary that this higher order of priesthood be explained; and so God manifested Himself in the person of Melchizedek to teach Abraham and future generations His requirements for a man to obtain salvation. God even caused this high priest to bring forth bread and wine to symbolize the ordinance of breaking of bread, which Christ instituted nearly twenty centuries later—a most significant prophecy.

God has appeared to man through the medium of the *Elohim* on many occasions. So why should it be thought strange if Melchizedek was one of these manifestations of the higher priesthood?

He was a type of the kings and priests spoken of in Revelation 5:10, but before these kings and priests shall attain to such positions they must be eligible for the "great and precious promises: that by these (they) might be partakers of the divine nature" (2 Peter 1:4). John says: "Now are we (Christians) the sons of God, and it doth not yet appear what we shall be: but we know that, when he (Christ) shall appear, we shall be like him" (1 John 3:2). When we are raised to immortality we shall be priests after the order of Melchizedek and, as Jesus said in Luke 20:36, we shall be "equal unto the angels." When these events take place the Melchizedek order of priesthood will be in evidence as the supreme ruling power in the persons of the immortal priests of Zadok, who will dispense the laws from the temple in Jerusalem, under the rulership of King Jesus; and the mortal priests of Levi will come in contact with the nations during the thousand year's reign.

In closing, let us consider another phase of the subject, namely, the so-called Christ spirit. We read a good deal about this in various parts of the Scriptures. Jesus said, "Thou lovedst me before the foundation of the world" (John 17:24). When we read this we do not presume that Jesus existed before the foundation of the world, but that He—being a most important factor in the plan of salvation—existed in God's mind. Peter makes this plain, "But with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you" (1 Peter 1:19, 20). God, having the person of Jesus in view, spoke of Him as existing before He was born, or made manifest—a principle He sometimes uses, as explained by Paul, "(As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were" (Rom. 4:17). Let us not lose sight of the fact that Jesus was the name of the person, and Christ was His title. The word "Christ" means "Anointed" of "King," and although Jesus did not exist before He was born, yet the title "Christ" existed before the foundation of the world.

Having arrived at this conclusion, we can better understand the words of Jesus, "Before Abraham was, I am" (John 8:58). This signifies that the Christ spirit existed before Abraham's day, and Abraham knew this, for Jesus said, "Your father Abraham rejoiced to see my day: and he saw it, and was glad" (John 8:56).

These readings will help us to place the personality of Melchizedek. We have ascertained, previously, that he was not an ordinary human being, that he, therefore, must have been a manifestation of the *Elohim*. In Genesis 12:2, God clearly states, "I will bless thee, and make thy name great," but do we suppose that God personally did this? Did He not bestow His blessing through the medium of His *Elohim*, just the same as He has bestowed His blessings upon others. Therefore, when this high priest met Abraham, God was bestowing upon him another blessing, and teaching him what order of priesthood the Messiah would belong to when He would come to redeem sinners. Thus, God's blessing was conveyed through the medium of His *Elohim*, in the person of Melchizedek.

It is evident that David understood this high priest when he said, "Thou art a priest for ever after the order of Melchizedek" (Psalm 110:4). David, as king of Israel, was very familiar with the Aaronic priesthood, and knew that those priests officiated from the ages of thirty to fifty years only, but here was a priest who would be always a priest, whose term of office would never cease. David realized that his greater Son would occupy this position when he would take possession of the earth. Hence, his quotation in the Psalms.

There is a difference between the law of Moses and the law of faith. Paul differentiates between the two in 2 Corinthians 5:17. Now notice what John says, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12-13). So those that are sons of God are like Melchizedek, "without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God" (Heb. 7:3). This is true of Jesus, and every member of the order. When one is, therefore, begotten of God and born of His will, he is born into the Melchizedek priesthood. This order has been forming since the days of Abel, and when Christ comes there will be the complete spiritual temple, built without hands. These are the people to whom God has revealed much, and for whom He gave His only begotten Son. There was a time when the Aaronic priesthood did not exist, but the Melchizedek order has existed from Abel to the present time. Let us all strive to be among this glorious company.

THE MAN FROM UR

(Continued from page 3)

After each victory over the flesh, Abraham seems to have been given further evidence that he was "well pleasing to God." After Lot separated from him, the Lord said

unto Abraham, "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever" (Gen. 13: 14, 15).

After about-fifteen years in the Land of Promise, Abraham began to wonder, though not to doubt. All these promises carried the inference of a family—children of his own—yet so far his wife Sarah had been childless. He was definitely promised a child of his own, but he was by this time over eighty years old. The natural question came to his mind, and he asked, "Lord God, whereby shall I know that I shall inherit it?" (Gen. 15:8). As to the promised child, "he believed in the Lord; and he counted it to him for righteousness" (Gen. 15:6). All this chapter should be read, not once, but many times. The faith of Abraham was put to many tests, but he always came through them more than conqueror. In harmony with such tests we read, "Knowing this, that the trying of your faith worketh patience" (James 1:3), and "Through faith and patience (we) inherit the promises" (Paul in Heb. 6:12).

Abraham saw the promise of the seed fulfilled in the birth of Isaac from one who was as good as dead, thus carrying forward the promise of a resurrection. This was another victory for Abraham, and he was accorded another vision of the future. This time he was shown that it was part of God's plan that though he should go down into the darkness of death, and though long centuries should pass over him, that the true seed would be developed. The seed included both those that were to be numbered like the sands of the sea, and also the one definite "seed, which is Christ" (Gal. 3:16). This seed is far more important than the "seeds, as of many," because he was to "save his people from their sins," and also to bring the promised blessings to all nations.

Here was the story of the resurrection in its first definite presentation to man, to be made more definite and in greater detail as the generations of men passed, until the word was made flesh. In His turn, Jesus spoke to men with great assurance, saying, "Abraham rejoiced to see my day: and he saw it, and was glad" (John 8:56). With great assurance Jesus also said, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live" (John 11:25). We have also the witness of Paul, "Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye. . . . Death is swallowed up in victory. 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 be to God, which giveth us the victory through our Lord Jesus Christ"(1 Cor. 15:51-57).

Four thousand years seem to be a long time, but the intermediate step brings us to Christ, and the next step brings the story of the promise to each of us, for "as many of you as have been baptized into Christ have put on Christ . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:27-29).

Sinful Ur vanished from the earth; the faith of Abraham lives on.

MEDITATIONS ON SIN

By A. Anthon

"Are we sinners because we sin, or do we sin because we are sinners?"—S. J. Lindsay.

ARE WE sinners because we sin? Yes. We do not have to sin. We are free moral agents, and as such we can *choose* to do what we do. God sees to it that we are not tempted above what we are able to bear, or resist. (1 Cor. 10:13.) Therefore, we of our own free choosing do those things performed by us, whether they be righteous or unrighteous. There is no coercion brought to bear on us; the temptation was not more than we were able to resist if we had chosen to stand faithful. Thus, we see that when we sin the fault is ours. This gives God a right to punish us for our sins.

Do we sin because we are sinners? God did not so create us that we have to sin. We were created free moral agents—prsons having power to choose to do.

But notice, a free moral agent created in such a way that he could not choose to do right or wrong, just as he took a notion, would not be a free moral agent.

Plainly, a young free moral agent that had not yet learned how to choose to advantage must learn by practice. *Practice* is God's method of teaching. It is the very best method, known to be best by all leading instructors. One must be put among good and evil; allowed to choose this or that; learn the consequences, until he gets so that he knows what is good and what is evil.

It is most probable that he who has learned to choose good, did at several times in his past choose to do evil. He did not know any better. If he is willing to learn his lesson and not choose this evil again, but continues getting wiser and wiser, he will learn how to choose good only. Thus, we see how a free moral agent flounders around among the good and evil his environment contains, not always choosing good, but getting wiser and wiser until he has become as wise as God requires before granting him an entrance into Paradise.

The old free moral agent who delights in evil is to be "rocked to sleep" to sleep forever.

Therefore, we are sinners because we choose to sin. We do not sin because we were created to have to sin. But we are all free moral agents that choose of our own free will to sin.

Some of us learn easily; some never learn—refuse to be taught. Let us be apt students—students that at last will have happy, joyous lives in Paradise.

"Walk in the Spirit, and ye shall not fulfil the lust of the flesh" (Gal. 5:16). We know that drunkenness is a lust and a drunken person has no respect for himself or others. Those who seek after the lusts of the flesh cannot inherit the kingdom of God.

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Christian Living

* * *

Mary Richardson, Hammond, La.

How good it would be if everyone would but realize that the Christian life is the ideal life! To the one living such a life, it is very profitable, and to the one coming in contact with it, it is a blessing. A Christian life gives a person real peace and contentment, it is a way by which one may reach these ideals he aspires to, it is a present and future blessing. No other way of living can give such a sense of contentment as does the Christian life. To those who are really Christians, God is their constant companion.

Christians cannot be self-centered, but must think of the welfare of others. A Christian's heart longs to see people converted by the gospel, and like to live its teachings. "Look not every man on his own things, but every man also on the things of others" (Phil. 2:4). A selfish person cares for no one but self; the Christian should be different. Christ was not selfish when He gave His life that others might live. Love is a service so deep, that self is forgotten. Christians should forget self, and look to the well-being of others.

"Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10). Faith is the first step toward the Christian life. We must have faith, must repent, and be baptized, to gain entrance into God's family. "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6).

"Christ liveth in me" (Gal. 2:20). When one becomes a Christian, he must give up the former things, and let Christ rule in his life. When one rises out of the waters of baptism, he arises to walk in *newness of life*. A new relationship is established when Christ comes into one's life. That person is a new man. Malice, anger, and such, have been cast aside. Where anger was, now love abides, and love secures peace and contentment. Higher ideals are held, and one has different objectives in life. Vulgar thoughts and profane language that once occupied the mind are cast away, making room to think now of the pure, beautiful, and virtuous qualities—having the mind of Christ. The more we "grow in grace, and in the knowledge of our Lord," the more closely to our Master we will live, and the more the "peace of God" will rule in our hearts. Clean minds will always be found among true Christians. The Christian is particularly exhorted to keep his mind and body healthy and clean. Right thinking facilitates right living, and right living produces healthy bodies.

"As many as are led by the Spirit of God, they are the sons of God" (Rom. 8:14). True Christians walk not after the flesh, but after the Spirit. He lives no more after sinful flesh, which is worldly lust, but lets the Spirit of God that dwells in him guide his every action. "And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit" (Gal. 5:24, 25). "For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:8).

Christians should lay down their lives in service for the lost, and in doing good to the saved. Few literally give up their lives in doing good, but their lives can be such that good will come of them. Too many people love their own lives, and do nothing but work for the satisfaction of their own selfish desires. The opposite should be true of the Christian. The Christian dedicates his life to service for the Master. He goes about doing good to all, especially to the household of faith. The Christian's will to do is characterized by the ever-readiness to serve. The one thing peculiar to Christianity is the desire to serve others.

"Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples" (John 15:8). These words apply to Christians of today as well as to Christ's disciples at that time. Jesus said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16). Christians, to be fruit-bearing, should build up their characters to such an extent that others seeing them will know that they have learned of God, and who may then likewise try to pattern their lives after Christ.

When everything is going smoothly, it is easy to be for God, but when the way is hard with suffering, sacrifices, and much opposition, then and there is where true Christianity is brought to light. When a Christian suffers for Christ, it brings into that life a joy and glory that is difficult to express. In Ephesians 6:13 this is brought out more fully.

It is equally true in Christian work, as in secular work, that to succeed one must put his whole being in the task at hand, work with a will, and have a mind to do. The Christian life can be likened to protecting one as the wall of Jerusalem protected those who dwelt therein. A Christian must have determination and courage; these are necessary for success in Christian work.

May we all go forward in Christian service, becoming more as the Master would have us be.

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota

"Come ye, buy and eat; yea, come, buy wine and milk without money and without price" (Isaiah 55:1).

How the Gospel Was Spread

There was a great persecution against the church at Jerusalem (Acts 8:1), so the people scattered. As they spread they told the Good News, or preached the Word of God. Then Philip, one of the apostles, went to the city of Samaria. Samaria is also a province in Palestine that is between Galilee and Judea. Jerusalem is in Judea; therefore the city of Samaria is north of there. Philip found these people anxious to receive his teachings. He baptized many. Simon was one of the people who believed, and he was baptized.

Now Peter and John came to Samaria to help Philip with his evangelistic services. They prayed for some of the ones who were baptized to receive the Holy Spirit. Simon was not one of these.

When Simon saw that through the laying on of hands, the Holy Spirit was given, he offered them money so he could get this power!

What did Peter tell him (vv. 21-23)? Peter told Simon to repent and pray to be forgiven, and he warned him of what would happen to him if he didn't. Simon asked Peter to pray for him, that none of those things which Peter had spoken of would come upon him. Our Bibles do not say whether Simon repented or not.

Today many people think everything can be bought with money. But can you buy any of the worth-while qualities a true Christian needs? Joy? Love? Peace? Long-suffering? Brotherly kindness?

After leaving Philip, Peter and John went back to Jerusalem, but they now preached in many villages they had never gone to before, so we see how the wonderful promises of God were spread abroad in that way.

Next week, our lesson tells us of the gospel being taught in the home town of Philip, our evangelist. Where is it?

ECE Club News

Today I have two more names to add to our growing list of members. A girl and her brother are the first to be added from the State of West Virginia. Let's join the parade.

I hope to publish the names of the members soon. If you want your name to be on the list, send me your name, month and day of your birth, your age, and address. We now have nearly thirty members. Let's double that soon.

Today I wish to introduce to you two of our members from the State of California. Jerrold Moore writes:

"I am in the third grade and will be nine years old, August 8.

"Did you know that Mt. Lassen is the only active volcano in the United States? We live near the foot of it.

"The school is about one hundred feet from my home.

"My father works for the U.S. Forest Service. We like to live in the mountains.

"I have a book called 'Bible Talks' which Grandma gave me."

His brother Dean tells us about his activities and surroundings:

"I live in the high mountains where there are a lot of snow and tall pine trees. We live at the entrance of Mt. Lassen Volcanic National Park. I go to school every day. My mother is the teacher. We play in the snow and slide on the ice. We have snowball fights, and build snow men. I often go skiing on the hills.

"I am in the sixth grade, and am eleven years old. I will be twelve on March 20.

"I go to Red Bluff almost every Saturday to take piano lessons.

"I have a book by the name of Hurlbut's 'Story of the Bible,' and a Bible of my own which my Grandmother Railsback gave me.

"We don't get to Sunday school very often, but we have Sunday school lessons at home. I will keep my book up every week. I like the story best on the Children's Page."

Outside My Window

(For your Treasure Books)

The yellow moon is up tonight,
And peeking in my window.
The lawn is full of lovely light
And dancing spots of shadow.

I'm going to say my prayers tonight
Beside the open window,
And thank God for the lovely light
That makes the spots of shadow.

—*Ann Elliott.*

Happy Birthday Wishes

Billy Halls, Jan. 10, 11 years, Cleveland, Ohio.
Donald Voelker, Feb. 20, 12 years, Cleveland, Ohio.

AMONG THE CHURCHES

THE TOWNSEND FAMILY

Five Generations

The five generation picture appearing on the front cover is one of especial interest to the Church of God, as the four adults are members of the faith. While four generation pictures are not uncommon, the editor knows of no other family in the Church of God having five living generations. Still another feature making this group most unusual is that all five persons are of the fairer sex.

Those shown are: the baby Kathryn Mae with her mother, Mrs. Milburn Schoene of Golden, Colo., Mrs. John E. Miller of St. Jacob, Ill., Mrs. C. J. Hanson of Lebanon, Ill., and the great-great-grandmother, Mrs. Catherine Townsend of Lebanon, Ill.

The picture is presented through the courtesy of the St. Louis Globe Democrat, which first published the picture.

OUR RETURN TRIP

At the conclusion of the meetings at the Happy Woods Church near Hammond, La., we drove along the Gulf coast of Mississippi and up to Citronelle, Ala., where we visited a few days at the home of Mrs. Siple's parents, Bro. and Sr. J. S. Lyon. Bro. Harry Goekler accompanied us on this trip, and continued till Thursday before returning to the Louisiana churches where he has done such splendid pastoral work for the past two years.

On Saturday, Feb. 11, we began the journey northward, driving to Memphis, Tenn. Here, at the home of Bro. and Sr. Marrs, we were pleasantly entertained, and conducted services Saturday night and Sunday. On Sunday afternoon we went to the water, and assisted the following in putting on Christ in baptism: Mrs. G. W. Marrs, 2472 Yale St., Miss Mae Marrs, same address, Memphis, Tenn., and Miss Beulah Ham, Collierville, Tenn. Sr. Marrs has been a believer and a reader of The Restitution Herald for many years, and had prayed for the opportunity of being baptized by one of our ministers. The two young ladies had learned the gospel in the home of Bro. and Sr. Marrs.

We recommend these new members to our brotherhood, and especially hope that the Bereans will correspond with the girls.

As a result of our stop in Memphis we are turning over to the census department of our church the names of eleven members which this department had no knowledge of.

On Monday, Feb. 13, we left the sunny South behind, and drove to Chicago, where banks of snow still told tales of the recent blizzards. The following day brought us home, thankful to find all well. We were also very relieved to find that Sr. Skeels had survived a painful operation at her advanced age, and is hopeful of being well again.

Some plans for the future include speaking at South Bend, Ind., March 12, and if possible we will grant the request of the brethren at Eldorado, Ill., to hold a series of meetings for them after Easter. We repeat our previous statement that a western trip is being planned for the early summer, and that if there are other points desiring us to stop we would like to know of them as soon as possible. Address us always at 140 Celia S.E., Grand Rapids, Mich.

F. E. Siple.

SOUTHLAWN PARK CHURCH OF GOD

Grand Rapids, Mich.

A short time ago Sr. Richard Skeels of 1216 Eastern Ave., S.E., underwent a major operation at St. Mary's Hospital. From the latest report "Mother" Skeels is showing a slight improvement, and we surely hope and pray that she may recover, and be back with her family and friends again soon.

Sr. G. E. Marsh is also on our sick list. She has been confined to her home at 3514 Oakley S.W., for several weeks, but Bro. Marsh states that she is improving and will be out of bed soon. We eagerly look for her return to church and Sunday school.

The men's class entertained their wives at a party in the church annex on Saturday night, Feb. 11. After an evening of games, the men served ice cream and cake. A business meeting was also held.

The church services have been unusually interesting the past few weeks, and the attendance has been very encouraging. On February 12 we had the largest crowd that we have had in months. Much credit should be given to Bro. Marsh for his inspiring sermons and the work he is doing here.

Leslie Niles, Reporter.

A MISSIONARY EFFORT

Bros. James M. Watkins and Delos Andrew, members of the Oregon, Ill., Church of God, have developed an interesting Bible Class among workers of the Carnation Milk Company, where they are both employed. Bro. Watkins, whose writing frequently appears in The Herald, is the regular teacher. We anticipate good results from this work.

TRUTH SEEKERS' QUARTERLY

From its very beginning Truth Seekers' Sunday School Quarterly has grown in its field of usefulness. This is an encouraging feature of our work. Present users of the Quarterly are invited to assist us in opening up new avenues of service. Sunday schools are encouraged to place their standing orders with us, which orders receive first attention as soon as the new editions are ready for mailing.

Sample copies will be gladly sent free of charge to Sunday school superintendents, pastors, or teachers who may be looking for new help in their work.

Prices are: 17 cents each per quarter; three or more to one address 15 cents each per quarter.

Send all orders or communications to National Bible Institution, Oregon, Ill.

Let us all help to scatter the precious seed of truth by developing the Quarterly field.

CONTRIBUTIONS TO N. B. I.

Mrs. Vern Todd	$ 1.00
Mr. and Mrs. Don C. Huffer	15.00
Ingomar	5.00
Merle and Elnora Bell	4.00
Robert McInturff	4.00
Mr. and Mrs. Charles L. Netts	5.00
H. S. Lasher	8.00
Laura M. Pascoe	5.00
Mrs. Otto E. Dick	1.02

SUMMER TRAINING SCHOOL FUND

Laura M. Pascoe	$10.00
Mary Hogarth	5.00

Gleanings From the Field

On February 20 Sr. Hatch, who has been at the editor's home for some time, returned home with her son Paul who came out from Harvey to spend a couple of days with us. Sr. Hatch is now fully recovered from her recent sickness.

Only one hundred sixty days till Conference.

Miss Virginia Smith, author of the poem, "A Beautiful Life," found on the following page, lives at Russellville, Ark. She is just out of her teens, and this is her first contribution to The Herald. We hope to receive more of her work.

Bro. A. R. Johnson, one of our new contributors, lives at Hector, Minn. He writes, "Bro. Almus Adams practically built the work here. His work was painstaking, and he baptized all of us, except our daughter who was baptized last summer by Bro. Denchfield. However, the truth has been in this community since pioneer days, Bro. Griffith first preaching here back in 1886. He came from Brooklyn, N. Y. If some of our brethren feel that my articles are pretty radical, I should like to remind them that I had nothing to do with writing the Good Book."

Bro. S. J. Lindsay, Tempe, Ariz., is having the pleasant experience of instructing a class of non-members in the doctrines of the Church of God. He gives a Bible to each non-member who attends five consecutive lessons. He has recently ordered five Bibles from this office.

Description par excellence: "Everything down here is all smeared over with Louisiana. Frogs are croaking, birds singing, flowers everywhere, sunshine, moonlight, pickaninnies singing; but no money, and Mardi Gras just around the bend."—A. Anthon, Hammond, La.

"We are to love one another, but it is because we love the truth that we love one another. We cannot love anyone to the fullest extent unless he expels open error. Further, if I am to be loved by the brethren I must make myself lovable."—H. D. Pearson, New Carlisle, Ohio.

Sr. Grace Marsh of Grand Rapids, Mich., while slowly recovering from six weeks of sickness, is still under the doctor's care. We hope soon to hear of her complete recovery.

Bro. John Eagleston has safely returned to this country from his trip to England.

SOME BIBLE QUESTIONS

By M. W. Lyon

Read Revelation, chapters 10 to 16, inclusive, and then try to answer the following questions:

Chapter 10.—Here is an interlude before the last woe. Why?

Chapter 11.—Why is the third woe a reason for rejoicing?

Chapter 12.—Harmonize the first clause of verse 7 with the last clause of Matthew 6:10.

Chapter 13.—Are miracles always evidence of divine approval?

Chapter 14.—Is death ever a blessing? If so, when?

Chapter 15.—In view of the frightful judgments recorded in this book, do you agree with the sentiment of verse 3?

Chapter 16.—Why are all these terrible plagues poured out upon the earth?

DAVID ALEXANDER WARREN

David Alexander Warren was born in Pontotoc County, Miss., Oct. 2, 1856, and died Dec. 11, 1938. He came to Texas with the family in 1880. He was preceded in death by two brothers and one sister. Surviving are two sisters, Mrs. Mitchell, DeQueen, Ark., and Mrs. Webb, Sinton, Texas. In addition to these a large number of nieces, nephews, and cousins survive him.

The large number of friends and members of the Church of God who gathered to pay their last respects to this brother indicated their love for him. Bro. Warren had been a member of the Church of God for nearly fifty years. He surely wanted to live, but said if he could not, he fully believed that he would be in the kingdom of God. He wanted to live to see the Lord coming in glory, but death intervened and cut short his aspirations.

The writer had charge of the services on Monday, Dec. 12.

T. A. Drinkard.

MRS. FRONA SMITH

Mrs. Frona Smith, 57, died at her home, 4515 W. 22nd St., Little Rock, Ark., Saturday, Dec. 31, after a short illness. She is survived by a son, Richard Stanton, of Little Rock; three daughters, Mrs. Della Small, Mrs. Stella McCown, and Mrs. Lucille Cheek, Little Rock; four brothers, George Matthews, Ravenden Springs, Ark., Zack Matthews, Safford, Ariz., Monroe Matthews, Naple, Texas, and Sam Matthews of Oklahoma. Funeral services were held on Sunday, Jan. 1, at Griffin-Leffett Funeral Home, and she was buried in Geyer Springs Cemetery.

Sr. Smith had been a member of the Church of God about thirty years, and her sudden death came so unexpectedly to all her loved ones who were so dear to her, that they can hardly realize that she is now sleeping the "sleep of death." Thus has fallen another soldier of the cross who longed for the Savior's return to earth to establish His kingdom, as promised in the Word of God; to resurrect and reward those who have fallen in death.

T. A. Drinkard.

HERALD RECEIPTS

Mrs. Vern Todd (self and another); Mrs. Frances M. Gillespie (self and another); C. F. Klein; Joe D. Haines; Sherman Taylor; Clifford Eyster; Stephen Walker; Marion L. McClellan; W. V. Lansbery; Mrs. Lydia E. Miller; J. Adger Smith; Miss Effie Harris; Mrs. Eva L. Underwood; Mrs. George Graves; Florence E. Tuttle; Mrs. Lottie Logan Pickerl (for another); H. S. Lasher (for another); D. S Kirkpatrick; Robert McInturff; Vaughn Long; Clyde Poland; Mrs. A. E. Mock (self and another); Mrs. C. S. Prime.

Mrs. Pauline Chapman; Lillian V. Bowers; Mrs. James Buchanan; Mary E. Howard; Mrs. S. R. Cleek; Jessie M. B. Kauffman; Freeman Fike; George McMurtrie (for another); Mrs. Thomas Lewis; Mrs. Esta Starbuck (for others); S. S. Claussen; H. J. Edmister; Mrs. Catherine Townsend; Alfred Anthon (for others); Mrs. James U. Kincheloe; Mrs. G. Kuehne; F. H. Adams; John Mercer (for others); Mary Hogarth (for another); Laura M. Pascoe (for others); Mrs. George Siple (for another); A. M. Jones (for others); Mrs. Alena A. Ellis (for another).

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mr. and Mrs. Ezra Railsback; Mrs. Mary Calkins; Silas M. Claypool; Mr. and Mrs. J. E. Miller; W. A. Reid; Laura M. Pascoe (1939); Mary Hogarth (1939).

A BEAUTIFUL LIFE

By Virginia Smith

A beautiful life is a life that's spent
In doing deeds for others;
A hand that lifts the heavy load
And helps a brother on life's road;
Who feels our joy, shares our pain
And helps us on through sun or rain.

A life that's been to duty wed,
And followed where the Master led
Gives peace and joy to all who's near,
Because this life is filled with cheer.
We feel its comfort—it's pure and wise,
And has the power to sympathize.

A Christian life is one that pays,
That follows Christ in all its ways,
Who lifts a burden, gives a smile;
The heart that feels, makes life worth while.

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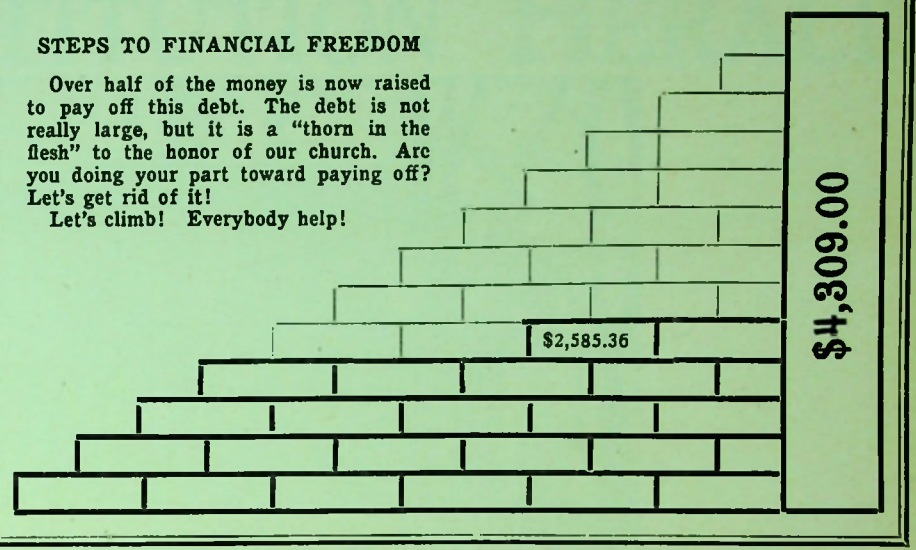
Over half of the money is now raised to pay off this debt. The debt is not really large, but it is a "thorn in the flesh" to the honor of our church. Are you doing your part toward paying off? Let's get rid of it!

Let's climb! Everybody help!



INDEBTEDNESS FUND

Notes Payable		$4,309.00
Amount received	$2,552.86	
Burr Oak, Ind., S. S.	2.00	
Mr. & Mrs. George McMurtrie	2.50	
W. A. Reid	2.00	
Laura M. Pascoe	25.00	
Mrs. S. E. Magaw	1.00	2,585.36
		$1,723.64

THE RESTITUTION HERALD

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L. E. Conner . Business Manager

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THE RESTITUTION HERALD

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Born of the Spirit

By T. A. Drinkard

"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3:6).

FOR many years the writer has taken pleasure and interest in discussing before many people this great question, because of the important place it holds in the plan of God. The question has been, is, and will continue to be, Can a man be "born of the Spirit" in this life? This is a very legitimate inquiry, and one that demands a candid answer—an answer that is in perfect harmony with the Scriptures of divine truth. I submit that there is but one safe, reliable answer to the question, said answer being the one that the Church of God for many years has held to be true, and which has withstood criticisms of every kind from different sources, and still it has come forth unscathed. I hold that this position is true, not because my brethren as a whole do, but because it is true absolutely. The Master said, "And ye shall know the truth, and the truth shall make you free" (John 8:32). Therefore, let us consider briefly some of the main evidence relative to this question.

First, let me say that the expression, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit," clearly and positively indicates two separate and distinct births: one fleshly, the other by the Spirit of God. The first takes place in this life; the second at the coming of Jesus Christ. That which is born of the flesh is flesh, and comprehends three important things: (a) a begettal, (b) a period of preparation for, (c) the deliverance. Inasmuch as Jesus Christ used the fleshly or natural birth to illustrate that of the Spirit, therefore to be "born of the Spirit" will also comprehend just three similar things. When we understand these things clearly we shall better understand the subject under consideration. To me these two and separate births bring their participants into two different kinds of life and conditions. In the first, the begettal, to and including the deliverance, is always subject to death. In the case of the second, after the begettal and during the preparation period there can likewise be death, but should there be no interference until *after* deliverance the participant will be beyond the possibility of death.

After being "born of the Spirit" it will be impossible to sin, and, therefore, impossible to die—no sin, no death. The Spirit of God reveals this through 1 John 3:9, saying, "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." He that "is born of God" will never sin because he "cannot"; and if he cannot sin, therefore, he cannot die. Just because the expression "is born" is used, it does not justify us to conclude that such action takes place in this life, no more than "is born . . . is given" means that Jesus Christ was born in the days of Isaiah. (Isa. 9:6, 7.) We must remember that God "calleth those things which be not as though they were" (Rom. 4:17).

Jesus Christ experienced two births, as the Scriptures indicate. The first was by His mother (Luke 1:30-32), the second was at His resurrection (Col. 1:18). As head of the new creation He is the "firstborn of every creature . . . from the dead" (Col. 1:15, 18).

On the flesh plane after the begettal and during the preparation period before deliverance, the undelivered child draws its life from an outside source, its mother; but after the deliverance it no longer draws its life in this way, but has life within itself. Now, with those that are in Christ, or in the *begotten* state of preparation for the sublime act of deliverance, they draw their life from Christ as He taught that they would when He said, "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me" (John 15:4). So long as we are in Christ that life is not ours as an inherent possession. By virtue of being *in* Christ we are in contact with life divine. Accordingly, we read, "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:11, 12).

The deliverance, the consummating act of the flesh birth, gives to the begotten child a self-existing life in contrast to its former condition when it drew its life through its mother. So with those who *(Please turn to page 11)*

EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

"Wake Up the Mighty Men"

"Big Bertha," used by Germany to shell Paris during the closing period of the World War, is reducing. She will soon be "Little Bertha."

Manufacture of a gigantic honing machine, capable of turning a gun barrel seventy-six feet long and thirty-two inches in diameter—"Big Bertha" had a bore of but nine inches—has just been completed by the Barnes Drill Company of Rockford, Illinois. Significantly, especially to those who study Ezekiel 38, this gigantic machine has been shipped to Russia, none too gentle in her ways. It may be of course, that Russia plans to manufacture seventy-six foot guns for defense, or target practice, or possibly to shoot holes in doughnuts. One never knows just what Russia is going to do. At any rate, "Big Bertha," used in *offensive* war, had a shooting range of seventy-five miles. Russia will soon be able to manufacture larger guns than any ever made. We foresee new and horrifying records.

Such news items almost daily remind the Christian of scriptures which foretell a devastating war to precede the returning "Prince of Peace." What is the gain to cry, "Peace, peace; when there is no peace" (Jer. 8:11)? England's cry of "Peace at any price" may easily cost her the very peace she tries to save.

It is true that the Christian must "follow after the things which make for peace" (Rom. 14:19). Every disciple of Jesus *desires* to "follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14). There is not a little inspiration in the Savior's saying, "Blessed are the peacemakers: for they shall be called the children of God" (Matt. 5:9). Fortunate is the man who knows to "pray for the peace of Jerusalem," for "they shall prosper that love thee" (Psalm 122:6).

But the nations of this world who sacrifice blood for steel are not governed by Christian standards. Nor is God's Bible so simple as to suggest that by scheme or parley the lustful hounds—Christ called one a "fox"—may find a lasting peace. The world has no claim on peace.

"The Harvest of the Earth Is Ripe"

"Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near. . . . Let the heathen (the nations) be wakened, and come up to the valley of Jehoshaphah (Jehovah judges); for there will I sit to judge all the heathen round about.

"Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, . . their wickedness is great.

"Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision. . . .

"The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, *and* the strength of the children of Israel. . . .

"Judah shall dwell (abide, margin), for ever, and Jerusalem from generation to generation. For I will cleanse their blood that I have not cleansed: for the Lord dwelleth in Zion" (Joel 3:9, 12-14, 16, 20, 21).

"The Land of Unwalled Villages"

It should not be overlooked that the gathering of "all nations against Jerusalem to battle" (Zech 14:2) "to take a spoil" (Ezek. 38:12) will occur at a time *when Israel is regathered*, in peace and prosperity, but with little or no protection. "*In those days*, and *in that time*, when I shall bring again the captivity of Judah and Jerusalem, I will *also* gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel" (Joel 3:1, 2).

Notwithstanding the pestiferous Turk, there is today—after almost two millenniums of waste and suffering—a New Palestine! The Dead Sea is alive with treasures well known to Jew and Mother England, and yet to become the coveted "spoil" of "Meshech" (Moscow?), "Tubal" (Tobolsk?), "Gomer" (Germany?) and "many people." (Ezek. 38:1-23.) The Ruttenburg Dam on the Jordan has spread light and power throughout the land, which physical blessings may indeed foreshadow spiritual light and power yet to come. Thousands of Jews have returned. Jerusalem is being modernized. Not at all out of harmony with Zephaniah 3:9, "a pure language" is being taught in a Hebrew university in "the city of the great King" (Matt. 5:35). "The waste cities" (Amos 9:14) are being rebuilt, but this time without protecting walls. Tel Aviv is a dream come true. Mountains roll with fruits of orchards, if not yet with the fruits of righteousness. British warships grace the harbor of Haifa.

Oh! Blind world! What do you ask to see? Would you believe if one rose from the dead? Call upon Him, and He will answer you. His grace is sufficient for all.

"YE HAVE NOT"

By C. E. Lapp

THERE are two kinds of people in the world, those who "have," and those who "have not." Speaking of earthly possessions, we usually think that the man who has nothing is a poor manager, or is careless, or a spendthrift, or is lazy. Even these things may not always be responsible for his lack.

We know there are great spiritual blessings that come only from God's hand to those who live by faith in Him. When God is the One who is giving, is it possible that we do not receive what is for us? James says, "Ye have not, because ye ask not."

Since God has given us a little girl in our home, some of the Scripture has become more real, because I have experienced some of the words that have been spoken. Jesus said, "What man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask for a fish, will he give him a serpent?" Supposing that my little girl asked for a piece of bread, would I deny her or would I give her moldy bread? Of course not. She gets the best I have. Does she ever think that I will deny her? No. Furthermore, she is never afraid to ask me for anything. "If ye then, being evil, know how to give *good* gifts unto your children, *how much more* shall your Father which is in heaven give *good* things to them that *ask* him?"

C. E. Lapp

Great spiritual blessings could be ours for the asking, if we could become as little children. We need not be deceived. God will not give evil things any more than we would to our children. How long must we continue among the "have nots"? Must we be in darkness concerning God's wonderful truths? If we will but order our praying according to God's Word there will be many glorious answers.

Many, many instances in the Bible are recorded about men who asked in sincere prayer for something from God, and with childlike faith their desires were granted. Paul said, "My God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19). We have the promise of all our needs, not wants, being supplied. Now we are needy in spiritual things as well as physical. Therefore, they are to be supplied also. If we lack, or are among those who "have not," should we not say, "Lord, teach us to pray"?

James gives some timely thoughts on prayer, and if we want our prayers to be heard and answered, we should believe what he has written. First, he said, "Ye have not, because ye ask not" (4:2). The self-sufficient man does not have to spend time in prayer, for whatever he does will be done because of his own strength of body or intellect. But, for the one who feels his weakness before God, there will be a daily, if not hourly, trip to the throne of grace, that he may obtain mercy and find grace to help in time of need. Suppose, for instance, that a man felt that he should have more love in his heart for sinners. God is the only one who can supply such a need, and unless he prays for a real love for sinners, he will probably be a "have not." Even in the small things of life, Jesus says, "Ask, and it shall be given you" (Matt. 7:7).

"Ye ask, and *receive not*, because ye ask *amiss*, that ye may consume it upon your lusts" (James 4:3). We alone are not to benefit from answered prayer. If we will very carefully examine our prayers, we shall discover that a large portion of them are requests for blessings on ourselves. Selfish motives hinder us from receiving what God has for us. If we could catch the spirit of Jesus when He prayed in Gethsemane, "Nevertheless, not as I will, but as thou wilt," more of our prayers would and could be answered. When our wills come into subjection to our heavenly Father's will, then more prayers will be answered.

Jesus had a mind to glorify His Father, and our aim should be the same. Paul said to pray for the rulers, those in authority, for all the saints, for all men, and for him that he might speak the gospel boldly. Prayer for others will enrich us more than all the prayers we pray for ourselves, for they will take us out of ourselves and let Christ in.

Again, "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it" (John 14:13, 14). We must remember that we are not our own, we are "bought with a price"; therefore, to pray that we might receive something when we only want it to satisfy selfish desires, is sin. To exalt God and lift up Jesus to a sin-sick world should be our sole motive. When we ask with a selfish motive we need not expect to receive.

"*If* ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples" (John 15:7, 8). Nothing will be withheld from the one who has Jesus' words in his heart, and has committed his all to Him. It is not a question of whether God *can* answer prayer. It is a question of whether we are abiding in Christ, and His words abiding in us so that He *will* answer. We sing, "What a privilege to carry everything to God in prayer," but still question whether we should or not. How great a power the Lord could and would exercise for good if each of us would become one of those who "have" asked, instead of one of those who "have not."

The Downward Trend

By Alice B. Curtis (deceased)

IT IS a generally conceded fact, and one that is supported by statistics, that crime of all kinds is rapidly increasing. The newspapers abound with accounts of numerous divorce cases, kidnaping, robberies, murders, and lawlessness of every description. Marriage vows are lightly assumed and easily broken, in utter disregard of God's teaching on the subject. The sanctity of the home is being destroyed; and the home is the foundation of the nation.

There is a large and ever growing number of drug addicts, the number running into many thousands in the large cities. The habit is a most pernicious one, enslaving both body and soul of those who indulge in it, and is almost never cured. The morals of the people are descending to the low level that was occupied by the lewd cities of the plain, that God destroyed by fire and brimstone as an example to those who should afterward live ungodly.

It is not difficult to locate the underlying cause for this lamentable condition of affairs. It is to be found in 2 Thessalonians 2:3, and is termed by Paul the "falling away." The "mystery of iniquity" was already at work in the great Apostle's time, but he said that Christ's coming should not take place until after the "falling away." The mystery of iniquity was doubtless the attempt of wicked ones to subvert the gospel, and Paul feared, because of the persecutions the early church must suffer, that many would "fall away" from the truth, which history shows did occur. The falling away seems to have been in progress for a long time, but has now reached an alarming stage.

The masses are forsaking God, and are deluded by false religions, spiritism, atheism, theosophy, phychology, and healing cults; infidelity is bold and spreading. But man's theories and vagaries are poor substitutes for God's "sure word of prophecy." And man, having thrown aside the Bible that was meant for his chart and compass over life's dangerous sea, has lost his bearings, and is headed for the reefs of destruction, instead of the great harbor of safety.

The charge is publicly made by those who ply the oldest trade on earth, that the present styles of women's dress are immodest, and conducive to immorality, and that some of them are more immodest than were worn a decade or two ago. This is a serious charge, and one that Christian women should carefully consider, looking to God's Word for guidance. It is a well known fact that Paris designs the style of women's apparel, and when we read that there are more immoral women in that city than in all other European cities combined, we can account for some of the styles of dress that are worn.

In 1 Timothy 2:9 Paul says that "women should adorn themselves in modest apparel with shamefacedness, and sobriety; not with broided hair, or gold, or pearls, or costly array." This passage plainly excludes all immodest or costly clothing. The very narrow, short skirts and low cut bodices, many of them sleeveless, would not conform to the Bible standard. It is not surprising that worldly women wear them, but Christians should avoid even the appearance of evil. Pictures taken in beauty contests, for which the contestant poses in the brevity of a bathing costume, would shock our ideas of decency if we were not accustomed to seeing them in the papers.

Innocence does not consist so much in keeping the young ignorant of truths that pertain to their well-being, as it does in teaching them how to avoid evils with which they may come in contact. Our youth is being corrupted, and that at an early age. The blame rests far more upon the parents than the children, for children are not taught godliness and purity in the home, nor are they taken to church or Sunday school. Many of them never learn to live uprightly. The consequence is that they are swept off their feet by the tide of evil that is sweeping over the land.

Women are the mainstay of the home, for to them is intrusted the care and guidance of the young, and as the home is, so is the nation. Mothers should do all in their power to promote holiness and purity. Why do poets rhapsodize over the sweet demure violet, and why do people exclaim over the snowy loveliness of the madonna lily? Is it not because one is the symbol of modesty, and the other of purity? Some may quote to us, "Unto the pure, all things are pure." But, unfortunately, all people are not pure, as may be seen by completing the quotation, "But unto them that are defiled and unbelieving is nothing pure, but even their mind and conscience is defiled."

Unfortunately, our sins do not affect us only, but bring heavy sorrow to others. In some of the large hospitals whole floors are given over to infants who are suffering from congenital diseases of such character that the nurses who care for them must wear rubber gloves. These are stark, unpleasant facts, but they are facts that Christian people should face, and endeavor to change for the better, for the old world will wag on unheedingly. Wrongs are not righted by shutting your eyes to them and trying to forget them.

It should be our mark to uplift the fallen and try to show them "a more excellent way." God has implanted deep down in the hearts of most people a love of beauty and purity, and to them we should teach the "beauty of holiness." We are the salt of the earth, and Christian living should exert a saving influence in this sinful world,

It seems too much to hope that the masses will turn to God, which is their only salvation. The downward trend has acquired such speed and momentum that it seems nothing short of a miracle can stop the rush to destruction. But who shall say that miracles would be impossible, if we were

not living in the Laodicean age when many Christians are lax and inert? Let us leave the lukewarm stage that Christ cannot tolerate, and pray mightily to God that He will give us zeal and energy to occupy acceptably until Christ comes. God is working if we are not; if we sow sparingly, we shall also reap sparingly.

The subject of this article has seemed a little difficult, and not altogether pleasant to write upon, but for a time the writer has felt an urge to write something along this line. This has been written with the sincere hope that it will do no harm and may do some little good.—*Reprinted at the request of James Kessler.*

Along the Last Mile

Conclusion

By James M. Watkins

WE HAVE previously discussed the possibility of the tribal union of the three Aryan sons of Gomer the Celt, namely, the Slavs, the Armenian Turks, and the Germanic tribes—such a union offering world dominion for a time for the leader of these groups. We now turn our attention to the leader of this proposed union, Ashkenaz, as represented today in his descendants, the Indo-Germanic tribes.

The future of these tribes, so fast uniting and coming to power, is best anticipated in their leader. In the minds of many leading psychologists the emotional instability of Hitler is without question. His emotional stability is that of a small child. He weeps publicly, his reaction to music is uncontrollable, and to some this lack of self-control is indicative of that ill-defined borderline of mental unbalance. He lives entirely in his own fantasies, ofttimes carrying himself away completely by his own oratory. At times his suspicious nature comes to the front, and he exhibits definite tendencies of the persecution complex of the paranoiac.

To the world Hitler's ability to convince himself of the reality of what is but childish fancies, and his giving in to personal emotions, combined with his thought of personal revenge for fancied wrongs, are extremely dangerous. To us it is fortunate, for it provides us with a very reliable chart for the future. Knowing that these characteristics can only increase, because of the nature of their beginning and the life this man lives, we should be able to point out with reasonable degree of accuracy the ultimate of Hitler's ambitions, and to show how they conform to the written record of Scripture.

The best indication of the plans of such a man is not the great things he does, but the little things—those things he does in unguarded moments, and which are so much a part of the inner man that he guards them carefully from the eyes of the world.

Such a thing occurred at the time of Germany's annexation of Austria. Of all the loot possible to take at such a time, the mind of Hitler seemed centered to one objective, so much so that it must have been anticipated well in advance. Immediately upon entering Austria he provided himself with the crown, robe, and vestments of the Emperor Charlemagne. The world, if it ever knew, has forgotten about this. These vestments have not been heard of since. Nevertheless, Hitler's action was characteristic of a small boy pursuing an ideal. These items, so obviously considered as personal treasures, well indicate the path that fancy is picturing. We may also expect that they will show up again when that fancy is believed to be realized. When, in Hitler's own mind, he has attained his ultimate objective, we predict that the world will know it by the reappearance of the robes of Charlemagne. Where and when will this take place? To Charlemagne it happened after he had brought together the Germanic people, and when his feet at last stood in Rome, where he awaited the official commendation of the pope.

Some doubt that the empire of Mussolini will be brought under the control of Hitler, yet they are together in Ezekiel 38 as the Prophet visualizes the assembling of the armies at the return of Christ. But some say that they are friends. May we point out that Hitler is reported to have known only one man well enough to address his superior by his first name. That man was Ernst Roehm, and yet he was shot at the command of Hitler himself, merely because of the suspicious quirk of the Fuehrer.

Mussolini is useful to the plans of Hitler in attaining his aims. When his period of usefulness is over why should Mussolini rate any more consideration than Roehm? Isn't it strange that, whereas Hitler has demanded that all Germans must eventually be brought under the mother country, no mention has yet been made of the Italian Tyrol, although this valley, while controlled by Italy, is entirely German. What better strategy than to save this as a last demand—when Mussolini is no longer useful. That this is actually planned, read this from *Mein Kampf*, written by Hitler in 1924, "No great achievement has ever been effected in the world by coalitions; but has always been due to the triumph of one individual man." The death knell of his union with Mussolini was sounded before it was started.

Another dream of Charlemagne was a waterway from the North Sea to the Black Sea, extending entirely across the continent. That Hitler has also accepted this dream is manifest in the present construction of the Rhine-Danube Canal, the most expensive undertaking of its kind yet at-

(Please turn to page 10)

Tongues and Miracles

By Z. B. Self

THE definition for the word "tongue" is nowhere given to be a jabber which is not understandable. True, a tongue may be unknown to some, but it must be known to others, else why did Paul command, "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"? Paul further said, "But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God." (1 Cor. 14:27, 28.) Still further, if the unknown tongues, here under consideration, are not also known to some, then why did those devout Jews out of every nation under heaven at Pentecost hear those tongues there spoken, in their own language? (Acts 2:6, 8.)

It is evident, therefore, that unknown tongues are also known and understandable; but that which the present-day, assumed, tongue-imitators mumble is not understandable, neither by God nor man. Still, some go so far as to bring up a false interpretation of such.

The latter day, assumed, tongue-speakers doubtless contend that they speak tongues under the inspiration of the Holy Spirit baptism, else why do they try to imitate those who spoke under that inspiration by many mumbling at one time—and that, most always, without an interpreter? At the same time they contend that water baptism is all right, but not essential to salvation. Therein they are deceived, for Paul says, A.D. 64, that there is "one Lord, one faith, one baptism" (Eph. 4:5). If the Holy Spirit baptism is the one baptism remaining here, and spoken of by Paul in Ephesians 4:5, then there could be no forgiveness of sins, because the Holy Spirit baptism was never administered for the forgiveness of sins. It was first poured out at Pentecost upon those who already had their sins forgiven. To those on whom it was poured out at the house of Cornelius (Acts 10), who did not yet have their sins forgiven, Peter said, "Can any man forbid water, that these should not be baptized, which have received the Holy Spirit as well as we? And he commanded them to be baptized in the name of the Lord" (Acts 10:47, 48).

Here, Peter was putting into effect the commandment of Jesus which He gave, just previous to Pentecost, in the Great Commission, which the disciples of Christ were to perform after they had been endued with power from on high at Pentecost. In records of both Matthew and Mark Jesus commands His disciples to go into all the world, teaching and baptizing. Peter proves this baptism to be water baptism in Acts 10:47, 48. Peter also proves, in Acts 2:38, that this same baptism is the baptism through which sins are forgiven.

Hear him, "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." Hence, this water baptism is the one baptism remaining which is spoken of by Paul in Ephesians 4:5.

John's baptism ceased with John, the Holy Spirit baptism was fulfilled at Pentecost (Acts 2:1-18), at the house of Cornelius (Acts 10), and at two other known times, by the laying on of the apostles' hands (Acts 8:14-19; 19:6). Shortly after these special manifestations the Holy Spirit baptism ceased. It was then that Paul's commandment in 1 Corinthians 14:27, 28 was made. He commanded that instead of speaking in tongues, many at one time and without an interpreter (as had been done under Holy Spirit baptism), they were to speak by threes or twos, and that "by course," or each in his turn, "and let one interpret."

Why do not latter day, would-be tongue-speakers conform to Paul's command in 1 Corinthians 14:27, 28? The answer is obvious. Nothing but a false interpretation can be brought forth from that which is not understandable. It is evident from Paul's teaching in 1 Corinthians 13 and 14 that unknown tongues or languages did continue for a certain length of time, even after the Holy Spirit baptism had ceased; but if there was to be no limit to these tongues, why then did Paul say, "Whether there be tongues they shall cease" (1 Cor. 13:8)?

Also, what was that "which is perfect" which was to come and to do away with those things said to be "in part" (tongues, knowledge, and prophecies without premeditation) (1 Cor. 13:8-10)? It is important to notice that the reason that the tongues, prophecies, and supernatural knowledge existed was for the purpose of establishing a perfect record of God's works and intentions toward mankind, in order that man might have something by which to believe on, and have faith in God. (Rom. 15:4; 2 Tim. 3:14-17.)

The Bible was completed about A.D. 97, soon after John received the Revelation from Jesus, through vision on the Isle of Patmos. This made a perfect record for man to believe by. Hence, the Bible completed is that which came, "which is perfect," which did away with those things "in part," which were tongues, knowledge, and prophecies without premeditation on man's part.

It is plainly understood by Bible scholars who know and teach the truth that the prophecy of Joel 2:28, 29 was fulfilled at Pentecost (Acts 2:1-4), in the last days of the Jewish age. Peter plainly said so at Pentecost (Acts 2:14-18). Nevertheless, latter day, would-be tongue-speakers contend that this prophecy is being still fulfilled in the last days of the Gentile age, without any evidence from God's Word.

The Scripture plainly teaches that Christ and His disciples did perform many wonderful works, or miracles, dur-

ing the latter days of the Jewish age; but who is performing signs and wonders in the latter days of the Gentile age? *Not* God's church, but who? Hear the Scripture: "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: even him, whose coming is after the working of Satan with all power and signs and lying wonders" (2 Thess. 2:8, 9).

"For there shall arise false Christ's, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect" (Matt. 24:24).

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty" (Rev. 16:13, 14).

Jesus said, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. 7:22, 23).

Who will these people be to whom Jesus will say this in that day? The miracle workers of long ago, or those of today?

Why an Israelitish Nation?

By Wilsie J. McKnight

SOME people go about their work quickly and efficiently, but others seem to choose the harder way to their tasks. Why will they do it the harder way? While studying this, we asked ourselves the same question about the Lord. Thus, these questions came to us:

(1) Why did not God send the Savior soon after the fall of Adam (the one who brought in sin and death), or even at the time of Abraham? Abraham first received the promise of eternal life in the promise of an eternal inheritance on earth (Gen. 13:15). One can readily see that it was necessary for a Savior to raise Abraham and others from the grave in order for them to receive the promises, and that it was likewise necessary to have a free person (one not born under sin and death) to give his life to pay for the sins of those under bondage. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ" (Gal. 3:16). God waited nineteen hundred years after the promise to make it possible by a Savior.

(2) Why did God strive with the Israelitish nation through the centuries, when there was no salvation through Israel (Gal. 3:16, quoted above)?

(3) Why did God sandwich the law in those nineteen hundred years, when it neither could bring salvation? "Man is not justified by the works of the law" (Gal. 2:16). If salvation were possible by the law, there was no need of Christ, "if righteousness come by the law, then Christ is dead in vain, . . . for if there had been a law given which could have given life, verily righteousness should have been by the law" (Gal. 2:21; 3:21). The giving of the law seemed to us a waste of time and of patience on the Lord's part. The only reward for obeying the law, that we could find, was temporal blessings to the Israelites as a nation—"if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people" (Ex. 19:5).

After thinking over these questions, we came to these reasons for the delay of the Savior's coming, for the preservation of the nation of Israel, and for the giving of the law:

Our God and Creator is working toward one final goal—a perfected and eternal kingdom where righteousness will reign. This future kingdom was the theme of Christ's preaching. "He went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God" (Luke 8:1). We understand that His preaching included the laws of the future kingdom, and that we are to live today according to those laws. Those laws are based on love, hope, faith, forgiveness, and on giving.

Had these laws been preached in the days of Abraham, neither he nor the people of his day would have been able to receive them. They were not civilized enough. Christ's teachings could not have been understood when the human race did things as Abraham's intended sacrifice of Isaac, his casting Hagar and her son into the wilderness to die, Jephthah's sacrifice of his daughter, and the prevailing custom of having the conquered king's sons killed before his eyes and then his own eyes put out, as in the case of Zedekiah.

Could Jesus have come at the time in history and civilization that He did, but to the Romans or Greeks, instead of the Jews? No. To the Greeks He would have been only another Plato or Socrates; and to the Romans, another lawgiver. It took the law to teach a people of the true heavenly Father; took it to show the people the nature of the coming kingdom, so Christ's teaching would not be in vain; and took it to prepare a people to look for a Savior born of a virgin. In order to keep and to develop the law, it was necessary to have a distinct group of people like the Israelites. Surely, "the law was our schoolmaster to bring us unto Christ" (Gal. 3:24).

The China Inland Mission and the Doctrine of the Trinity

Extracts of Correspondence With a Missionary
Part 1

By R. H. Judd

IT MAY be well first to make reference to your comment, "Enough," which you placed on the outside of the envelope, when returning my articles on the Trinity and kindred subjects. I took the message as indicating that you resented them, but was careful to qualify my conjecture in case I was mistaken, at the same time giving further reasons for my opinion. That I was not mistaken, or rather, that I was not alone in my thought, I may state that my wife gained a similar impression before I had even seen it.

Your explanation that "Enough is enough, whether it be puddings or broom handles or anything else," is to my mind a poor comparison in respect to a subject of such vital importance, and evidences a lack of appreciation of the dignity and reverence that should be applied to it. With few exceptions, I can never get enough of any man's real thoughtful study of God's Word, even if it opposes mine. Such study gives me his viewpoint, and enables me to approach mine from a different angle, which will either confirm my own, or show me my weaknesses. Something is gained either way. Further, in view of the importance of the subject, and the seriousness with which it is regarded by yourself and the China Inland Mission of which you are a member, and the consequent influence which we exert upon others, I do *not* deem time spent in correspondence in search of truth as wasted.

It is evident that we cannot both be right, and the nearer we approach "sound doctrine" (Titus 1:9), and "sound speech that cannot be condemned" (Titus 2:8), the better for ourselves and those with whom we work. It is no light responsibility to bear testimony concerning God's Word, whether it be that of a humble layman like myself, or of ministers and missionaries whose messages are more readily accepted, without investigation, because of the esteem held for the society to which they belong.

There is one remark very pertinent to the subject which comes in here. You say you are "certain that the Trinitarian doctrine is correct," and that I am "equally certain that it is not so, so what is the use of writing?" Then you add, "If I send you one page of proofs you will send me three, I six, you ten pages, and so on." In this quotation from your letter you surely use the word "proof" in an exceedingly loose manner. Nothing is really proved until a *conclusion* is reached *that cannot be disproved.* That, I think, is a definition with which all thoughtful people will agree.

If you can bring forward just one actual Bible proof, stated in clear, unequivocal language having but one interpretation, that God is a trinity of persons, there will be no need to write "pages" for the very simple reason that one cannot get beyond proof. One may get additional proof, but that will not alter the fact that the thing desired to be proved has already been proved.

To me it is a most remarkable and wonderful thing that a Book comprising sixty-six books in one volume, written by men of varying ages and temperaments, and covering centuries of time, and having hundreds, if not thousands, of definitely expressed statements that "God is one," *never once has* the assertion made that God is a trinity of persons. The language used to express your doctrine is unscriptural.

You are an honored member of a society of over seventy years' standing that makes belief in the doctrine of the Trinity a necessary condition of membership, and the foremost of the items of doctrine to be taught to the Chinese converts. Yet, after thirty years of missionary service you are utterly unable to bring forward a single unimpeachable proof from Scripture that the doctrine is true! Your arguments are all based upon implications, while such scriptures as Deuteronomy 6:4, Isaiah 44:8, 45:21, John 3:16, 17:3, 1 Timothy 2:5, 1 Corinthians 8:4, 6, and *scores* more of passages equally definite in both Old and New Testaments stand as bulwarks against you.

Not only is that true, but so far are your arguments from being expressed by "sound speech that *cannot* be condemned" (Titus 2:8), your assertions are often self-contradictory, and worse still, directly antagonistic to plain Bible statements.

Strangely enough, different to most other Trinitarians, (and I have corresponded with many during the past twenty-five years), you "do not like the word 'persons,' but 'manifestations' does not fit," so you "have to fall back on the word 'persons.'" With such a declaration, your boast of being *"certain"* that "the doctrine of the Trinity is correct" has gone like a puff of smoke, for it is tantamount to a denial of the personality of even "God the Father," and your upholding of the doctrine of a pre-existent Son of God goes with it. Why not join the Christian Scientists, or some other cult, instead of the China Inland Mission?

You endeavor to sustain Mr. Baron in his futile attempts to prove the doctrine of the Trinity. His remarkable assertion concerning Isaiah 9:6, that "the child was born, but the son was *not born* but given" is the most puerile I have met with from any man carrying several letters of distinction after his name. (See 1 Cor. 3:19.)

The illustration which you give that Hudson Taylor (now deceased) might be spoken of as a "giant" by one person, and denied that description by another, because one spoke of his physical aspect and the other of his mind, courage, etc., is not applicable. These are not "seemingly antagonistic" as you suggest, for they are all necessary to a complete description of Hudson Taylor himself.

Further, your attempt to defend Mr. Baron in his assertion which differentiates between the child and the son is an amazing feat for a medical missionary. The beloved physician, Dr. Luke, gives a direct denial to any such proposition, as scriptures quoted later will testify. Your assumption either denies to every child born the gift of personality, or else it gives to the child Jesus two distinct living personalities in one body! Thank God, doctors differ!

You say, "The spiritual being of the Son of God existed before the Christ child was born," and you advance as proof John 3:16, 17, laying stress on the words "gave" and "sent." In Genesis 33:5 we read of Jacob saying, ". . . the children which God hath graciously *given* thy servant." Did they preexist? As they were "given" were they, therefore, not born? Again, in John 1:6 it is said, "There was a man *sent* from God whose name was John." Did John preexist? Surely a man who was one time principal of one of the finest colleges in the Far East can advance something more cogent! With further reference to your statement, just quoted, regarding the preexisting being of the Son of God (and a being is no insubstantial nonentity—see dictionary), we have the reasonable right to ask, What became of that being when the *Son* of whom Dr. Luke speaks (Luke 1:31; see also Isa. 7:14) was "conceived" in Mary's womb? Did the previous being die? Scripture is emphatic that Christ died but once (1 Peter 3:18; Rom. 6:10). We submit it as an incontrovertible fact that if the Christ preexisted His birth by Mary as the second person of the Trinity, He could not have become Mary's son without first suffering the death of His previous personality, which would render as untrue the scriptures which testify that "he died unto sin once."

Replying to the statement in my article regarding Mr. Baron's bold assertion that the "child was born, but the son was *not born*" and my rejoinder that the Son of God Himself said, "To this end was *I born*," you say, "He referred to His body born in Bethlehem—a physical body and a voice to bear witness." Putting aside, for the moment, the grammatical construction of the sentence in John 18:37, and the indisputable fact that the pronoun "I" stands for the *person*, and the consequently inescapable conclusion that it was the person who was born, the above statement from your pen presupposes some remarkable assumptions. The language of your remark clearly indicates that the Son of God, whom you say previously existed, had neither body nor voice before these "were born to Him in Bethlehem." The long-standing battle concerning Christ preaching to the spirits in prison, while his body hung on the cross or lay in the tomb, is here settled once for all by an "orthodox" missionary. He could not have done so without a voice! We agree, He had no voice in His preexistent state, for even according to your own statement He was *no body!*

You say that you "have been studying some passages in the Bible regarding the Trinity, and that you are now "more convinced than before of the correctness of the view." We would much like to know where these passages are, for I for one, cannot call to mind a single statement "in the Bible" that God is three persons in one God; or as otherwise put (though by no means the same thing), that the one God is in three persons. Evidently, you have not yet been really *convinced* of the truth of the doctrine, or you would not say that you are now "more convinced than before."

Just before closing your letter you say, "I fear it is no use giving you verses such as John 1:1, "The Word was God," and John 1:14, "The Word became flesh," for you would want to reply that they do not mean what I take them to mean." I reply that I most certainly would, and would like to ask, Why not take them to mean what they say? A definite reply to that question, clearly stated, would be very desirable. *Logos* primarily means, word, speech, promise, wisdom. Any one of these dovetails precisely with the historic testimony of Scripture, and the verses quoted in particular. May I state here one remarkable fact, namely, that Jesus Christ is never called "the Word" until after His resurrection from death to eternal life, which He now "liveth by the power of God" (2 Cor. 13:4). *Why?* Because "the word of God liveth and abideth for ever" (1 Peter 1:23). The Word of God does *not die. "Christ died."*

WHY PRAY?

By Mrs. William Stine

When you are discouraged with the cross you must carry,
And dark clouds over your path seem to lay,
Don't give up faith, your troubles go bury,
Then get down on your knees and pray.

When sickness and sorrow drop in on you,
And you believe they've come to stay,
You must needs your strength renew
By taking a little time to pray.

When everything's bright with laughter,
Remember, dark clouds appear in a day—
Storms, you may be sure come after,
But you'll be prepared, if you pray.

When you are tempted by Satan to sin,
And in weakness you're about to give way,
Turn about—look on high to Him;
You'll receive strength as you pray.

A happy find for a so-called Orthodox preacher, who might wish a novel funeral text, should be: "We fly away" (last three words of Psalm 90). No charge.

APOSTASY

By E. E. Giesler

Apostasia is a Greek word which means "falling away," and is so translated in 2 Thessalonians 2:3, "Let no man deceive you by any means: for . . . except there come a falling away first . . ." The falling away is inevitable, but *you* do not have to fall. If you will "watch . . . 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" (Luke 21:36), you will not be left as the foolish virgins (Matt. 25:8), but will be among the blessed "which are called unto the marriage supper of the Lamb" (Rev. 19:9).

The apostasy will come. "Because iniquity shall abound, the love of many shall wax cold" (Matt. 24:12). Transgressors must "come to the full" (Dan. 8:23). But, Brother, Sister, you need not be a transgressor. You need not be affected by the sins of others. Christ has called you to follow Him, to let your lights shine for others. Others need you, and if you fail to walk in the light of truth you will also cause some one else to fall. "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light . . . Therefore let us not sleep, as do others; but let us watch and be sober" (1 Thess. 5:4-6).

Apostasia will come because the Spirit has said, "In the latter times some shall depart from the faith" (1 Tim. 4:1). Paul says in Acts 20:29, 30, "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Was Paul's prophecy true? Has the word of this inspired man of God been fulfilled? If so, where would you look for the perverse thing? A quotation from history will throw a little light on the subject.

We quote from the Ecclesiastical History of Dr. Masheim, "Toward the close of the second century a new sect of philosophers rose of a sudden, spread with rapidity throughout the greater part of the Roman Empire swallowing up all other sects, and was extremely detrimental to the cause of Christianity. Its votaries chose to be called Platonist, because they preferred the sublime Plato to all other sages."

Tertullian, end of second century, is quoted in Ante-Nicene Fathers, Vol. 3, page 547, as saying, "Some things even by nature, the immortality of the soul, for instance, is held by many. I may use, therefore, the words of Plato when he declares, 'every soul is immortal.'" Both Socrates and his pupil Plato advanced the doctrine of the immortality of the soul. Plato says, "Our souls must have existed before birth, and will continue existence after death."

Paul says (Rom. 2:7), "To them who by patient continuance in well doing *seek for* glory and honour and immortality," and that we put it on at the time of the last trump. (1 Cor. 15:51-56.)

Brethren, who do you believe, Paul or Plato? Beloved, it is the "latter times," and the falling away has come. But God will keep you if you hold fast (Heb. 10:23; Luke 21:28), if you assemble with the saints (Heb. 10:25), if you keep the word of patience (Rev. 3:10). "For if these things be in you, and abound, . . . ye shall *never* fall" (2 Peter 1:8-10).

YOUR GIFTS

You may not see, you may not know
Just where your gifts of money go.
But one in need, somewhere, some place,
Will kneel and pray with upturned face,
And say: "Dear God, I humbly pray
That you will bless those friends today
Who helped to lift our load of care;
And gave that we with them might share
Some of the comforts and pleasures, too;
That we might live as others do.
Dear God, please bless each one of those
Who sent us food and shoes and clothes.
Who *they* may *be* we do not know;
But Thou, dear Lord, canst see, doth know
So bless them, Lord, and help them see
That in helping us they have helped Thee.

—Selected by Jessie M. B. Kauffman.

"They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever" (Psalm 125:1, 2).

ALONG THE LAST MILE

(Continued from page 5)

tempted by the Nazis. When completed it will extend from Mainz on the Rhine to Kelheim on the Danube, linking these two rivers into one continuous waterway. We have only to trace the course of these rivers to see what countries must yet be dominated to make this waterway practicable. Hungary, Yugoslavia, Rumania, and Bulgaria are all crossed as the Danube wends its way to the Black Sea.

What do all of these things mean in the light of prophecy? They mean that, as one by one these Germanic countries are being welded together by circumstances, a ten-nation alliance we have previously named is forming under the rule of one man. While, and because of the fact that Yugoslavia and Hungary were taken from Germany by the

war, the same as was Austria, we can assume that they will be returned as completely as Austria. Ten kingdoms with seven rulers, all under one man when completed, is the answer of this alliance to the prophetic student.

By the time that these nations are joined together, alliances can also be completed with the other two Aryan brothers. Then the Slavs will control the Ukraine, Russia and Poland will be united with the Baltic countries, and Turkey will control Asia Minor. At that time Turkey, also turning her attention to colonies lost during the World War, will undoubtedly—with the aid of her northern neighbors—turn her attention to Palestine.

If these things should work out as completely as they are indicated at the present, circumstances require no predictions from there on. All prophecies indicate the end.

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BORN OF THE SPIRIT

(Continued from front page)

are in Christ, they are now begotten by the Spirit through the Word of God, they are in contact with that Spirit life through Christ, but the time will come in their case, as with Christ, that they will be raised from the dead to die no more, for death will have no more dominion over them. (Rom. 8:11; 1 Cor. 15:51-56.) There is a beautiful analogy in birth of flesh and birth of Spirit.

Let us see if we can come to some understanding as to John 3:8, a verse about which much is said and so little understood, though Jesus expressed His thoughts so clearly. I have read and considered a number of translations other than the King James Version which I always use, but none of them gives any more beautiful view of the matter than it does. Hence, I give the passage as found therein, "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 every one that is born of the Spirit." Just what did Jesus Christ mean by referring to the wind? Did He mean to say that the *Spirit* comes and goes like the wind, and you cannot tell where it comes from or where it goes? If He meant that why did He not say so? Instead, He said that the *wind* blows where it wills, and you know not from where it comes nor where it goes, and then added, "So is every one that is born of the Spirit. There is a comparison made here by the Master. What is is? The wind comes, the wind goes. Where? We know not: so will every one be who is born of the Spirit of God. Such can come, they can go, and no one will knew where they come from nor where they go.

Jesus Christ demonstrated this very fact after He arose from the dead. "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" (John 20:19). Where did He come from? No one knew. Again, "And their eyes were opened, and they knew him; and he vanished out of their sight" (Luke 24:31). Where did He go? No one knew. Here was Spirit power of a Spirit-born Christ being manifested. When we have been born of the Spirit we shall be like Him, and, being like Him, we may then at will become invisible, then visible, to human sight, as Jesus teaches in John 3:8. (See also 1 John 3:2.)

Never have I seen any man that claims that he has experienced the birth of the Spirit that was able to demonstrate in any sense the powers as mentioned above. Most of those claims have come from those who believe in the immortality of the soul, and the direct operation of the Holy Spirit in conversion, separate and apart from the written Word of God. Much of the confusion that exists over this question comes through failure to understand that birth of the flesh comprehends at least three things, as heretofore mentioned; and that birth of the Spirit similarly comprehends at least three things. There could be no birth on the flesh plane without a begettal. Therefore, birth comprehends begettal. There may be a begettal, but without the preparation period there can be no deliverance. Therefore, the period of preparation is a part of the birth of the flesh. It is also a known fact that it is absolutely impossible to have both a begettal and deliverance at the same time on the flesh plane. We should remember that it is the man that is to be born of the Spirit.

So, if we follow the analogy made by the Master we will find that He taught the same progressive steps on the Spirit plane, from the begettal by the Spirit, through the period of preparation to, and including, the glorious act of deliverance that carries its happy participants past sin and death, to a life eternal beyond the veil of mortality.

The words "born" and "begotten" may appear confusing if we fail to understand that they are *both* translated from the Greek word *gennao,* and that when reference is made to a being that draws its life from the kind of life lived, it should be considered *begotten;* but if applied to a being possessing an independent life, it should be considered *born,* in the sense of the act of deliverance. That those "in Christ" are in the begotten state is evident, for Paul says, "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" (1 Cor. 4:15). They were begotten "through the gospel," or with the "word of truth," as it is written, "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures" (James 1:18). While in this begotten condition the begotten child feeds upon the right kind of food, the Word of God (Matt. 4:4). If nothing hinders "we shall reap, if we faint not" (Gal. 6:9).

Conversion has never been, cannot now be, and never will be the birth of the Spirit, for such would be a contradiction of terms and acts. It is against all reason and Bible teaching to so affirm. In conversion only a mental change is effected, while in the birth of the Spirit a physical, bodily change will take place, as proved by, "Who shall change our vile body, that it may be fashioned like unto his glorious body" (Phil. 3:21), and "we shall be changed" (1 Cor. 15:51, 52).

That these few brief remarks may enable our readers to better enjoy further study of the subject is the prayer of the writer.

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Be Ready

* * *

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"For the coming of the Lord draweth nigh" (James 5:8).

God's Word declares that the Lord Jesus is really coming back again. "This same Jesus . . . shall so come in like manner as ye have seen him go into heaven" (Acts 1:11). "The Lord himself shall descend from heaven" (1 Thess. 4:16). Christ said, "I will come again" (John 14:3). God's Word declares that Christ's coming will be very sudden, and very unexpected: "As the lightning cometh" (Matt. 24:27). "As a thief in the night" (1 Thess. 5:2). "In such an hour as ye think not" (Matt. 24:44). "In a moment, in the twinkling of an eye" (1 Cor. 15:52).

When the Lord's coming is very near we are to expect:

(1) Wars, famines, pestilences, earthquakes. "Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places" (Matt. 24:7).

(2) Revolutions. "Thus saith the Lord of hosts . . . I will shake all nations, and the desire of all nations shall come" (Hag. 2:7). "I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is" (Ezek. 21:27).

(3) World-wide distress. "Upon the earth distress of nations, with perplexity" (Luke 21:25).

(4) Jerusalem shall be liberated. "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21:24).

(5) Grave social conditions. "In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents" (2 Tim. 3:2).

(6) Disbelief in Christ's coming. "There shall come in the last days scoffers . . . saying, Where is the promise of his coming?" (2 Peter 3:3, 4).

(7) Great travel facilities, and increased knowledge. In "the time of the end: many shall run to and fro, and knowledge shall be increased" (Dan. 12:4). "When ye shall see all these things, know that it is near, even at the door" (Matt. 24:33).

God's Word declares: "As in the days that were before the flood they were eating and drinking, marrying and giving in marriage, . . . and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be" (Matt. 24:38, 39).

God's Word declares what will happen when the Lord Jesus comes: "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" (1 Thess. 4:16, 17). "There was a cry made, Behold, the bridegroom cometh" (Matt. 25:6-10).

"God's Word declares what will happen to those who are left: "When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel" (2 Thess. 1:7-9).

God's Word declares why Christ has not yet come: "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Peter 3:9).

Now let all of us be ready to welcome His coming.

Show Them the Glory Side

* * *

Mrs. J. C. Waller, Cherry Valley, Ark.

To those whose work for Jesus is being hindered by others with our name, but not our hope:

Do we sometimes fail to present the truth so dear to us in a way that brings "glad tidings of great joy" to the hearers?

Do we offer only a gloomy blank in place of their most cherished hope that the righteous dead are now happy with Jesus in heaven? If we merely quote, "The dead know not any thing" (Eccl. 9:5), "The dead praise not the Lord" (Psalm 115:17), "In death there is no remembrance of thee: in the grave who shall give thee thanks?" (Psalm 6:5), "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Eccl. 9:10), and forget to mention the Redeemer, whose death, resurrection, and coming again are so all-important, it is true that we will offer just a blank.

Without that Redeemer who holds the keys of death and the grave, none of the faithful mentioned in Hebrews 11 will ever be rewarded (Heb. 11:35-40), nor will those who sleep in Jesus (1 Cor. 15:16-18). Praise God! We do have a teaching to supplant their false hopes, that of the Redeemer who shall come again to reward all the faithful. Let us teach Him!

May He, "who for the joy that was set before him endured the cross, despising the shame," so guide us day by day, that by word and conduct, we may bear testimony to our faith in the glorious promise of His coming.

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota

"Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (Isaiah 45:22).

A Gentile Becomes a Christian

Today we are to study about Cornelius, an officer over a hundred soldiers. He was in Cæsarea at the ninth hour. He was a worshiper of God, but knew not Christ, for Christ so far had been proclaimed only to the Jewish people. Cornelius and "all his house" gave much alms and prayed to God often. We find that Cornelius saw an angel of God come to him in a vision. He was told to send to Joppa, a neighboring town, and ask for Peter.

As his servants went on their way, the next day at the sixth hour (noon) Peter went up on the housetop to pray. He became very hungry and, as he waited for his dinner to be served, saw a vision of a vessel let down before him from heaven, which looked like a great sheet held at the corners and filled with all kinds of beasts, creeping things, and fowls of the air. A voice told Peter to rise, kill, and eat. But Peter had been taught under the laws given to the Jewish people to eat only certain meats. Other kinds were unclean. So Peter said, "Not so, Lord: for I have never eaten any thing common or unclean."

The voice answered, "What God hath cleansed, that call not thou common." This was done three times, and the vessel was taken up into the heavens. While Peter studied over in his mind as to what this vision should mean, the men Cornelius had sent to Peter, arrived.

The Spirit of God, guiding Peter, told him to go with those men. So the next day Peter, and some of the brethren from Joppa, went with them to Cæsarea.

As they came to Cornelius' home, he met Peter and fell down at his feet and worshiped him! How do you think Peter felt? Peter, a true Christian, didn't want any glory for himself. He said, "Stand up; I myself also am a man."

Read Acts 10:28, 29 to see how Peter explained how he, a Jew, could come into the company and home of a Gentile.

Then our lesson for today took place. Aren't you glad and filled with praise to God, that *any* of *us* who *fear God* and *do righteous works* are *accepted with Him*? Peter preached to Cornelius and his household. They also received the Holy Spirit as the disciples had, and talked with tongues. No further proof was needed to show Peter that these Gentiles were fully accepted of God! Then they were baptized.

So we see how Cornelius' prayers and good living were recognized by God, and we, too, are given the opportunity to become followers of Christ, for did not Christ die for *all* men?

Have *you* accepted Him as your Savior? Have you been baptized? If you understand fully, and believe with all your heart, don't wait any longer. These good people didn't wait, when they heard the good news, did they? (Acts 10: 43, 47, 48.)

ECE Club News

Thank you for your cards and letters! Others may still join. Send me your name, age, birth date, and address. Those whose birthdays are in April and May send your names in at *once!*

You've Got to Dig

Said the little red rooster: "Believe me, things are tough.
Seems that the worms are scarcer, and I cannot find enough:
What's become of all those fat ones is a mystery to me;
There were thousands through that rainy spell—but now where can they be?

Then the old black hen who heard him didn't grumble or complain,
She had gone through lots of dry spells,
She had lived thro' floods of rain;
So she flew up on the grindstone, and she gave her claws a whet,
As she said, "I've never seen the time there wasn't worms to get."

She picked a new and undug spot; the earth was hard and firm.
The little rooster jeered: "New ground! That's no place for a worm!"
The old black hen just spread her feet—she dug both fast and free.
"I must go to the worms," she said; "the worms won't come to me."

The rooster vainly spent his day, through habit, by the ways.
Where fat, round worms had passed in squads back in the rainy days.
When nightfall found him supperless, he growled in accents rough,
"I'm hungry as a fowl can be. Conditions sure are tough."

He turned then to the old black hen and said: "It's worse with you:
For you're not only hungry, but must be tired, too.
I rested while I watched for worms, so I feel fairly perk.
But how are you? without worms, too, and after all that work?

The old black hen hopped to her perch and dropped her eyes to sleep.
And murmured in a drowsy tone, "Young man, hear this and weep:
I'm full of worms and happy, for I've eaten like a pig.
The worms are there as always—but boy, **I had to dig!**"

—Selected by Mrs. C. E. Lapp.

Happy Birthday Wishes!

Elfrida Morgan, age 10, Jan. 15, Edmond, Okla.
Richard Lindstrom, age 12, March 5, Columbia Sta., O.
Malcolm Magaw, age 11, Jan. 28, Oregon, Ill.

AMONG THE CHURCHES

WEB DUSTERS ANSWERED

By E. Claussen

Question: What was the first advertisement the world has ever known?

Answer: The rainbow. Genesis 9:13.

There were several replies, but no correct ones.

By Gerald Cooper

Question: What was it that a certain man used to the glory of God, which is today considered by many people as a handicap? Who was the man?

Answer: Ehud freed Israel with his left hand. Judges 3:15-22.

The correct answer was sent in by Wilsie McKnight, Ripley, Ill.

THANK YOU BROTHER BLYTH

Bro. F. T. Blyth, 2304 Noble Rd., Cleveland, Ohio, has just sent us nine new subscriptions to The Restitution Herald. Such cooperation not only puts joy into our work, but savors of the progressive spirit that any such work must have to succeed and fulfill its mission. . . . Thank you, Bro. Blyth.

A LETTER FROM SISTER EIDEMILLER

Dear Brethren,

Let us join together to pay this debt that mars the pages of our valuable paper. It embarrasses us to have this debt still recorded against us when we hand the paper out to other people to read.

We cannot do without our Restitution Herald, and wish that it went into the home of every member. Those that are not taking it do not know what a feast of spiritual food they are missing.

All should be busy. The Bible teaches that unless we work we need not expect any reward. What we may plan to do for the Lord must be done quickly, as the signs indicate we are near the end of the age. There is no time to waste. I recall years ago of hearing one of our ministers saying that we do not have to do anything very bad to miss entering the kingdom, but to just do nothing. Dear ones, let us make every effort to enter that Happy Land.

We thank the writers for their valuable articles furnished each week through our paper.

Mrs. Anna Eidemiller,
West Milton, Ohio.

SUNDAY SCHOOL COOPERATION

In response to the recent suggestion by Bro. C. E. Lapp, treasurer of the Board of Evangelism, that all Sunday schools contribute their birthday offerings to the evangelistic work, the Oregon, Ill., Sunday school has now joined the roll of those who had already shown their loyalty to this phase of our general work.

CONTRIBUTIONS TO N. B. I.

F. T. Blyth (GRH)	$2.00
H. B. Hathaway	1.00

SUMMER TRAINING SCHOOL FUND

F. T. Blyth	3.00

ST. LOUIS NEWS

We arrived in St. Louis, Mo., Tuesday, Feb. 14, and enjoyed four days with the brethren. After a basket supper at the home of Bro. and Sr. Claude Graham, a talk was given on "The Things for Which We Stand." Wednesday night we all met for preaching services at the hall where the church and Sunday school meet. "Is the Church a Success?" was the subject.

Thursday evening we had a Bible class at the home of Bro. and Sr. Waggoner. On Friday four of us drove to Bismarck, Mo., about ninety miles south and west of St. Louis, to see Sr. Sutterfield, who has been suffering with a broken hip since November. She is eighty-two years of age, and is unable to be up, but her son cares for her and keeps house. Their faith is strong, even in this time of distress.

Friday night we met at the home of Bro. and Sr. Roy Graham for a social evening. The children recited memory verses, and the others answered Bible questions. The church decided to take an offering Sunday to help Sr. Sutterfield.

The St. Louis church is a lively group, and we trust God will continue to bless them and help them grow.

Harvey Krogh, Jr.

ELDORADO AND CASEY, ILLINOIS

The services were quite well attended at Eldorado Saturday night and Sunday, Feb. 11 and 12. The weather was very warm and summer-like compared with what we were used to.

Although it rained Saturday night and most of Sunday and Sunday evening at Casey, there was a goodly number present at all services.

Harvey Krogh, Jr.

GOLDEN RULE HOME

Golden Rule Home wishes to come to the brethren over the country with a request for help on a problem which is facing us this spring. We have refrained in recent years from asking for aid for any specific needs.

A deal of work has been done each year in improving the appearance and comfort of the Home. Each matron, together with her assistant helpers, has put much of effort and labor into the task, ungrudgingly, unselfishly. All of it has been needful. In a house of this size, constant replacements and repairs are necessary.

This year we are having to meet the rug problem—floor coverings. Last year we laid a new floor in the dining room, and had a good inlaid linoleum cemented down in the dining room and kitchen. We also purchased a congoleum rug for the downstairs "hospital room."

Our other floor coverings are very much worn. The two living rooms need to be recarpeted. One rug is badly worn, the other will give considerable service if moved to a room where it will see less hard wear.

Five of our rooms upstairs, also the long halls, should have either linoleum or rugs. We are suggesting linoleum, as it makes for easier cleaning and better sanitation.

We are asking you for donations for this purpose. Send them either to the National Bible Institution treasurer, Miss Leota B. Hanson, or to me at Golden Rule Home.

Idona Romine, Matron.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Myrtle Oliver; Delos and Mabel Andrew; Leota B. Hanson.

Gleanings From the Field

Bro. R. H. Judd of Toronto, Canada, for several weeks incapacitated with a knee operation, hopes to return to his work on March 1.

Bro. T. A. Drinkard announces the Arkansas State Conference to be held July 20-23, at Cleveland, Ark.

"Already Emory and I are planning to attend the General Conference."—Mrs. Emory Macy.

Sr. Anna Eidemiller's letter which we wish all to read was accompanied with a $35.00 money order, a contribution from herself and her brother, Bro. John Lehman, with whom she lives in West Milton, Ohio. The indebtedness wall would soon be surmounted if all had the spirit of Sr. Eidemiller and Bro. Lehman.

Mrs. Harleman, a resident of Golden Rule Home, would appreciate cotton rags which she will use in making hooked rugs. Cheer her with an abundance of material to work with. Address bundles to Golden Rule Home, Oregon, Ill.

A surprise dinner was given in honor of Bro. and Sr. Loren Burnett by the Ripley, Ill., Church of God on their twenty-third wedding anniversary, Feb. 19.

We are happy to announce that Bro. J. H. Anderson of Michigantown, Ind., is preparing copy for our readers.

Send The Restitution Herald to your friends. The rate to new subscribers is $1.50 for a year or nine months for an even dollar.

On Lincoln's birthday an eight pound bundle of joy labeled Mary Louise was presented to Bro. and Sr. Paul Overholser, Springfield, Ohio, Rt. 2.

"We certainly are needing a minister."—Mrs. Verna Stine, Tipp City, Ohio.

Sr. Eva Underwood of Plymouth, Ind., died on Sunday, Feb. 19. She has been a faithful member of the Church of God. Her husband, Bro. A. R. Underwood, was onetime editor of The Restitution.

MEET BROTHER HATHAWAY

My parents brought me to this section of the country from Illinois in 1852. Roads were nothing but trails. School advantages were very limited. How things could change so much in so short a time is a wonder to me. We wintered in Portland, Ore., our first winter out here. There were then about four hundred people in Portland; no sidewalks, but just split logs for walks. My father and his brother made the first plank walk. Now the city numbers 302,000, and there are miles and miles of pavement, electric wires all over the country, and now they have even damned up the grand old Columbia River to give us more power.

The world is surely changing. Bro. Austin's articles under the title of "Our Changing World" were very timely, and gave us some good pointers from the old reliable Book.

Having read the Bible a good deal, I joined a popular church when I was about eighteen years of age. But I could not understand much of the Bible, as it seemed to contradict itself in many places. There were too many things taught by that denomination that I could not endorse. One was the immortality of the soul. I asked some of the leading members to explain what the soul is. They answered that it is the thinking part of man. But, as thinking comes from the brain which is as destructible as any other part of the body, I could not see how the thinking part of man could be immortal.

Another doctrine that I could not accept, which I was taught by the church of my youth, was infant baptism.

When I was about forty years of age I met Bro. Prosser, heard him preach a few times, and he gave me some instructions about how to study the Bible. Then I heard Bro. Corbaley preach; then Bro. William Skeels. I obeyed the gospel by baptism, and how glad I was to get some understanding of God's great plan. It was so plain to me that I thought I could convert many, but I soon found out to the contrary.

I am now an old man, just watching and waiting for the Savior to come and bring peace to a troubled world.—H. B. Hathaway, Corvallis, Oregon.

GRACELLE ELVA HUGHES

Gracelle Elva Moone was born in Machias, N. Y. At an early age she moved with her parents, Bro. and Sr. Peter O. Moone, to Niagara Falls.

Soon after their arrival in Ningara Falls, Bro. and Sr. Moone associated with the Blessed Hope Church of God, and Sr. "Grace," as she was familiarly known, was baptized by Bro. George Black. She was an active member of the church, and taught a Sunday school class for some time.

On March 21, 1925, she was married to Bro. Harley E. Hughes by Bro. G. E. Marsh in the Blessed Hope Church.

In 1927 Bro. and Sr. Hughes moved from Niagara Falls to Waterford, Pa., and later to Mill Village, Pa., where Bro. Hughes owns a general store. They resided in Mill Village till the time of Sr. Hughes death, Feb. 5, 1939.

The writer conducted the funeral services at the Levine Funeral Home in Cambridge Springs, Pa., and tried to comfort the bereaved husband and other relatives and friends with promises of redemption, from the Word of God. We laid Sr. Hughes to rest in the cemetery at Waterford, to await the call of the Master.

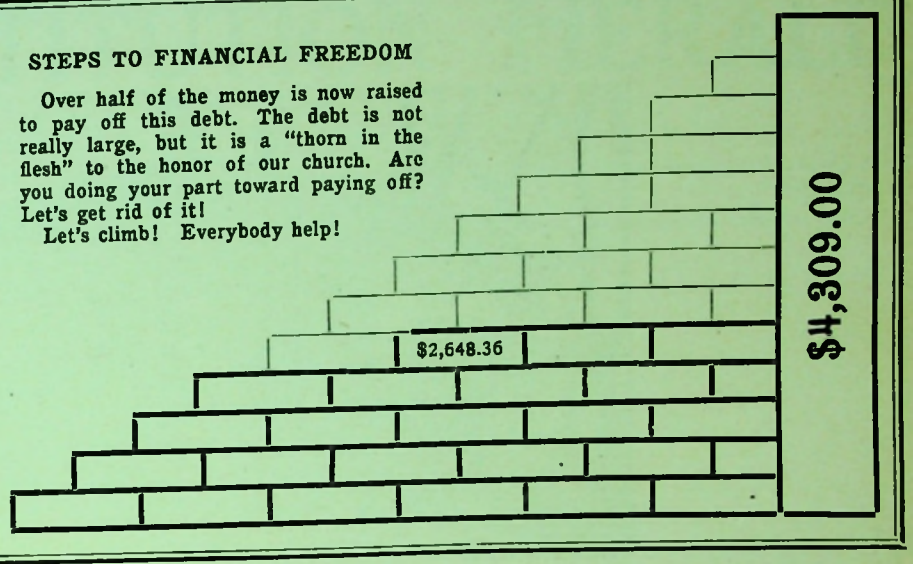
Bro. Moone, who is 84 years of age and blind and quite deaf, was unable to attend the services. He was very deeply grieved, and felt his loss very keenly, for Sr. Hughes has been a good daughter to him. We visited with him after the services, and had a long talk with him, giving him the comforting promises of soon-coming redemption.

James A. Patrick.

STEPS TO FINANCIAL FREEDOM

Over half of the money is now raised to pay off this debt. The debt is not really large, but it is a "thorn in the flesh" to the honor of our church. Are you doing your part toward paying off? Let's get rid of it!

Let's climb! Everybody help!



INDEBTEDNESS FUND

Notes Payable		$4,309.00
Amount received	$2,585.36	
Mrs. R. A. Robinson	2.00	
John Lehman and Mrs. Anna Eidemiller	35.00	
Mrs. Eva Phelps	1.00	
A Friend	25.00	2,648.36
		$1,660.64

HERALD RECEIPTS

E. E. Mills; Mrs. Eva Stearns; Charles W. Sudbury; Harry Goekler; Mrs. Ray McCann; Harry Murphy; Levi Bowman; Isaac Chandler; Mrs. A. J. Chaplin (for another); Mrs. Eva Phelps; Mrs. J. W. Grimsley (for another); Mrs. Ada Updike; George H. Slagle; Mrs. Myrtle Houser; Mrs. Lucille Appleby (for another); E. C. Miller; F. T. Blyth (for others); Ira E. Arnold.

WHAT HAVE I THOUGHT OF TODAY?

If all that we say
In a single day,
With never a word left out,
Were printed each night
In clean black and white
'Twould prove queer reading, no doubt.
And then just suppose
Ere one's eyes he could close
He must read the record through.
Then wouldn't one sigh,
And wouldn't one try
A great deal less talking to do?
And I more than half think
That many a kink
Would be smoother in life's tangled thread,
If one half that we say in a single day
Were left forever unsaid.

—Selected by Mrs. A. J. Chaplin.

THE RESTITUTION HERALD

The Restitution Herald is the official organ of the General Conference of the Church of God. It is published by the National Bible Institution at Oregon, Illinois.

L. E. Conner . Business Manager

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Change of Address.—When ordering change of address, be sure to send us both old and new addresses.

REMITTANCE FORM

National Bible Institution
Oregon, Illinois
Dear Sirs:

Believing in the things for which the Church of God stands, and wishing to have a part in the general work of the church, I inclose

$.....

If you wish to specify how you wish it used, fill out the following blanks:

For General Expenses . . . $.....

For Indebtedness Fund . . $.....

For Training School . . . $.....

For Golden Rule Home . . $.....

For Herald subscriptions $.....

(Per year—renewals $2.00; new subscriptions $1.50)

Name .....

Address .....

Name .....

Address .....

(Signed) .....

Address .....

"Home, Sweet Home"

Provided by the love and sympathy of the entire brotherhood of the Church of God, *Golden Rule Home* assures to the members of its Family the comfort, security, and solicitous care which the word "home" always suggests.

Here the anxieties of earlier and more active life are laid aside forever. No threat of eviction for non-payment of rent or taxes or other indebtedness troubles the hearts of the residents of *Golden Rule Home*!

No doctor or hospital bills, no grocery, coal, or light bills to be met the first of the month, bring fear to the minds of the *Golden Rule Home* Family!

All such obligations and burdens are taken from the shoulders of these older ones immediately upon their entrance into the *Home* and are carried thereafter by the *Golden Rule Home* itself, which is amply able to bear the load on their behalf.

A hearty Christian welcome awaits all who seek the protection and lifelong support the *Home* provides.

Conditions of entrance into *Golden Rule Home* are as liberal as absolute security permits. Write for full particulars concerning the *Home* and its advantages. Or, better still, come and visit the *Home* itself and let the Family tell their own story of its advantages and comforts.

Address: *Golden Rule Home*, Mrs. Idona Romine, Matron, Oregon, Illinois.

THE RESTITUTION HERALD

VOLUME 28 | OREGON, ILLINOIS, MARCH 7, 1939 | NUMBER 22

The Nature of the Soul

By Harold Hardesty

"Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die" (Ezekiel 18:4).

DESPITE the fact that the One who created us tells us plainly that the soul is subject to death, the great majority of people prefer to believe that the soul of man is deathless. This indifference to God's teaching had its commencement in the Garden of Eden. God told Adam that he was not to eat of a certain tree, saying, "In the day that thou eatest thereof thou shalt surely die." But the serpent contradicted God, saying, "Ye shall *not* surely die," and Adam and Eve preferred to listen to the serpent. Because man disobeyed God, and "lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: therefore the Lord God sent him forth from the garden of Eden." If there is in reality a part of man which is immortal and cannot die, then Adam is still living. This would mean that God's efforts to keep Adam from living forever were futile, and that He and not the serpent was the one who did the lying. Yet we know that God cannot lie (Titus 1:2) and that His efforts are never futile (Num. 23:19; Rom. 4:21). The false doctrine of inherent immortality was an invention of Satan to get people to obey him rather than God.

Harold Hardesty

How tenaciously men hold to that doctrine!

Scientists often develop theories in order to discover new facts. Such theories are based, more or less, on conjecture, and are never accepted as factual until they have been subjected to every possible test and proved to be true. But the average theologian is content to accept theories based wholly on assumption, and untested by known facts. Particularly is this true in the case of the immortal-soul theory. The believer in soul immortality *assumes* that the soul is an entity separate from the body. There is no real basis for any such assumption. Because the life processes, such as the senses, emotions, intelligence, will, etc., are attributes of the soul and have their source in the soul, he reasons that the soul might very easily exist independently of the body.

Let us see what facts do to such reasoning.

I know a man whose mental faculties are impaired by disease. Although he formerly possessed normal intelligence, at present his intelligence compares to that of a moron. If intelligence is determined not by the brain structure but by an immortal, incorruptible "soul" within, the impairment of this man's mental faculties must of necessity be traced to that soul. That his brain was affected by the disease is affirmed by reputable doctors. But, according to popular theory, his "soul" could not have been affected by the disease for the very reason that it is supposed to be incorruptible. Thus, the impairment of his intelligence can be traced only to the impairment of his brain. This leaves us with but one conclusion: that intelligence has its source in the body structure. If that is true of one of the life processes, it is true of all of the life processes—that they all have source in the body structure. We have already acknowledged that they have their source in the soul, and we have now found that they have their source in the body. This is all very consistent by reason of the fact that the soul *includes* the body, and is not separate from it.

In man's creation, "the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man *became* (not incarnated) a living soul." When we analyze this statement of Scripture, we find that the soul has two component parts, namely: "the dust of the ground" (the elements and compounds actually found in the soil) and "the breath of life" (air containing oxygen, the element essential to all earthly life). The dust of the ground was fashioned into the form of a man. At this point man was nothing more than a lifeless body. He was not a soul in any sense of the word, dead or otherwise. It was after the breath was breathed into his nostrils that man became a soul. He became a "living soul"; literally, a soul dependent upon life energy for *(Please turn to page 11)*

EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

"Safety First"

"Safety first" is a slogan not yet overworked. It is one of more than good common sense, for it borders on necessity. As if breathing ozone, it refuses to die, outliving all other slogans, not excepting those of America's most ardent politicians.

The "Stop! Look! Listen!" warning at railroad crossings has saved lives that none can number, and has been America's most exacting statute, the death penalty being hurriedly inflicted upon many who disobeyed it.

"Haste makes waste." Moments of meditation save years of sorrow—Corrigan notwithstanding. When it is proved that he did not lie awake nights, meditating his tail-to flight, it will then be soon enough to quote that the exception proves the rule. Surely, he used gasoline for fuel, and he had supply enough to span the sea.

Let any bargainer overstep the boundary lines of safety, and, like Judas, he will soon "go to his own place" (Acts 1:25). Why will mortal man flirt with Flapper Chance? First, at least, he should choose his burial place.

Undeclared War

America is at war. The enemy, crafty and deadly, has slain hundreds of thousands. Like the Japanese army in China, our enemy, in an *undeclared war*, parades the streets of our chief cities, and overruns our fair country. Our enemy is double battalioned. He attacks in ever-silent germs, and stalks in stealthy accidents.

Six million Americans are sick. Including time lost from work, America's annual sick bill is $10,000,000,000. That amount of money would more than build forty-one hospitals in every state of the Union, allowing $5,000,000 to build and equip each hospital. In 1938 about 240,000 persons, including 70,000 babies under one year of age, all of whom could have been saved with correct care, died—*unnecessarily* died! The fate of chance is cruel.

Within the past fourteen years more people have been killed by automobile accidents than have fallen in all American wars. $2,500,000,000 annually go up where (?) in ruined cars and property damage. This amount of money would finance 1,000 churches, at $2,000 per church per year, for 1,250 years. Did I make a mistake in my figures? Americans can't be that careless? Figures say, "You are."

Also *undeclared*, doubt and infidelity are taking their costly toll. Millions of people are spiritually careless.

Religious Safety

The cost of denying Jesus is manifold greater, and without any possible gain, than is the cost of Christianity which, at the least, does some good. What is gained in adultery? Syphilis is its price! What is gained in drunkenness? Poverty, broken homes, insanity, are its bills!

Oh! What a harbor is Jesus! How does it happen that the voice of this Jew is always in the right? Two thousand years have not shattered, but rather proved, His Golden Rule. Stop adultery; then you have conquered its ills that legislatures are grappling with! Convert "lovers of pleasures more than lovers of God"; then you have solved highway accidents! Make *food* out of grain; then drink will lose its sting!

Christianity, irrespective of its "far more exceeding and eternal weight of glory" (2 Cor. 4:17), is *today's* most profitable investment. Christianity pays its way, and appears weak only when it is given no opportunity to work. Christians are "more than conquerors" (Rom. 8:37), for they alone gain "higher ground" to bless the very ones they take it from.

Why do men reject the Christ? The safest harbor in all the world is Jesus. Stop at the crossroads of life! Look! Listen! Be sure of your way. Meditate. None win in their bargains with the world. Beware of the germ of doubt. To accept chance is to *unnecessarily* die! You cannot afford to be careless in your attitude toward Him who said, "I am the way."

Prophetic Safety

The student of God's Word has a bright vision of safety. "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. 2:14). "Israel shall dwell safely" (Jer. 23:6), and "Jerusalem shall be safely inhabited" (Zech. 14:11).

In Jerusalem "the streets of the city shall be full of boys and girls playing" (Zech. 8:5), "and the inhabitant shall not say, I am sick" (Isa. 33:24).

Those who have "escaped the corruption that is in the world through lust" shall be made "partakers of the divine nature," and given "an entrance . . . into the everlasting kingdom of our Lord and Saviour Jesus Christ." (2 Peter 1:4-11.) "Fashioned like unto his glorious body" (Phil. 3:21), "we shall reign on the earth" (Rev. 5:10).

The Gospel of the Kingdom of God

By Charles T. Lindsay

WE READ in Ephesians 3:6 that "the Gentiles should be fellowheirs, and of the same body, and partakers of his (God's) promise in Christ by the gospel." What body and what promise does this speak of? Paul is speaking of the body of believers and of the promise made to Abraham, Isaac, and Jacob. Paul says, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:8). The one gospel was preached to Abraham, promising that "in thee shall all nations be blessed" (Gal. 3:8).

In making known the gospel to Abraham, God made a covenant with him, 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" (Gen. 17:8). "In thee shall all families of the earth be blessed" (Gen. 12:3). "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). These same promises were made known to Isaac and Jacob. (Gen. 26:2, 3; 28:3, 4, 12, 14.)

The seed spoken of in these promises, who is to "possess the gate of his enemies," is Christ, for Paul says, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ" (Gal. 3:16).

Abraham, and those of his faith, could not receive the inheritance of the land promised (in which he, during his natural lifetime, was a sojourner and a stranger), until Christ *the* "seed" to whom the promise specifically referred (Gal. 3:19) should come to bless all nations of the earth. Hence it is said of them, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth" (Heb. 11:13).

In looking "afar off," Abraham saw the day of Christ and "was glad" (John 8:56), believing that He would come as "a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers" (Rom. 15:8). The covenant was typically confirmed in the sacrificial offering that Abraham made (Gen. 15:7-18), also in his offering of Isaac, in which Abraham received Isaac from the dead "in a figure" (Heb. 11:19), which also prefigured Christ's death and resurrection in the full confirmation of the covenant. (Gen. 22; Heb. 11:17-19.)

When Mary realized that she was to give birth to this very person promised to Abraham, as the *seed* in whom all nations of the earth should be blessed, she gave eloquent utterance to the wonderful work her heaven-begotten Son was to do in fulfillment (after confirmation) of the promises:

"He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. 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. He hath holpen his servant Israel, in remembrance of (or fulfillment of) his mercy; as he spake to our fathers, to Abraham, and his seed for ever" (Luke 1:51-55).

This beautiful prophecy has not yet been fulfilled; only confirmed. Its fulfillment requires the return of Christ to the earth. We are, therefore, assured that the heavens will retain Christ only "until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets." Then God will "*send* Jesus Christ." (Acts 3:20, 21.)

That Abraham did not receive the inheritance during his natural lifetime is positively declared in the Bible. After giving a brief account of Abraham's removal to the land of Canaan, Stephen says, "And he (God) gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would" (Acts 7:5). Here is a statement that God *did* promise the land to Abraham; also that He has not yet fulfilled that promise. Will God fulfill it? According to some teaching the promise will be broken. But God's oath cannot be broken. His promise cannot fail. It was unconditional. Hence, Micah exclaims: "Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old" (Micah 7:20).

Now, if this is the one gospel, it follows that a gospel that offers to the father of the faithful and to the children of faithful Abraham (Gal. 3:7) an inheritance in heaven must be that so-called gospel "which is not another; but there be some that trouble you, and would pervert the gospel of Christ" (Gal. 1:6, 7). We, therefore, submit a few questions for our readers' serious reflection:

If the place that Abraham was "after to receive for an inheritance" was in heaven, how do you account for the fact that he took a journey there to see it with his eyes, walked through the length and breadth of it, and sojourned therein "with Isaac and Jacob, the heirs with him of the same promise? (See Gen. 12:1; 13:14-17; Heb. 11:8, 9.)

If the Promised Land is heaven, and cannot be seen this side the grave, how was it that Moses ascended the hill of Pisgah to look at it? (Deut. 34:1-4.)

If the promised inheritance is in heaven, and not on earth, how was it that the Lord showed Moses "all the land of Gilead, unto Dan, and all Naphtali, and the land of Ephraim, and Manasseh, and all *(Please turn to page 8)*

ALWAYS READY

By John Denchfield

JESUS said, "Be ye therefore ready also: for the Son of man cometh at an hour when ye think not" (Luke 12:40).

There comes to my mind an article read some time ago concerning the activities of our United States Coast Guard in which emphasis was placed upon their motto, *Semper Paratus*, or "Always Ready." It was indeed thrilling to visualize how boats, ropes, and various other paraphernalia were always kept in position, and in constant repair. Motors were kept always in perfect mechanical condition. Men were ever going through routine drill, again and again, to become thoroughly acquainted with each particular action of this lifesaving machine. Here were men pretending in practice that they might attain the highest possible degree of efficiency in saving lives, men watching day and night along the short, men wide awake and listening at radios, men with the aid of powerful glasses watching the sea closely from their towers. Every man on duty was always tense, watchful, ready: day after day, night after night, week after week. There was always this constant preparation and vigilance, with never a moment's relaxation. Why?

We know, as these men of the Guard know, that at any moment the watch may sight a ship floundering just beyond the breakers, or an SOS call may split the air waves. There is no time then to awake and prepare, if lives would be saved. Immediately, a message of encouragement and hope must be sent back across the waves. Every man, with keen mind and active muscle, must jump to his task. Motors must respond at the first turn of the shaft. All equipment must be ready for immediate use. With almost miraculous speed the business of lifesaving begins.

Is it worth while for our Coast Guard to maintain its standard of being "Always Ready"? Ask those to whom it has been the margin between life and death.

Our churches are sometimes called "lifesaving stations," but I have yet to see or hear of one which was worthy of this title when compared to the standard of our Coast Guard. About the only things I've ever found churches "always ready" for were arguments, scandal, or an excuse to avoid activity. Listen, members of God's church, and prove yourselves! Are you constantly seeking out those about to be broken on the rocks of sin? When you do find them, are you ready (prepared through contact with Jesus, study of God's Word, and with the resulting influence and power in your life) to give actual support and lifesaving aid? Are you always ready?

The Israelites of old wore very loose flowing garments which were much of a hindrance to them in time of action, much as a bed sheet draped about the shoulders would be to us. To overcome this difficulty, the girdle was used so that in times of physical activity it might be drawn down tightly about the loins, keeping the many folds of the garment in place and out of the way.

Thus, we understand that as God spoke to His people on the occasion of the first Passover, saying, "Thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand" (Ex. 12:11), He desired them to be ready when the command to march was given. Later, and to us, Paul commands, "Stand therefore, having your loins girt about with truth" (Eph. 6:14); Peter advises, "Wherefore gird up the loins of your minds" (1 Peter 1:13); and Jesus urges, "Be ye therefore ready also" (Matt. 12:40).

The central point of emphasis in the story of the ten virgins which Jesus gave is that of being constantly prepared. Half of that group of ten had been ready previous to the coming of the bridegroom and, if given time, might have prepared again, but only those who were ready at that particular moment (because they had been ready *all the time*) "went in." And the "door was shut."

Time cannot be retraced. All realize this truth, yet usually overlook it. In a play, listened to recently, a young man about to die pleaded with Death for just one more day in which to set things right. His plea was granted—but *that was fiction*. We know that time does not turn back! Our present day ends at twelve o'clock midnight. When our days are crowded we sometimes long for the ability to lengthen them, but we know any such longing is all in vain.

The "darky" who said, "Ah'll finish this job tonight ef it takes me till tomorrow to do it," was mistaken. There are certain and definite periods of time for all things, and when the final moment arrives the door is shut forever. We know the time of ending of our day, of the week, as well as the month and year. We know the duration of our periods of vacation (if any) and the hours of our work. We know the dates of payment of debts, and of current bills. Yes, we keep some hours and dates fairly well in mind, and gauge our lives accordingly, but the greatest event of our lives is in the future, and "of that day and hour knoweth no man, no, not the angels of heaven, but my Father only" (Matt. 24:36). How, then, can we be ready at this great moment? The only way is by being *always ready!*

The mother who advised her boy, saying, "Do not go near the water until you have learned to swim," voiced a philosophy which could never bear fruit. Beware of similar error.

Paul tells us that the greatest event of all time—none other than the second coming of Jesus Christ to take out His followers for service as joint heirs with Him in His Father's kingdom—shall take place "in a moment, in the twinkling of an eye, at the last trump" (1 Cor. 15:52). These words ought to impress upon us, as never before, the absolute necessity of preparing *now*; for just how much can we expect to make ready in the "twinkling of an eye"? Twinkle the eye just now! How long did it take?

Can you change a lifetime of selfish, useless, and filthy thinking into charitable purity of thought "without spot or blemish"—in just a moment? Can you cleanse the inside so that it will harmonize with all you've been pretending to be since joining the church—in just a twinkling? Can you soften, in a moment, the same heart you've been hardening for years? One might go on and on, but, conclusively, can you do *anything* "in the twinkling of an eye"? Definitely, *now* is the time to make ready. Then continue always ready.

We may be well aware "that the kingdom of God is nigh at hand," but who can say just how much time shall yet elapse before the "trump shall sound."

I would emphasize here for the benefit of those who, because their interpretation of prophecy may not admit of the coming of Christ in the near future, that any of us may cease to live at any moment, and "there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Eccl. 9:10).

The one and only, yet all-sufficient, assurance we have that we shall be ready at Christ's coming is that "the Spirit itself beareth witness with our spirit, that we are the children of God" *now*, and, since nothing "shall be able to separate us from the love of God, which is in Christ Jesus

(Please turn to page 9)

Youth to the Fore

By Mary A. Gesin

IT IS OFTEN said that this is youth's day. This *is* a young people's world. To those in the younger years of life are given the opportunities and the advantages that formerly came to those of maturer years only.

In many ways and for innumerable reasons it is well that it is so. For, youth with its fearless vision is often able to accomplish what added years of caution and prudence could not do. The impossible happens before our very eyes, and the "I told you so" does not need to be said.

Even more than the world, the church needs youth. For the accomplishment of its program too often those of younger years are overlooked. Their loyalties and their talents are decried, their vision and their ardor disparaged.

In connection with the church is the finest "training camp" for youth in future service to God and to the world. But too frequently it ends there. We refer to the Sunday school, the place where youth meets youth under the guidance of adult minds tempered by years of experience and devotion.

Many of our city and larger town churches boast of a live and growing Sunday school. And well they may, for it numbers, frequently, three times the number on the church membership roll. Why does it happen, then, that that same roll does not grow year by year as the pupils of the school arrive at the teen age?

Have you ever visited a church other than your own, and noted in the interim between the Sunday school session and the following service the exodus of those in the best years of life? Have you wondered that the attendance at worship service was composed of "old people"? Have you pondered the causes for this, and the resultant decay of the church, in other denominations if not in your own?

If you have, you find yourself in the dilemma of many other leaders and teachers. May not the reasons, some of them at least, be laid at our own doors? Have we, as teachers, invited our pupils to remain for the services following? Have we, more important still, sought out their talents and preferences, and used whatever of value we have found? Have we, most important of all, made the work of the church so attractive by our own outlook upon life that they should desire to assist in its accomplishments?

There are as many avenues of service as there are talents latent in our young people. It is not necessary that all of them possess musical ability, though that is where many of them are appreciated deeply. Some of them can perform the humble duties more gracefully and with less effort than we older ones. The lowly tasks that are the accompaniment of every organization are just as essential, just as worthy of reward, as are the more spectacular duties.

In the February 14 issue of this paper, Brother G. M. Birkey pointed out in no uncertain terms, "Our Responsibility to the Young of America." He urged us to do all in our power to encourage our young people to read and study and live God's Word through the example of our own lives. Reread Brother Birkey's thoughtful exhortation, particularly you older ones. We need its admonitions.

And you young people (we trust many are reading these lines), know assuredly that your pastor desires your assistance. He earnestly prays that the service of God may be made so alluring by his own life and that of his coworkers that you, too, will want above all else to be numbered with them. You will subscribe yourself and all that you are.

The church needs your forward-looking vision. It needs your courageous loyalty. It needs your undaunting optimism in these trying days. The Church of God needs *you*.

Miracles That Testify

By Harvey Krogh, Jr.

THE nineteen hundred thirty-nine autos are more streamlined than ever before. The reason is not so much for beauty as it is for the efficiency and economy of a car that is less air resistant. The country schoolhouse is no more a pretty little building, but an odd-shaped structure with high windows on the north side only. What is the idea? The answer: such a building is more practical, giving the proper kind of light which is best for children's eyes.

We are living in a practical world, and the things that have been simply for beauty are not as popular as they once were. While we are speaking of practical things we should not fail to mention Christianity, for it is the most practical thing in the world.

When Christ founded His church He did so as a step in the fulfillment of the promise God gave to Abraham in Genesis 22:18, "And in thy seed shall all the nations of the earth be blessed." Christ was that seed of Abraham, through whom those blessings are coming and shall come. When the Son of God walked among men He showed the benefits of obeying and honoring God. He showed how practical and how useful are the blessings of God.

He fed the poor, He healed the sick, He restored sight to the blind, He gave hearing to the deaf, He raised the dead, He gave rest to the weary, He corrected the sinner, He condemned the oppressor, He denounced sin, He encouraged the weak, and He blessed the children. Every one of the things that he did was a benefit to mankind. They were practical, and they are still.

When Jesus was about to depart from His apostles He instructed them to go into all the world and preach the gospel to every creature. The best follower of that commandment was probably the greatest evangelist that ever preached, the Apostle Paul. After he had sowed the seed that later brought forth the Corinthian church, he confessed his method. "And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified" (1 Cor. 2:1, 2). It might be better if more ministers didn't know any more than what Paul knew when he came to the Corinthians. "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power" (v. 4). There was no trickery in Paul's method, but he *demonstrated* the power of the Spirit of God.

If a salesman would come to you next summer when it is too warm for comfort, and try to sell you a little device for ten dollars that was supposed to keep your home cool all summer long with no cost other than the purchase price, would you say, "Yes, I'll take one"? No! You would first say, "Let us see how it works." You would demand a demonstration. And if the salesman could not demonstrate his machine, you would not care to buy it merely on the strength of his word.

Paul demonstrated what God could do through him, and thereby proved the benefit of believing on Christ, and of becoming a Christian. The reason for demonstrating was, as he said, "That your faith should not stand in the wisdom of men, but in the power of God" (v. 5).

So many times man's wisdom is very impractical, but God's power is always efficient and effective. Paul performed miracles that men might know that God's power was with him. There are men today who believe that God still performs miracles, and the Bible does not say that God shall cease to perform His mighty works. There are miracles that God must perform through us that we might demonstrate the power of God's Spirit. These miracles are not necessarily miracles of healing and the like, for these, sometimes, do not convince the people of this enlightened age. They will say that it is another trick, or a discovery of modern man.

But there are strong evidences of the power of God's Spirit working today in men's lives. These miracles, which we may speak of as products of God's Spirit, are "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22, 23). The natural man cannot imitate or duplicate these things that are produced by the power of God. Natural man may be able to almost reproduce the miracle of healing, but he *cannot* and does not even try to produce the fruits of the Spirit. These things are brought forth only as the child of God yields himself to the influence of God.

It was with the power of God that Paul demonstrated that he was a true representative of God by performing miracles, and by living the life that he did among the people.

The world has become skeptical because it has seen too much false Christianity. If Christianity doesn't turn a "dead beat" into an honest man, the world doesn't want any of that kind of Christianity. If Christianity doesn't give the drunkard, that professes Christ, a different kind of appetite, the world doesn't want that kind of Christianity. If it doesn't straighten out the "crook," or turn the sinner from the wickedness of his way, or make a man a better citizen, the world doesn't want any Christianity.

The world is looking for practical things, and it has a right to practical things. *Therefore,* we need practical Christianity. We also need the doctrine, for it is by the doctrine or teaching of Christ that we know what to practice. The first thing that most people will ever know about Christ and Christianity is what they see in your life and in mine. Paul told the Corinthians that they were an open

letter "known and read of all men" (2 Cor. 3:2). Men can look at you and know who your God is. They can look at the congregation and tell something about the pastors that have led the flock. Everything and anything that you do is a reflection upon Christ if you profess to be His follower.

Are you demonstrating God's power in your life, and letting all men know that you are Christ's disciple by the love that you have for others?

The China Inland Mission and the Doctrine of the Trinity

Extracts of Correspondence With a Missionary
Part 2

By R. H. Judd

IT MAY be well to point out here what seems to me to be a *necessary basis* for Scripture interpretation of fundamental doctrines. Any interpretation that is not in harmony with other clear and explicit statements of Scripture, obviously cannot be regarded as finally correct, for real Scripture truth is always harmonious with proved facts. Your interpretation of John 1:1 is a case in point. Instead of accepting the language of the statement you quote, "The Word was God," in its natural and simple sense, you import into it the meaning of a *personal existence* to which you give the name, or rather, title, of "God," and call it "God the Son" by way of distinction. Such an interpretation at once comes into conflict with the words of the Lord Jesus that His Father is "the *only true* God" (John 17:3), and "the *only* God" (John 5:44, R.V.). Obviously, your interpretation cannot be correct, for it creates *another* God beside "the God and Father of our Lord Jesus Christ" (Eph. 1:3).

If the words are taken in their natural sense, as stated, there is no conflict with other scriptures. There is no precedent in Scripture for your interpretation, but there is much against it. Whereas, if taken naturally there is no antagonism with John 17:3, and there are many examples of where Scripture speaks of the Word as being considered separately and in conjunction "with God," having the same honor as God Himself, indeed, as being God. For instance, God says, "My word shall not return unto me void, but it shall accomplish that whereunto I have sent it" (Isa. 55:11). Here God's Word (promise) is regarded as good as Himself. "He could swear by none greater," so "he sware by himself" (Heb. 6:13). Again, His Word is likened to a hammer, but it is "God himself" who does the work. Yet again, He magnifies His Word above His name. (See Psalm 138:2.) In all these instances, and others, God's Word is given the same dignity as Himself, yet it in no sense interferes with His absolute Deity, as "the only true God." Your interpretation attempts an impossibility. It is absolutely impossible for one God to be "with" another God, and it still be true "there is but one God." When the prelude of John's Gospel is viewed in the light of Genesis 1 with its oft-repeated statement, "God said," there is complete harmony with other scriptures, and if *logos* is translated "wisdom," as I think it is in the Septuagint, it is also in harmony with Proverbs 8.

Now then, as to John 1:14: If you had taken time to study the logical meaning of the language used, you could hardly have failed to see how completely it demolishes your theory (for it is nothing more) of making *distinction* between the child born and the Son given. Let us see the predicament in which you place yourself by making the distinction mentioned, and your flat denial that the Son was born. Not only do you contradict clear and positive statements of Scripture—in itself a serious matter—but you would have us, like yourself, *assume* without any authority, that *logos* of John 1:1 was a preexistent personal being, namely, "the Son of God." According to previous statements of yours, already noted, regarding John 18:37, "To this end was I born," you say that Christ here spoke only of His *body*—not of Himself. This you affirm was given to Him. Strangely enough, however, you maintain that "the Son" and "the Word" are identical—one and the same being. Now read your quotation from John 1:14 over again, "And the *Word* became (or 'was made') flesh." May I ask, If the Word was made (or became) *flesh* how are you going to distinguish between the Son of God and His body?

When you and I were boys together at school—over fifty years ago—we were taught that things that are equal to the same thing are equal to one another, and ten more fifty years will not alter that axiom. Apply that to the verse quoted, and see if you can escape the conclusion that when the Son of God said, "To this end was *I* born" He spoke of *Himself*, for He spoke of His flesh—"the Word *(become)* flesh." Christ gave His flesh for the life of the world (John 6:51). Elsewhere, we read that He "gave himself" (Heb. 7:27; 9:14; also Eph. 5:2).

Now as to my charge that you deny Scripture when you say that "Rev." Baron "told no untruth when he asserted that the Son was *not* born." Scripture after scripture states emphatically that the Son was "born." David Baron diametrically opposes Scripture, using the very language of Scripture to deny it.

(OVER)

In Galatians 4:4 we read, "When the fulness of the time was come God sent forth his Son *made* (R.V., born) of a woman." If you accept Dr. Denny's statement that "the power to look at a sentence and see clearly the parts of which it is composed, and the meaning of the words one by one and together, is absolutely necessary to anyone who aspires to read the Bible understandingly," then there is no mistaking the meaning of the above scripture. It tells us *who* sent the Son, how He was sent, of what He was made, where He came from, and when.

In Matthew 1:23 we have almost a parallel of the language of Isaiah 9:6. In each instance the pronoun "his" has unquestioned reference to both the *child* and the *son* as one and the *same* individual. Further, the expression, "bring forth a son," is simply stating in other words that the Son was *born*. As a medical missionary of many years experience in China you will know that the Chinese, like the Hebrews, give preference to sons. Mary is here told, not only that she will have a child, but that the child will be a son. Put in terse language, Scripture repeatedly declares that the Son was "conceived," "brought forth," "born," and as such He was both "sent" and "given" by God. Nowhere does Scripture state, as does David Baron, that one was born and the other was "not born." Not only does David Baron speak an untruth here, but as you would have seen in my article of February 22, 1938, "Faithfully Handling the Word of God," he actually resorts to dishonest interpretation in order to make *echad* mean compound unity.

Every effort made by such leaders to prove the doctrine of the Trinity only lands them more deeply in confusion and wrong. The China Inland Mission in the February issue of *Young China* for the same year, for once departs from the *usual* practice of the Mission in refraining from stating in its official magazines any attempt at Scriptural *proof* of the doctrines held by them to be vital, but actually seeks to prove that "JESUS IS GOD" (caps not mine) by claiming that Jesus used the words, "Thou shalt not tempt the Lord thy God" with reference to Himself as such. If that were true, how would it be possible for Him to say later to His disciples, "I ascend unto my Father, and your Father; and to my God and your God" (John 20:17)? We have no hesitation in saying that the language of the China Inland Mission is (unintentional) blasphemy.

Probably John's Gospel, more than any other book in the New Testament, is relied on for support of the doctrines of the Trinity, and that "Jesus is God." If the latter were true, no author recording it would omit mention of so momentous a claim in summarizing the purposes of his book. Yet John, in 20:31, does not even suggest it. Here is what he says, "These things are written, that ye might believe (that Jesus is God? No!) that Jesus is the Christ, the *Son* of God; and that believing ye might have life through his name." We might pertinently ask, Does it matter which we believe in order that we may have life? We might also point out that "Jesus" is here said to be "the Christ," and that "the Christ" is said to be "the *Son of God*," which calls to mind another well known axiom.

But there is a historical aspect to this matter of the Trinity, from which the supporters of the Trinity can find no escape. The early Christians did not teach it. Robert Foster, D.D., professor in the Cumberland Presbyterian Theological Seminary, in his work on "Systematic Theology," says, "None of the early fathers were Trinitarians. Theodosius, the tenth professedly Christian emperor of Rome, was the first to be baptized into the faith of the Trinity, A.D. 379, and it was not until A.D. 380 that the Nicene Creed was imposed by edict on his subjects." Dr. Summerbell also makes a similar statement. Here, undoubtedly, is one of the chief explanations why the doctrine of the Trinity became the teaching of theological colleges and ecclesiastical institutions and the threat of perishing everlastingly, which was attached to it, brought both pulpit and pew under bondage to it.

P.S.—We cannot be too careful in our choice of language to express Scriptural ideas. It is the writer's firm belief that it is not necessary to embody Scriptural ideas in language that Scripture itself does not use. To do so is often the thin end of the wedge that leads to increasing error.

The theological terms used to express the birth of the Christ well illustrate this important point. From pulpit and press we very commonly find leaders of Christian teaching giving expression to what they call "the doctrine of the Incarnation." The statement is intended to imply, as indeed it does as defined in the dictionary, "Christ's assumption of human flesh." Thus, the word "incarnation" implies a thought contrary to Scripture, for the emphatic declaration of Scripture is that it was "the *Word* became flesh," and not that a preexistent, living being (which from the necessity of the case *must* itself predicate *bodily* existence) became the tenant of still another living body. In John 20:31 Jesus the Christ, and the Son of God, are descriptive of *one personality only*, and if Scripture language is used there is not a shadow of a doubt that He was "conceived," "brought forth," and born of the Virgin Mary.

WHAT GREAT WORD IS THIS?

Because of it God sent His only begotten Son into the world. Paul says to owe no man anything except this. The debtor who was forgiven the greatest debt had more of this for his former creditor. Jesus said we should do this to God with all our hearts, and to our neighbor the same as to ourselves. Without it a home can soon be destroyed. No church can grow without it. Even if we should understand all the scriptures, have faith that could move mountains, and speak as angels; if we do not have this one thing all the rest amount to nothing.

Love is the great foundation principle upon which all of God's works and words are founded. If we have love we are kind, do not envy, are not proud, are unselfish, not easily irritated, and do not think evil of others. May the *love* of God rule our every motive and action.—*C. E. Lapp.*

FACTS FOR THINKERS

Is Trinitarianism a Tenable Doctrine?

By R. A. Curtis

FROM the earliest of my recollections I heard from so-called "orthodox" teachers about "God the Father, God the Son, and God the Holy Ghost, and that these three Gods are one God in substance, coequal in wisdom, power, and endless continuance of being."

Only the blessed "teacher come from God" (John 3:2) can open to us the Scriptures on this inexplicable problem of human contradictions; both to the facts of nature and the statements of revelation. However, it contradicts *both* organic and revealed law, that a son can be as old as his father, and equally as wise and powerful. Stop and think! Can the life of a "child born," a "son given," whose living existence depended upon being "made of a woman, made under the law," possess a living existence that antedates that of "his mother"? (Isa. 9:6; Gal. 4:4; Heb. 2:14, 15; Luke 1:30, 31; Matt. 2:13.) Does this "Son of the Highest" claim equality with His Father? As a final answer to that question hear that Prophet that "the Lord your God" has raised "up unto you, of your brethren" (Acts 3:22). His testimony should be final: "*My Father is greater than I*" (John 14:28).

Jesus in all things subordinated His will to that of His Father, who sent him. (John 4:34; Matt. 26:39).

Is it in accordance with *reason*, that a person, when beset with enemies, clamoring for his death, should *pray to himself* for deliverance "from unreasonable and wicked men"? (2 Thess. 3:2.) Jesus prayed upon many occasions to this Father, whom He acknowledged as "the only true God" (John 17:1-3). He spoke of Himself and His Father as two separate persons, with work for each to perform. (John 5:17.)

The statement of the Apostle Paul to "the church of God . . . at Corinth," when alluding to the plurality of gods adored by idolaters, was, "We know that an idol is nothing in the world, and that there is none other God but one. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) but to us *there is but one God, the Father*, of whom are all things, and we in him; and one Lord Jesus Christ, by whom (through whom, Diaglott) are all things, and we by him." (1 Cor. 8:4-6; Eph. 4:6.)

There are two Adams spoken of in the Bible, chronologically separated by a period of four thousand years, from "the first man Adam," whose rebellion brought sin, suffering, and death into our world, to "the second man" who "is the Lord from heaven," whose obedience "brought life and immortality to light through the gospel." (Rom. 5:12; 1 Cor. 15:1-4, 21-26, 45-49; 2 Tim. 1:10.) If Trinitarianism is true, that Jesus the Son of God was in possession of an interminable life to be coequal with His Father, *how could He die?* How could He be "the last Adam"? Atheists might tauntingly ask, "If your 'three Gods in one' can be 'dead,' 'three days and three nights,' and the world move smoothly along without its divine Architect and Overseer (Matt. 16:21; 12:38-40), for that length of time, why can it not go on indefinitely?"

Do not give "place by subjection, no not for an hour," to any subversive doctrines, "that the truth of the gospel might continue with you." (Gal. 2:4, 5; John 8:32, 36.)

—o—

ALWAYS READY

(Continued from page 5)

our Lord," we shall be "kept by the power of God through faith unto salvation ready to be revealed in the last time" (Rom. 8:16, 39; 1 Peter 1:5).

It is a beautiful bit of advice the grace of God gives us in Titus 2:12, 13, saying that "we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." "Looking" is the word used, not "having looked," nor "will look," but always "looking," always ready!

Whoever you may be reading these lines, are you ready for His return? Are you ready every moment? If you are, "Praise the Lord," but if not, Jesus says, "Come unto me."

—o—

THE GOSPEL OF THE KINGDOM OF GOD

(Continued from page 3)

the land of Judah, unto the sea, and the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar," and then said, "*This is the land*"?

If good people are "carried across death's cold flood" into the Promised Land, how is it that the Lord said to Moses when he was about to die on the mount, "I have caused thee to see it with thine eyes, but thou shalt not go over thither" (v. 4)?

Consider these questions, and reflect upon the following:

(1) If it be said that the promise was fulfilled in Abraham's lifetime, the word, "He gave him none inheritance in it," will be denied.

(2) If it be said that the promise was fulfilled to Abraham's seed, that will not meet the case, because God said, "To thee (Abraham) and to thy seed will I give it."

(3) If it be claimed that the promise was only intended to apply to the temporary possession of the Promised Land by the many descendants of Abraham under Joshua, that will contradict Paul who says, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ" (Gal. 3:16).

(4) If the promise of the land to Abraham's seed was fulfilled in the possession of it by the children of Israel under the law, how could Paul say that the law "was added because of transgressions, till the seed (Christ) should come to whom the promise was made (Gal. 3:19)?

(5) If the promise made of God to the fathers of Israel

had become obsolete and gave place to something else when Christ came, why should the Apostle say that "Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers" (Rom. 15:8; Heb. 9:15)?

(6) If the promise had already been fulfilled to the twelve tribes of Israel, how could Paul say, "Unto which promise our twelve tribes, instantly serving God day and night, hope to come" (Acts 26:6, 7)?

(7) If the same Israelitish hope was not Paul's hope, how could he say, "For which hope's sake, king Agrippa, I am accused of the Jews" (Acts 26:7)? Again, Paul said, "For the hope of Israel I am bound with this chain" (Acts 28:20).

(8) If what was promised to Abraham refers to something he was to receive at death, how could the Prophet Micah say, some thousand years after Abraham's death, "Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old" (Micah 7:20)?

(9) If either Abraham or his seed (the Christ) or his children by faith and adoption, have—any of them—entered into the promised inheritance, how is it that as yet they are only spoken of as "*heirs* of God, and joint-heirs with Christ" (Rom. 8:17; Heb. 11:9)? How could Abraham be "heir of the world" unless he is yet (by a resurrection) to become a personal inheritor thereof (Rom. 4:13)?

(10) How can the Promised Land be other than the country geographically defined to Abraham in the covenants of promise (Gen. 15:18)?

(11) Where, throughout the whole Bible from Genesis to Revelation, are the words "Canaan" or "promised land" ever used to designate any place beyond the "bounds of time and space"?

(12) How could Canaan be a type of heaven or a pattern of what heaven is, when we are taught in the Lord's Prayer that heaven is a pattern of what the earth is yet to be? And upon what Scriptural principle can heaven be surnamed after the wicked and idolatrous Canaanites?

(13) Since the country Abraham looked for is described in Hebrews 11:16 as "heavenly," (which means like heaven), how is it possible it can be the very place which it is said to be like?

(14) How can we say *land* means *sky*, and *earth* means *heaven*, or that the covenants of promise to "Abraham and his seed" shall not be fulfilled according to the obvious and grammatical sense of the words used, without stultifying our own reason, perverting language, making the Deity a liar, and rendering ourselves liable to condemnation for contempt of His Word?

(15) How dare any man say that Christ is not the rightful owner, and His brethren the rightful heirs of the earth, in view of Jesus' words, "Blessed are the meek: for they shall inherit the earth" (Matt. 5:5)? (Read also Psalm 37.)

Now the natural descendants of Abraham became God's favored nation. To them was revealed this one gospel of an everlasting inheritance in the earth, which of necessity involved the promise of eternal life. Those of the nation of Israel who understood the covenant made with Abraham looked forward to Christ—in whom the promises centered—as the end of the Mosaic law. Like Simeon, they could see that seed (Christ) to whom the promise was made would be "for the fall and rising again of many in Israel," and would be *Israel's consolation.* (Luke 2:25, 34.)

These "precious promises," and the "oracles of God" were all committed to Israel, not to Gentiles. How, then, may Gentiles share in this gospel? Let Paul explain: "By revelation he (Christ) made known unto me . . . that the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel." (Eph. 3:1-6.) But Gentiles are fellow heirs in Christ only. How may they get into Christ, and be of the one body to partake of the promise? Mark! Christ is the nucleus of a great body, composed of many members. He who becomes a member of that body will finally partake of the blessings of the Abrahamic promise. Let Paul explain again, "Know ye therefore that they which are of faith (the Abrahamic faith) the same are the children of Abraham" (Gal. 3:7).

By faith in God's promises Abraham became a son of God. Now the same one faith is come to the Gentiles, "for ye are all the children of God by faith in Christ Jesus."

Again we ask, How do Gentiles get into Christ? Paul answers, "As many of you as have been baptized into Christ have put on Christ." There is then no difference between Jew and Greek in Christ Jesus. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3:7, 26-29.)

Remember the promise. Look back over the testimonies given. See that the promise was *not heaven,* but *the earth,* and remember that by the promise Abraham was made heir of the world; not heir of heaven. (Rom. 4:13.)

Since Abraham was "heir" and died, not having received the inherited promise (Heb. 11:13), he *must* be raised from the dead and join with the multitude of the redeemed, which John heard singing: "Thou hast made us unto our God kings and priests: and we shall reign on the earth" (Rev. 5:10).

For all nations to be blessed in Abraham's seed (Christ), and all who compose the one multitudinous body to be rewarded, a great revolution must first take place among the nations of the earth. The mighty must be brought down from their seats, as Mary prophesied. The God of heaven must set up His kingdom upon the earth, and break in pieces all other kingdoms, as Daniel declared in 7:44. "The kingdoms of this world (must) become the kingdoms of our Lord, and of his Christ" (Rev. 11:15).

When the kingdom of God is thus established in the earth, with Christ as its powerful, peaceful, righteous, and merciful King, truly the covenant with Abraham to bless all nations will be fulfilled. The news that God will set up such a kingdom is good news, or *gospel*—the one gospel. It was this message that Jesus "went throughout every city and village, preaching" as "the glad tidings of the kingdom of God" (Luke 8:1).

THE NATURE OF THE SOUL

(Continued from front page)

its existence. The soul came into existence upon the union of the breath with the body, and not before.

When I studied chemistry I discovered, among other things, that under specified conditions the element hydrogen will unite with the element oxygen to form an altogether new substance called water. By being thus united these two elements *become* water, just as the dust and breath "became" a soul in Genesis 2:7. I discovered, further, that water can be broken up into its component parts by a process called electrolysis. So also is the soul broken up into its component parts in death (Eccl. 12:7; Psalm 104:29). When the water was broken up it merely ceased to exist any longer. That is exactly what happens to the soul at death. Its existence ceases altogether and completely. For Scriptural proof I will direct your attention to Job 7:21. Job is saying that because God will not pardon his transgression and iniquity, he must pay the penalty with death. He concludes by saying, "Thou shalt seek me in the morning, but *I shall not be.*" When a person uses that little one-letter word "I," he invariably refers to his own soul, which is to say, *himself*. On the resurrection morning, will God call Job from the uttermost reaches of space to come forth and enter a new body He has created for him? Certainly not, for Job will not be. He says himself, "I shall not be." David expected to "go hence, and be no more" (Psalm 39:13). How could the Scriptures be clearer on this matter?

The immortal soulist looks upon a dead man, and says that this is not the real man but only the body or remains. He reasons that the real man, or the soul, is missing because the real man was able to hear and speak and move and comprehend, but this dead man can do none of these things. And he reasons correctly. But he concludes that since the soul is missing, it must then be in existence somewhere else. Here, of course, he is in error, due to a misconception of the nature of the soul. He is evidently unaware that the soul is *not a part* but *the whole* of man, that the *body and the breath* are the parts. Consequently, he fails to realize that the existence of the soul is entirely dependent upon both body and breath.

Although many will say that the soul cannot be destroyed, that only the body is capable of being destroyed, we have God's own word that He "is able to destroy both soul and body in hell" (Matt. 10:28). It is worth noticing that, according to this verse, the same word "destroy" is applied to both soul and body. Whatever happens to one will necessarily happen to the other. If hell is a place of eternal fiery torment, then both soul and body are to receive the same fiery torment, which makes the immortal-soul theory a little inconsistent. If, on the other hand, hell refers to the grave or a place of destruction, both soul and body must come to an end in death. The word which is here translated "hell" comes from the Greek word *gemna*, referring to the Valley of Hinnom, or Gehenna, which was a deep ravine southwest of Jerusalem where the refuse from the city was taken to be *consumed* by ever-burning fires. Indeed, in no dictionary of the English language is "destroy" defined as being eternal torment. Rather, it is defined "to consume or dissolve," the direct opposite of eternal torment.

Since God was once able to bring a soul into existence, it is only *reasonable* to believe that He can recreate it at will. And such the Bible teaches. David says, "God will redeem my soul from the power of the grave" (Psalm 49:15). David believed that the soul, as well as the body, is under the power of the grave, i.e., death (cf. Psalm 56:13). He also believed that his soul would at some future time be liberated from death. If this be true, it follows that he will be brought forth with a body of some kind, a body being essential to existence. Hence, the logical question: "How are the dead raised up? and with what body do they come?" (1 Cor. 15:35).

When David is resurrected, death can no more lay hold upon him, because the ransom for his redemption has been paid (1 Tim. 2:6). That is what led the Apostle Paul to quote with such enthusiasm: "O death, where is thy sting? O grave, where is thy victory?" Because the soul can exist only as long as the body endures, and because David's soul is to be free from death, *his body must also be free from death*. He must be raised, then, with an incorruptible, immortalized body. Of the resurrection body we read in 1 Corinthians 15:42, that "it is raised in incorruption." It is called a spiritual body in contrast to the natural. "There is a natural body, and there is a spiritual body" (1 Cor. 15:44).

"It doth not yet appear what we shall be" (1 John 3:2), for we have no way of comprehending what existence with a spiritual body will be like. But we believe that those who attain this "prize of the high calling of God in Christ Jesus" (Phil. 3:14), when they have attained it, will realize that its glory far outweighs whatever trials and sufferings must be endured in this present life (Rom. 8:18; 2 Cor. 4:17). Christ's resurrection proved the possibility of immortality. If you and I make the best possible use of the bodies God has already given us, by serving Christ the Life Giver, we will be accounted worthy of receiving eternal bodies that we might have life eternal in His kingdom. "If ye through the spirit do mortify the deeds of the body, ye shall live" (Rom. 8:13).

The *reason* for an eternal, incorruptible body is that there might be eternal existence. If there could be eternal existence without a body, why should God bother to create eternal bodies for the righteous? Resurrection proves the nature of the soul. Certainly, God does not do things without purpose. The false doctrine of the immortality of the soul was proclaimed by the serpent, back in the Garden of Eden, and has continued the basis for all heathen religions and philosophies. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (Col. 2:8).

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Living the Christ Life

* * * *Thelma Richardson, Hammond, La.*

Jesus' life was the most beautiful and of the highest standards man has ever known. We, as followers of Jesus, need to have lives patterned after His—rooted in loving hearts, and blooming in kind deeds. Imitations of Jesus are good, but not good enough. Lifelikeness is required.

To live a life like Jesus lived, we should have the spirit of love and forgiveness, and great resistance to evil. Once a sweet-spirited Christian thought more about getting his neighbors to pray than of getting them to pay what they owed him. This is a beautiful illustration, but Jesus' life was more beautiful. He gave His life that we might live.

Jesus' life is completely revealed to us in the Bible. Two of the greatest commandments given were: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength" (Mark 12:30), and, "Thou shalt love thy neighbour as thyself" (v. 31). We, as followers of Jesus, should always keep these commandments to the best of our ability.

Jesus' standards may have, at times, seemed impossible to attain unto, but God has promised those who have lived the graces of kindness and mercy that they shall be called the children of the Highest.

May we all grow to more fully live the Christ life.

The Search for Truth

* * * *E. Emma Murray, Springfield, Mo.*

I am concerned today with the effect Adolf Hitler is bringing upon the populace of Nazi Germany. It is a commonly understood thing that the millions of sound waves, combined with their volume and intensity, emanating from the mouth of the Chancellor, have been the force that lies behind the mass hypnosis trailing his speeches. Inspired I am, but unbelieving that this fact is the only one causing such reaction. Couldn't it possibly be that inward urge for identifying a dominating force within oneself with the Omnipotent? Or, could it not be a consuming belief that there is something within oneself superior to circumstances. This is primarily the search for truth. (St. Justin, an ancient martyr, recognized the wisdom of searching for the truth, the belief in Christ as an authority on the precepts of life, and that there is a one and only existing God. It must have been his divination of the strength of the Word that led at last to his interment.)

In his youth, Hitler earned through humility the love and service of a small following. His work was that of a paper hanger. Now he strides over Germany like a Gargantuan centipede. How has he accomplished this? Hitler's rise to power came through the necessity of his people for a leader, actuated by the results of the World War. Germans felt the need of a Moses to lead them from their Egypt. It was a prominent psychologist, Moreno, who pointed out to us their fear of extinction as the cause for their call—a symbol of their belief that they are a chosen people. Poor, deluded fools! The Israelites had the Word of God. Germany has denied this blessing. Instead, she uses the sword. How essential is Germany's *need* for the Word. The lack will bring her final self-destruction, for the truth, or the Word of God, is the very essence of life.

Youth regimentation under the Nazi regime has realized its initial, material victory in the annexation of Austria. (Already I'm suspecting Il Duce of sabotage. Germany's wooing is more subtle now.)

Psychology, sociology, and philosophy serve their purpose in the life of the youth today, academically speaking. Science, or partly unified knowledge has its place. Still it is theology, as pictured in the Bible, that means stabilization of the tomorrows, and that which is beyond the dimensions of natural life. Wasn't it Confucius whose *Theology of Ethics* guided his little world, and still does? What, then, can Christianity do with all its beliefs vested in truth!

Call it paranoia, paresis of the brain, or what you will, that magnetizes the people of Germany; instill this same phobia in the minds of all youth, supplying the Word of God for a cause, and you will behold a phenomenon superior to that of the Pied Piper of Hamlin. Place the gospel in the music of the Piper, and there will be an exodus, comparable only to Moses' hordes.

There *must* be an exodus of youth from the house by the side of the road with liquor served at its table, and cigarette fumes as a decorative quality, to the house by the side of the road that invites people into its shelter, regardless of race, creed, or class, and serves there the food of life.

Democracy, parallel with Naziism, must find a new and dramatic zest for God to withstand the barrage of dictatorships sweeping the world. Naziism and all its impish isms are soon to crumble before the oncoming surge of the universal need for Christ, a holy, unprejudiced ruler. Although the ultimate outcome is more than a prescience, we can prepare ourselves. There is a well known high school with a motto inscribed above its door, "Ye are the tomorrows, the day to come." I am waiting for that hour.

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota

"Prayer was made without ceasing of the church unto God for him" (Acts 12:5).

The Lord Delivered Peter

We read often of people being put into prisons. Generally it is for something they have done which makes them feel ashamed and sorrowful.

Peter didn't feel that way about what he had done, for he had been preaching and teaching about Jesus. He slept when night came.

The rulers and guards had taken special care to see that Peter did not escape. However, the Lord sent an angel who guided Peter to safety, far away from the prison, without any alarm being given. The huge iron gate opened of its own accord. Then the angel left Peter.

Peter thought all this time that he was seeing a vision. It was not until after he was left alone that he discovered it all was real. How glad he must have been!

Read the comment in today's lesson on "The house of Mary," as given in the Truth Seekers' Quarterly. Don't you suppose those gatherings could be compared with our Bible study and prayer meetings? However, they had no church buildings.

The Answer to Prayer

The maid who came to see who was outside Mary's house before admitting him, recognized Peter's voice. In her joy she forgot to let him in, but ran to the group to tell the good news.

What did they say to Rhoda? How do we act sometimes when our prayers are answered? Let us not forget to be thankful, and to tell God so.

It is a wonderful joy to know how to pray. God has promised to provide for our needs. We must ask according to His will. Prayers are always answered, though not in the way, or at the time, one may expect the answers to come. Sometimes God answers, "No." Then we should think over our prayers to see that we are not asking selfish favors. God wants all men to be saved, for "whosoever will" may come. So pray, and keep on praying, that your loved ones will have place with Jesus when His kingdom is set up. As to the position one is to occupy, Jesus told the disciples that *God* would decide that. (Matt. 20:23.)

However, we know that one who desires to be a saint of God, who will be one of the bride of Christ, one who will be caught up, if living, to meet the Lord in the air, or be in the first resurrection from the dead, is plainly told what to do. He must *believe* on the Lord Jesus, repent, and be immersed by baptism, presenting his body "a living sacrifice, holy, acceptable unto God, which is (his) reasonable service" (Rom. 12:1).

ECE Club

We want more members! Will you send me your name, age, birth date, and address *now?*

I get many requests to explain the meaning and requirements one should fill in order to become a member. As there are new readers beginning to study our page all the time, I'll try to explain once again about our club.

ECE means "Everyday Christian Expression." *Every Day* tells us not once in a while, but *every single* day to do some kind deeds, speak some kind words, and do all the helpful acts we can for our parents, teachers, and strangers as well as friends. We must show those around us that we enjoy being *Christians*, or they may not wish to follow Jesus, if we are not good examples *every day.*

Then, too, if you join our club you are to *express* your love of God by studying your Sunday school lessons, which include the *daily* study of our lessons suggested by our Truth Seekers' Quarterly, or other quarterlies. We urge you to have family worship, a period of singing and prayer, as well as your Bible study each day. Also, *expression* reminds us to have Bible pictures, and Scripture texts as mottoes, in our bedrooms and other rooms of our homes to help guide us, and help us to remember about God—to help keep us Christians all the time. We also hope you find time to keep a book of the poems, lessons, and pictures you draw for your very own.

Vocabulary List

1. Ward—guard.
2. Prayer—asking God's guidance for yourself and others by talking to God.

Treasure Books

Most of our club members keep scrapbooks, or treasure books. Draw your picture for your book. Clip out the lesson story, or write a short story of the lesson yourself.

Happy Birthday Wishes!

Eugene Muhvic, March 14, age 12, Cleveland, Ohio.

AMONG THE CHURCHES

STOP, READ, AND REMEMBER

Michigan Quarterly Conference

The Quarterly Conference is to be held at the Pennellwood Chapel, 28 Allen Road, Grand Rapids, from March 24 to 26, with the State pastors as speakers. Services will be held each evening and Sunday morning and afternoon.

We have not held a Quarterly Conference for years, and we are planning on your co operation to make this one a success.

To help the entertainment committee, kindly write your conference secretary, stating the time it will be possible for you to attend.

"To the work, to the work;
There is labor for all."

Will you do your share?

Mrs. L. F. Slocum, Sec.,
635 Alexander St., S.E.,
Grand Rapids, Mich.

LEADING CUSTOMERS

Truth Seekers' Quarterly

The Sunday school of the Golden Rule Church of God in Cleveland, Ohio, is our leading customer of Truth Seekers' Quarterly. For your pleasure we list below the Sunday schools which are our best supporters in this field of work, giving also the present numbers ordered:

Golden Rule—Cleveland, Ohio	155
Pennellwood—Grand Rapids, Mich.	120
Brush Creek—Tipp City, Ohio,	100
Oregon—Oregon, Ill.	100

Several Sunday schools are using well up toward the hundred mark, and we believe a wee bit of friendly rivalry would soon show good results. Where will the next order for a hundred quarterlies come from?

GLEANINGS FROM THE FIELD

Following the Sunday evening services at Tempe, Arizona, on February 26, two middle aged women applied for baptism. As a special feature of the evening services some of the young people presented a short drama, "The Challenge of the Cross." Bro. Lindsay reports that the church was filled to capacity.

"We are glad to see articles for The Herald being written by our own people. We have some good writers, and enjoy seeing their pictures, which add interest to what they write." —Will and Rhoda Hanson. Thank you! Send us some new subscriptions.

"We had twenty-two people at prayer meeting a week ago, and twenty there last night. And thermometers registered way below zero. Our membership is only about fifty-five."—C. E. Lapp, St. Cloud, Minn.

Bro. F. E. Siple of Grand Rapids, Mich., will be guest speaker for the South Bend, Ind., church on Sunday, March 12. Preaching services will be held at 10:45 a.m. and 7:30 p.m. in the Y.M.C.A. Community Room.

Joyous news comes from the editor's brother, living in Tipp City, Ohio. We quote, "Dear Uncle Syd and Aunt Margaret, and all the young cousins: Russell Harlow, a 7¾-pound son of Ruth's and mine, arrived this afternoon (Feb. 28). You just ought to see him! He's some boy!"—Vivian Magaw. Congratulations! Bring him to Conference.

"THERE SHALL BE A VERY GREAT VALLEY"

According to Zechariah 14:4, old Mother Earth is going to some day play very unique pranks. We always thought the "very great valley" would result from an earthquake in Palestine. Now, somebody will be sure historical interpretation of prophecy is correct, for see what has already come to pass!

Those who have been to General Conference at Oregon, Ill., will recognize the dormitory in the rear left, and the Rock River in the background. A new sewage system in our town has been the earthquake, causing this chasm—well over twenty feet deep and as wide. . . . With such a golden opportunity, all church troubles are being tossed into this pit, to be washed into the river.

Come to Conference, August 1 to 13; we hope there will then be no ditch to fall into. Until then, hope for the best.

ILLINOIS CHURCH NEWS

The Illinois evangelist's schedule for the month of March is as follows:

First Sunday, Macomb, preaching services morning and evening.

Second Sunday, Eldorado, preaching Saturday night and Sunday.

Third Sunday, Casey, preaching Saturday night and Sunday.

Fourth Sunday, Quarterly Conference at Ripley.

Watch for the Spring Dollar Day announcements, which will be mailed to all Illinois members soon. Dollar Day—March 22.

We have more news than space this week. Watch for the next Herald.

BOARD OF EVANGELISM

Report for February, 1939

We are thankful that a number of people are increasing their donations to the evangelistic fund. May the Lord bless this phase of the work until it becomes a great and mighty power for the salvation of the lost.

February receipts:

C. E. Mills	$15.27
Mrs. Ella Carpenter	.50
Mr. and Mrs. Merle Bell	4.00
Laura M. Pascoe	10.00
Mary Hogarth	6.00
Totals	$35.77

C. E. Lapp, Treasurer,
41-31st Ave., N.,
St. Cloud, Minn.

NEWS FROM LAWRENCEVILLE, OHIO

With the winter winds whistling around the corners, and temperatures far from summer levels, we certainly appreciate our "new" building. Our pleasure is doubled because, with adequate heat in the building, we are able to have with us several of the members who were not able to withstand the cold floors and chilly breezes which we always had with us in former winters.

Though our dedication services and the meetings following were handicapped a great deal by cold and icy weather, interest was good, and meetings were well attended. Several people in Lawrenceville showed especial interest, and have been attending our Sunday evening meetings quite regularly.

For our Tuesday evening Bible class, Bro. Gordon has been leading us through a series of lessons comparing the seven days of creation to the seven thousand years of God's plan on the earth. This is an entirely new thought to us, and much interest is being displayed in these lessons.

The ladies' society of the church met with Sr. Emma Beck Thursday afternoon, March 2. The lessons being taken up are a study of Revelation. This is a pretty big undertaking, but much benefit is being derived. If only we familiarize ourselves with the Book and its contents there will be gain.

The young people's class will meet Friday evening at the home of Bro. and Sr. Gordon. These meetings are purely social and are well attended, often with guests from the Brush Creek Church also, whose presence we always enjoy. Margaret Ballentine, Sec.

EVA L. UNDERWOOD

In the death of Laura Evelyn Underwood, who chose rather to be called Eva L., the Church of God in Christ Jesus throughout Indiana and the United States loses one of its most ardent and honored members. This active, capable widow of the late Arthur R. Underwood, onetime publisher of The Restitution, now The Restitution Herald, from early youth devoted her life of fourscore years to ardent Christian service in every open avenue. Her Christian vision penetrated her every walk of life. Always of a literary and civic, as well as of a religious mind, she was active in the righteous advancement of education, music, and general community betterment.

She was born near Burr Oak, Ind., July 10, 1857, the daughter of William and Amanda Thompson. When but a young girl her family moved to Plymouth. She became a charter member of the much famed Antioch Church.

In Plymouth she met, and later married, Arthur R. Underwood. To them were born four children: Arthur T., who died in 1926; Littie, who died in infancy; Harold V., now of Detroit, Mich.; and Glen L. of Plymouth. From the day of marriage this husband and wife were knit together in mutual interest in all of life's works. When Bro. Underwood became publisher and editor of The Restitution she was equally devoted with him in both the spiritual and mechanical welfare of the work. Early they became recognized leaders in the building up and establishing of Church of God activity in Plymouth. Together, they labored in the constructing of the church building, and assumed responsibility for continuance of its ideals as personal duty and obligation to their Master. When he died in 1919 she continued to carry on.

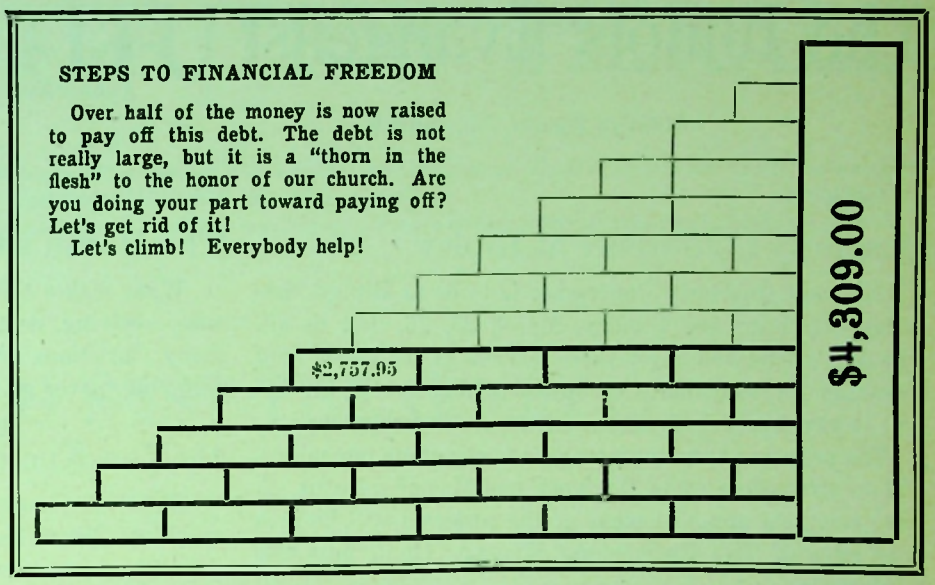
In an emergency she took over the work of reporting for The Plymouth Pilot. Recently she was signally honored by the proprietor and staff of The Pilot for her twenty-four years of devotion to The Pilot's high standards.

Sr. Underwood's life was an outstanding example of open and ceaseless expression of Christian doctrinal beliefs, uncompromisingly, and in such a way that she merited and enjoyed the good will and cooperation of all others in united labor toward achieving every good and uplifting ideal for community welfare. Her religious, library, charitable, and club activities and associations, interwoven with her newspaper work made her to be of noteworthy and beneficent influence on the life and history of the past half century of Plymouth, and of Marshall County.

Sr. Underwood, though she passed her 81st birthday last July, continued her daily work until she became ill in the late fall. After being in the hospital for several weeks, she was moved to her apartments where she was about her rooms daily, with a practical nurse in attendance. In the afternoon of Friday, Feb., 17, she suddenly experienced a heart weakness. The like was experienced soon after midnight of Sunday morning, when death followed as would a peaceful sleep.

The funeral service at the church on Tuesday was attended by a congregation greater than the seating capacity. Bro. Anderson, her pastor of fifteen years, and Bro. McLain, pastor at Burr Oak, assisted the writer in the service which was concluded at Oak Hill Cemetery.

In death, as through life, the hope of the resurrection through Jesus whom God anointed with power was presented at the one hope for loved ones and friends. F. L. Austin.



DYNAMITE THE INDEBTEDNESS

Bro. E. S. Logan of Lakeville, Ind., an expert user of high explosives, has successfully made an express shipment of what he chooses to call "concentrated dynamite" to be used for the Indebtedness Fund. He advised, "When received, if soaked in water for an hour or so, with deft fingers the cartridge can be safely opened. . . . I have tried this on other church debts, and it worked real well."

Briefly told, Bro. Logan has been saving his 50-cent pieces for the past year, and has just sent us a roll of one hundred of these. They are the kind of dynamite right now in demand to enable us to blast the indebtedness still looking us in the face.

Thank you, Bro. Logan. We hope others catch the spirit. Once we called for an epidemic of writers, and the call was answered; now we want an epidemic of payers—"dynamiters."

INDEBTEDNESS FUND

Notes Payable		$4,309.00
Amount received	$2,648.36	
Oregon, Ill., Church	10.00	
G. R. Church, Cleveland, O.	4.75	
E. S. Logan	50.00	
Maurertown, Va., S. S.	5.00	
Mrs. Eva H. M. Fletcher	25.00	
Mr. and Mrs. H. S. Bell	10.00	
Ripley, Ill., S. S.	4.84	2,757.95
		$1,551.05

THE RESTITUTION HERALD

The Restitution Herald is the official organ of the General Conference of the Church of God. It is published by the National Bible Institution at Oregon, Illinois.

L. E. Conner . Business Manager

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Receipts.—The change of date on your address label is your receipt. If date is not changed in two weeks after payment of subscription, please notify this office.

Change of Address.—When ordering change of address, be sure to send us both old and new addresses.

REMITTANCE FORM

National Bible Institution
Oregon, Illinois
Dear Sirs:

Believing in the things for which the Church of God stands, and wishing to have a part in the general work of the church, I inclose

$.....

If you wish to specify how you wish it used, fill out the following blanks:

For General Expenses . . . $.....

For Indebtedness Fund . . $.....

For Training School . . . $.....

For Golden Rule Home . . $.....

For Herald subscriptions $.....
(Per year—renewals $2.00; new subscriptions $1.50)

Name .....

Address .....

Name .....

Address .....

(Signed) .....

Address .....

The Illinois Evangelist

"When the Church Builds Evangelism, Evangelism Will Build the Church."

HARVEY KROGH, JR., EDITOR

Quarterly Conference at Ripley

The next Quarterly Conference is to be at Ripley, Saturday afternoon and Sunday, March 25, 26. Let us all, who can, attend and enjoy these services in the Lord, "not forsaking the assembling of ourselves together." We expect to have speakers from two or three other churches.

The purpose of the conference is to stimulate our minds, and to strengthen us in the work our Master gave us. A more complete announcement of the program will be in a later issue of THE RESTITUTION HERALD. Don't miss this Conference.

The Credit May Not Be Long

From the writings of D. L. Moody we find these words, "I heard of a rich man who was asked to make a contribution on behalf of some charitable object. The text was quoted to him, 'He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again.' He said that the security might be good enough, but the credit was too long. He was dead within two weeks."

Since the dead do not reckon time, this man had only two weeks of conscious waiting, and will know nothing till the resurrection. We are expecting to live longer than just two weeks more, but we do not know how soon our Lord will come. What we give to the Lord's service now may bring us a very high rate of interest for the short time that we believe it will be until Christ comes to reward us.

We do not give for the purpose of receiving again, but we shall receive and, therefore, the receiving must be taken into consideration. It might be the incentive to start some who are slow to become acquainted with God.

Once a Month or Once a Week

Once I saw a man who advocated eating just one large meal a day, but there are not many followers of that theory. The reason is that most people have need of food more often than that. There is a food that our new life in Christ needs. That is the food we receive when we read God's Word, and the exhortations and comments on His Word. A chapter a day is the food that will pay, and three of them each day will enable you to read the whole Bible through in a year.

THE RESTITUTION HERALD will help you also. Do you get it once a week, or does it only come once a month to you? Send $1.00 for a nine-months' subscription.

Dollar Day — March 22

It was voted at the last Illinois Conference to have two Dollar Days this year. The receipts from this one will be used for evangelistic work in our State. Watch for the announcements which will be mailed in a couple of weeks.

The Month's Question

What makes the Dead Sea dead? Because it is all the time receiving, never giving out anything. Why is it that many Christians are cold? Because they are all the time receiving, never giving out anything.—*Selected.*

Do You Know the Reason?

There is a reason! There always is when our Savior does anything. When He spoke to His disciples, and gave them the new commandment that they should love one another, He also told them that by this love all men should know that they were His disciples.

The real reason is more important than this. Love is one of the strongest bonds of human relationship. Like doctrines hold Christians together, but the love of God that "is shed abroad in our hearts," the love for one another that Christ puts into our hearts, binds us closer together than any other thing. A similar hope and like aims may cause us to cooperate with one another, but the cooperation that comes when we really *love one another* is the collective action that counts in the sight of God.

The more we work together, the stronger will God's church be. "Beloved, let us love one another."

Hitler and Your Church Offering

In Hitler's last big speech to the world, he bragged a little on how much the German government gave to the churches, and how other governments don't pay a cent to the churches. Well, that may sound all right, but only half the truth may be misleading in some cases. The people of that nation are very heavily taxed. The government can afford to support the churches. The churches are not allowed to take an offering at any time or for any thing. Their pastors speak only those things the government allows them to speak.

Our government does not tax church property, and does not tell the ministers what to preach. We have the blessed privilege of taking all the offerings we please, and then using the money as we please, wherever we feel it will do the most good in God's service. Praise God for the opportunities we have.

It Won't Be Long

Have you made plans to attend the Illinois Bible School and General Conference this August? Illinoisans, this conference is the best two weeks of the whole year, and, besides that, you will meet brethren from many other states.

For Illinois church news see pages 14 or 15.

THE RESTITUTION HERALD

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HOLD FAST THE GOOD

By J. R. LeCrone

"For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it."

A MAN once held up, in a religious gathering, a large sheet of white paper upon which there was a black spot, and he inquired of the people gathered there what they saw. When they replied that they saw a black spot, he asked, "But why don't you see the white, there is so much more of it?"

It would sometimes appear that we are in danger of developing the kind of eyes that can see only the black spots in our lives and in the lives of others. We see only the hole in the doughnut, and forget the delicious doughnut that surrounds the hole. We fix our minds upon the fur coats and automobiles that we cannot afford, to the extent that we completely forget that we have good Christian homes, friends, books, food, clothing, shelter, and a great many other possessions that are good.

J. R. LeCrone

The same thing is sometimes true of our spiritual lives. We worry about empty pews, members who do not attend services, sinners, and finances until we completely forget that there are still many faithful Christians whose fellowship we may enjoy, and many things that we can do for others despite the handicaps that stand in our way. Is there any reason that, while we struggle against the sins and shortcomings of the world, we should not enjoy the company of those who are striving to do their best?

Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore" (Psalm 133:1-3). Thus sang the Psalmist many years ago. Many of us smile when we think of applying those words to our own particular congregation or denomination. Yet, when we stop to consider, the trouble makers are a very small minority, and the vast majority of the brethren *do* "dwell together in unity." Even that small minority of members would lose much of their ability to make trouble, if the rest were to obey the admonition given through Paul to concentrate their attention upon the good things.

True, it is our duty to do what we can to eradicate sin wherever we find it, but if we concentrated all our energy in eradicating weeds from our gardens and never planted anything good in their stead, our harvest would be slim, indeed. Hence, Paul's admonition, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8).

In his opening words in this same letter we find him giving a practical demonstration of what he had in mind. Hear his greeting to the brethren: "I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the gospel from the first day until now; being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:3-6).

While he did point out their shortcomings to them, the dominant note of his epistle is of Christian love and fellowship.

"But others will find fault, and say evil things about me no matter what I do," people sometimes complain, and then proceed to the conclusion that, that being the case, it really doesn't make much difference what they do. Thus, they allow their concentration upon that tendency to darken their whole lives with the cloud of their self-pity. They would be much happier, *(Please turn to page 11)*

EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

Short Words

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." Small words preach great truths.

Some scribes think they must use big words, a bit like some boys think they must smoke and swear to be like big men. Youth, do not for one day think that big words will make you big. A big word used in the wrong place may let you down to where you would feel most small. Learn to speak and to write short words, so that all will know what you mean.

Our Lord's Words

Christ spoke with short words that went straight to the point, and most of the time, straight to the heart. Feel the force of speech in these words of Christ:

"Thou shalt not tempt the Lord thy God."
"Judge not, that ye be not judged."
"Swear not at all."
"Seek, and ye shall find; . . . what man is there of you, whom if his son ask bread, will he give him a stone?"
"Ye are the salt of the earth."
"The Son of man is come to seek and to save that which was lost."
"I will; be thou clean."
"I will come and heal him."
"Thy faith hath made thee whole."
"Thou art made whole: sin no more."
"Whom do men say that I the Son of man am?"
"He that sent me is true, whom ye know not."
"I know him: for I am from him, and he sent me."
"I must work the works of him that sent me while it is day: . . . as long as I am in the world, I am the light of the world."
"Think not that I am come to send peace on the earth: I came not to send peace, but a sword."
"My house shall be called the house of prayer; but ye have made it a den of thieves."
"Ye shall know them by their fruits."
"They shall kill him, and the third day he shall be raised."
"I have meat to eat that ye know not of."
"My time is not yet full come."
"Watch and pray."
"I am that bread of life."
"I am the true vine."
"Come and dine."
"I am the door of the sheep."
"My sheep hear my voice, and I know them."
"I am the way, the truth, and the life."
"I am the light of the world."
"The field is the world."
"Go ye . . . preach."
"Wilt thou lay down thy life for my sake?"
"If I go . . . I will come."
"In such an hour as ye think not."
"Who hath ears to hear, let him hear."

Faith, Hope, Love

"These three" gifts, and we need none more, shall not cease. Faith is the rock the church is built on. Hope stays the soul in storm, and keeps it sweet in times of peace. Love heals each bruise, and seals the scar. The gift of tongues has gone its way. There are no men who heal the blind, or call the dead from tombs. The sage who wrote the Word of God has ceased from pen and scroll. But stay, dear friend; the stage is set for "these three" to play their role.

"Fight the Good Fight of Faith"

Like Paul who fought with beasts, the child of God may now have foes who seem like wolves. What of it? No cry of pain went out from Paul. He sang and prayed.

Though stoned by those he tried to save, and left for dead, Paul soon stood up in strength that came from God. No storm at sea could change his course. No rods or whips could bruise his zeal. True love for Christ made this man strong. He fought the good fight of faith, and won a crown.

Night Is Far Spent, the Day Is at Hand

Man has had his rule. His night is still stained in blood; nor is there sign that war may cease. All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of God, but is of the world. Sin is king. The night *must be* "far spent."

No more than man can break the law of night and day can man break God's word to end man's night and send Christ's Day. "The Prince of Peace" "must reign."

Will the Literal Earth Be Melted?

By T. A. Drinkard

"The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted" (Psalm 46:6).

THE writer would be very glad to present the entire Psalm, in connection with this verse, that foretells what will happen as this age comes to an end. The Psalm reaches farther, embracing the time when "he maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire" (v. 9). That David said the earth "melted" is not called in question, but I do question the claim that he had in mind the *literal earth* which God formed to be inhabited. (Isa. 45:18.) By Psalm 37:9 we learn that "evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth." Why should God cut off the evildoers if they are doing the Lord's will? How can "the meek . . . inherit the earth" (v. 11), and "the righteous . . . inherit the land" (v. 29), if the literal earth is to be melted? There is no contradiction in these verses if they are allowed to teach the truth as they were intended. Trouble does not come through reading the Scripture, but in accepting human interpretation of the things that the Spirit directed the prophets and apostles to write. I have no desire to mislead, but I do say that there are two earths mentioned in the passages given above. One of them will melt, and the other will abide forever, or never cease to be. (Eccl. 1:4.)

I solemnly affirm that the literal earth, as such, will continue to abide. It will never cease to be. I shall present unimpeachable evidence to sustain this view. I fully understand the sophistry that is used relative to the Hebrew word *olam*, that is translated eternal, age lasting; and the Greek word *aionios*, that is also translated eternal, age lasting, according to Prof. Young. There are those that seek to make a show of themselves as to the deep meaning of these words, yet overlook the fact that God has chosen simple ways and means through which to reveal His will as shown by, "it pleased God by the foolishness of preaching to save them that believe" (1 Cor. 1:21).

Genesis 13:14, 15 says, "The Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever." Again, "The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee. . . . And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child" (Acts 7:2, 3, 5).

These several scriptures clearly indicate that God originally promised to give Abraham and his seed "all the land" which he saw, but that during his natural lifetime he was not permitted "to set his foot on" it. Abraham, Isaac, and Jacob were "heirs" of the same promise (Heb. 11:9), but they "all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth" (v. 13). I solemnly affirm that there is not one verse in the Word of God that can be used directly or indirectly in proof of the literal destruction of the literal earth, which will conflict with the scriptures given above.

God knew about His business better than we do, and it will be wise on our part to be pleased with His decision in the matter. Moses declares that God made certain promises to Abraham relating to his possession of this land forever. Stephen tells us that God did this very thing, but adds that Abraham was not allowed enough of the land to set his foot on. The Spirit of God through Paul informs us that the fathers, Abraham, Isaac, and Jacob, were all heirs of the same promise, yet every one of them died without seeing the promises fulfilled. I submit that inasmuch as God made this promise to Abraham, and Abraham died before God fulfilled the promise; just as surely as God made such a promise, it will be carried out to Abraham after he is resurrected (Matt. 8:11). "The Lord is not slack concerning his promise, as some men count slackness" (2 Peter 3:9).

Human theology demands that the literal earth be destroyed, because its existence does not fit in with the popular plans as to the future home of the saints. Men teach that death is the gateway into eternal life; that an immortal soul or spirit, when released at death, goes to be with the Lord. Why should they want, or need, the earth any longer? According to all that kind of teaching every righteous man and woman all through the ages are with the Lord *now*. Thus, there is no need for the coming of the Lord, the resurrection, and the judgment.

Why destroy the literal earth? I am not in favor of teaching it, nor encouraging anyone to do so. Why promise Abraham the land as an everlasting possession if such offer was not a part of God's plan and purpose? Seeing that such a promise was made, and realizing that Abraham died before its fulfillment, it necessarily remains to be carried out after he is resurrected.

The destiny of the earth and man are connected together; this fact is fully sustained by the Word of God. The time is coming when "the earth . . . and the works that are therein shall be burned up" *(Please turn to page 11)*

Outspoken Paul

By S. J. Lindsay

IN READING some of Paul's outspoken remarks we wonder if he ever stopped to think that he might hurt somebody's feelings. Sometimes he reached a point where he might easily have hurt people, especially such as were rather easily hurt. For instance, we have him telling of his conflict with Peter. (Gal. 2:11, 12.) Something was wrong with either Peter or Paul. At least, they didn't get along very well together. "But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed." Do you wonder what the trouble was? Let Paul say:

"For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision."

In other words, Paul openly told Peter that he was a hypocrite. How could that help hurting Peter's feelings, and the feelings of his friends. But that was Paul's way of doing. Had Paul let his zeal for truth run away with his sense of the fitness of things socially? There are those who feel that we owe society a certain degree of courtesy, regardless of what we may think about the conduct of society in general. It is considered uncouth to mention religious affairs if we are not to hurt people's feelings on such matters. But his trouble with Peter was not the only strong speech Paul ever used. We find him writing to the Galatian church on one occasion. It had come to his ears that other preachers had been with these brethren, and that they had been teaching them some things of which Paul didn't approve. So, he wrote them, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ."

Now here is where he again uses pretty strong language. Either Paul must be empowered from on high, or else he must be rather conceited to use language so strong. For this is what he says: "But 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."

Is Paul's language in keeping with true Christian grace? Is he speaking the speech that love uses? Was he following the Master? Well, yes. For do you remember how Christ on one occasion called another set of religious people hypocrites? Does the love of Christ admit such language? It seems to have done so on certain occasions.

If Christ and Paul were within their rights in using this language, there must be some very good reason for it. We believe they spoke with the authority of heaven. Something very great must have been at stake.

Paul tells us elsewhere (Rom. 1:16) what there was about this gospel that made him so careful to see that it was properly taught. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

To meditate: This *gospel* that Paul preached is the *power of God unto salvation.* It is the only means in this age by which any may come into the salvation offered.

Again, Paul stresses this point in 1 Corinthians 15, wherein he says, "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also *ye are saved,* if ye keep in memory what I preached unto you, unless ye have believed in vain."

Does Paul really mean to teach that without this gospel men and women cannot be saved? That's what the language would teach. A matter, then, of so great importance should be thoroughly known. Any knowledge that will help us to attain unto eternal life should surely be possessed by us all. If there is knowledge of so great importance, how much we should strive to know it, and how insistent should we be to see that others have it. Yet, sometimes we find our people acting so indifferently about it that we think we have reason to believe that they have not taken the matter too seriously themselves. Paul was serious, and he used language that would show that he was serious. To him it was a life and death matter.

This gospel, which is not to be polluted by bringing in something else in its stead, is not a hidden matter. It may be known in a very short time if people will but apply themselves. It didn't take the eunuch very long to get the knowledge.

Paul tells us that the most important message in this gospel is that one very thing that will bring rejoicing to the human heart. It is that, though we must die, Christ has overcome death by Himself being raised from the dead. Along with that goes the promise that He will raise us up, too, when the time appointed comes. He promises that when He comes, He will reach down into the grave and snatch us from the jaws of death and the grave, giving us eternal life. We also have been promised an inheritance "incorruptible, and undefiled, and that fadeth not away, reserved in heaven for (us), who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (1 Peter 1:4, 5).

Our prize of life and inheritance is now with the Master, and when He comes He will deliver to us what has so long been promised. We see the affairs of men fading fast away. Under the dominions of men, everything is fleeting. We are sure of no abiding thing. They have no power to stay the hand of death; they cannot secure to us any lasting inheritance; in fact, they can destroy, but they cannot restore. If we believe this gospel as strongly as Paul did,

we, too, will be inclined to use some pretty strong language, now and then, to get people to see the future glory. We will say with him, "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ" (Phil. 3:8).

By living close to the knowledge of the gospel, knowing what it has the power to do for us, and knowing the fruitlessness of the affairs of this life, we may grow into the same degree of enthusiasm, and into the same anxiety for others, that he had.

Questions: Paul evidently was fighting the false teachers who had come in with matters of the law. What good reason had Paul for believing that the law had death for people rather than life?

Do you think Paul would allow for gospel the teaching that good people go to heaven at death and bad ones to hell torment, in place of the gospel he had taught them?

Considering his strong language, do you think he would tolerate the teaching that it makes no difference what you believe, just live right and you will be saved?

What Is Your Life?

By Elsie M. Long

THERE are many questions in the Bible given for us to consider. There is none of more importance to us than this question the Apostle James asked in James 4:14, "*What is your life?*" James was careful not to permit us to guess at the answer to this all-important question. Listen to the solemn warning he gives in answer, "It is even a vapour, that appeareth for a little time, and then vanisheth away." James is drawing a comparison of our life with that of vapor. All know how quickly vapor vanishes away before the heat of the sun. That is how James describes to us how quickly our mortal life vanishes away.

David said, "Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am. Behold, thou hast made my days as an handbreadth; and mine age is as nothing before thee: verily every man at his best state is altogether vanity" (Psalm 39:4, 5).

"As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more" (Psalm 103:15, 16). Inspired men have written in a way that should seriously impress upon us how frail we are, and the brevity of mortal life. This present life may be snatched away at any moment, for Job says, "No man is sure of life" (Job 24:22). At the natural length, life is compared by David to *grass*, and by James to *vapor*.

We can plainly see how the decree that was issued at the fall of man has been carried out: "Dust thou art, and unto dust shalt thou return" (Gen. 3:19).

One might wonder why we are in this present frail mortal state. The answer is, Man is mortal and of the dying nature because of sin. It is God's law that sinners must die, and we are all of Adam's sinful nature—all have sinned. "Wherefore, as by one man (Adam) sin entered into the world, and death by sin; so death passed upon all men, for that all have sinned" (Rom. 5:12). "The wages of sin is death" (Rom. 6:23). "All have sinned, and come short of the glory of God" (Rom. 3:23).

On the first pages of the Bible we learn of the bitterness and ruin caused by the disobedience of God's law—the sorrow and suffering caused by violating the commandments of God. (Read Gen. 3:16-19.) Paul, realizing how frail our mortal life is, said, "If in this life only we have hope in Christ, we are of all men most miserable" (1 Cor. 15:19).

What Is the Future?

Is there no gleam of hope after this frail life is passed away? Is there no ray of hope that the curse will be lifted?

By turning again to the first book of the Bible, we find the promise that the seed of the woman should bruise the serpent's head. (Gen. 3:15.) "*Christ* hath redeemed us from the curse of the law" (Gal. 3:13). "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law" (Gal. 4:4, 5). "He sent redemption unto his people" (Psalm 111:9). "Ye were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter 1:18, 19).

There is a glorious hope held out to God's servants that they will be redeemed. "The Lord redeemeth the soul of his servants" (Psalm 34:22). David said, "God will redeem my soul from the power of the grave" (Psalm 49:15).

Some will say, "How are the dead raised up? and with what body do they come?" (1 Cor. 15:35). Paul gives us a fourfold answer in verses 42-44. The resurrected body is incorruptible. "It is raised in incorruption." That is very different than these frail bodies we have now, subject to pain and death. Disease feeds on these mortal bodies—dimming our eyes and dulling our ears. But the resurrected body will not be so. No disease will ever sap the strength of these spiritual bodies. In Isaiah 33:24 we read, "The inhabitant shall not say, I am sick." These glorious bodies will not be swept away by death, "for there shall be no

(Please turn to page 10)

"What Is Truth?"

By Howard D. Pearson

WE ARE of the opinion that one of the greatest questions of all time was asked of Jesus by Pilate, "What is truth?" (John 18:38).

As usual, the Scripture will answer Pilate's question. In Paul's charge to Timothy (2 Tim. 4:2), he says, "Preach the word." What is "the word"? Paul will answer again. "I am not mad, most noble Festus; but speak forth the *words of truth and soberness*" (Acts 26:25). Paul was even speaking here of the Word that became flesh, namely, Jesus the Christ. Paul, a prisoner, was being heard by Festus, and he was telling those assembled that what had happened to Jesus was according to the words of the prophets, and what "Moses did say should come." Paul said these things were truth. Pilate's question is partly answered at least.

In Jesus' last prayer (John 17) we read that He gave the disciples the words of the Father, and they received them. Further along Jesus says, "Sanctify them through thy truth: thy word is truth" (v. 17).

Now, if it was necessary for Christ's followers to be sanctified through His (God's) truth, is it not just as necessary today for the truth to do its work? Can the church be sanctified today, and be filled with the traditions of men? It is our thought that even one little error detracts from the truth of God.

To continue our search for truth, let us consider John 8:31, 32: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." Then in verse 36, we read, "If the Son therefore shall make you free, ye shall be free indeed."

God's word of truth testifies of many things. In 2 Corinthians 4:3 it reveals, "But if our gospel be hid, it is hid to them that are lost." Friends, it seems that we had better search to see what the gospel is. If we do not know what it is, let us see if God's Word will enlighten us. We have it, on reliable authority, that "gospel" means "good news," or "glad tidings." God's Word teaches us that His gospel is good news *concerning His coming kingdom.*

This gospel of a coming King and kingdom was so important that Paul dwelt in his own hired house in Rome *for two years* and preached about it to all who came to him. It is written that he was "preaching the kingdom of God and teaching those things which concern the Lord Jesus Christ" (Acts 28:31).

Paul is the greatest apostle to the Gentiles, and he says, "I certify to you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (Gal. 1:11, 12). In Galatians 3:8 Paul says, "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."

It was God who preached this gospel to Abraham through His Word. In Genesis 12:3b we read, "In thee shall all families of the earth be blessed." We also read, "In thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice" (Gen. 22:18).

Now, friends, do we believe that those promises of God to Abraham are a large part of the gospel, or are they hid to us? If they are hid to us, then we are *lost.* (2 Cor. 4:3.) Our elder Brother says (John 8:32), "The truth shall make you free."

Do we *love* God's Word? It is the truth. Do we love the truth? If we are so ashamed of the truth that we do not want our friends to know about it, then we should read 2 Thessalonians 2:10: "And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." Also, please read Ephesians 4:14, 15.

We would like to call attention to some of the truths of God's Word: "In the beginning God created the heaven and the earth" (Gen. 1:1). "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely die" (margin, "dying thou shalt die") (Gen. 2:17). In our language we would say, "Adam, you shall take on a dying nature." "Wherefore, as by one man (Adam) sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (margin, "in whom all have sinned") (Rom. 5:12). And in Genesis 3:4, "The serpent said unto the woman, Ye shall not surely die." His is not the truth of God's Word, but its exact opposite. We are giving these scriptures to give a clear understanding of the one who got us into trouble, also to reveal the One who is coming to get us out of trouble.

Because of Adam's disobedience God put this sentence on him, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return" (Gen. 3:19).

Now, let us more definitely consider Abraham and the promises. "I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed" (Gen. 12:3). Paul says, in Galatians 3:8, that this blessing was the gospel. In Genesis 15:6 we find why God blessed Abraham, "And he *believed in the Lord*; and he counted it to him for righteousness." Friends, read Romans 4:3, 9, 22.

We wish to add to our narrative some prophecy that God has revealed through His Word of truth. As we are beginning to see the need of a Savior to deliver us from the wickedness brought on by Adam's sin, let us consider.

Isaiah 7:14, "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." This is confirmed fully in Matthew 1:23. Please read it. In Isaiah 53 we find a whole chapter devoted to our Lord Jesus, prophetically. Please read it.

We wish now to call your attention to a few sentences that show how He is going to undo the work of Adam. "But he (Christ) was wounded for our transgressions, he was bruised for our iniquities, . . . and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth. . . . He was cut off out of the land of the living: . . . He made his grave with the wicked, and with the rich in his death . . . Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of

(Please turn to page 10)

Daniel Eleven

By A. R. Johnson

OUR SAVIOR endorsed this chapter which seems to be more or less of a forgotten one, though teeming with information for our edification and use.

Verses 2 to 4 refer to past history and are in close harmony with the 8th chapter. Beginning with verse 5 it is prophetic, and reads, "The king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion." Verse 6, "And in the end of years they shall join themselves together."

Right here, the question arises, Who is the king of the south, and who is the prince who shall be strong above him? This is an important question, though one we are *not definitely* informed on. But this "king of the south" *must* be somebody. Verses 8 and 9 lead us to conclude that it is not Egypt, the only nation directly south of Palestine. There is a clue in the statement that the prince is "strong above him," and has a "great dominion." By "dominion" we understand there are to be countries ruled by him, but inhabited by people of other races or families.

First among the "dominion" powers, we see Great Britain, with dominions so large and scattered that the sun never sets on her territory, which covers one sixth of the earth's land surface. Great Britain, too, is a former subordinate of Rome which, under Mussolini, has become strong in recent years, though not as strong as England. In these days of rapidly reshaping events the hand of Mussolini is seen in various places, now particularly in Spain, where a victory for General Franco will result in great benefits to Italy, if not actual dominance over Spain. This will make a joining together of Italy with Great Britain even more necessary to England than ever before—perhaps at the price of concessions farther east, which would put Mussolini astride the south of Palestine and qualify him for the title, "king of the south."

At the present Italy and England are concluding peace pacts and harmony agreements which are pointing forward to their joining together.

In verse 5 the "king of the north" is introduced by the statement that the daughter of the king of the south shall come to the king of the north to make an agreement. This ends in failure. But why was it mentioned? We feel that when a lady ambassador is sent by a person as masculine as the king of the south, it will be an indication to us, the church, that we have proceeded that far in the chapter.

Verse 8 reads, "He shall continue more years than the king of the north." To do this the "king of the south" must exist previous to the beginning of the king of the north, as they finish at about the same time.

In Daniel 2:40 we read that the great image had legs of iron, and was strong. In chapter 11 these legs are depicted as the "king of the south," and the "king of the north." In Revelation 12:3 the king of the south is depicted as "a great red dragon, having seven heads and ten horns, and seven crowns upon his heads." It is further stated that "his tail drew the third part of the stars of heaven." By the crowns (diadems, R.V.) on the heads absolute power is indicated, or power from the rulers down. This power is thus in contrast to the beast of Revelation 13, which also had ten horns and seven heads, but which had the crowns on its horns—which looks like a communist or soviet arrangement. Each of the heads represents a separate government associated or allied to work in unity with the others. This is true of both of these great prophetic powers.

In looking over the earth we see nations everywhere looking for alliances to protect them from other combinations of nations. All nations are seeking by mechanical, and other means, to protect themselves, and to dominate others. All nations are forgetting that there is a God in heaven who rules the kingdoms of men and gives them whom He will.

The earth appears destined, in the very near future, to be dominated by these two powers; the great red dragon having ten nations and a dominating influence over one third of the others.

Thus, as one of the great iron legs of the image, we have a Mussolini and associated nations and the papacy working in harmony. The other great iron leg is the king of the north, the man of sin not yet having made his appearance. However, this phase will have to be treated later.

Heredity or Environment

By Mrs. Mayme Jones

RECENTLY the Men's Forum of the Baptist Church in Eagle Grove, Iowa, put on a debate, the subject being, Resolved: That heredity has a larger part in the molding of character than has environment. The affirmative was defended by the Congregational preacher, the teacher of sociology (and other subjects) in our junior college (a man high in the world of debates), and our foremost insurance man—strong on statistics. The negative side of the question was in charge of three humble housewives, of whom I was selected foreman. Though so far overshadowed by wisdom and ability, we made a very creditable showing, convincing all present that though good blood is very necessary, environment is just as necessary—and even more so. I derived so much benefit from my study that I have decided to pass it on to the readers of THE RESTITUTION HERALD. I was assigned the Biblical angle, and confined myself entirely to the Word of God, that highest source of human education. It has so much to say upon the subject that it is only possible to consider the high lights.

First, we call your attention to the Webster's Unabridged Dictionary definition of "environment": "the aggregate of all the external conditions and influences that affect the life and development of an organism." In other words, environment is everything that touches the life of an individual after birth takes place.

In Genesis 1:27 we read: "So God created man in his own image, in the image of God created he him; male and female created he them." And in verse 31 of the same chapter are these words, "And God saw every thing that he had made, and, behold, it was very good." No one would even intimate that these two people had the traditional heritage of bad blood, for God saw that what He had created was very good. But even in the confines of their beautiful Edenic home, came evil environment in the form of the serpent, with whom Eve dallied until he had convinced her that God had made a mistake. God had said, "Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." The wily serpent convinced Eve "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil" (Gen. 3:4, 5). Eve accompanied the serpent to Adam with the fruit after she had tasted it. We all know the remainder of that story—how Adam also fell, and the terrible results of that fall not only to themselves, but to all mankind. Oh, yes, in the Garden of Eden, environment played a large part in the history of mankind.

Two sons were born to this first couple—Cain and Abel. Both inherited the same blood; both were raised in the same home; both attained manhood under the same conditions; but as they grew older, each, for some untold reason, sought different environments. All know the story of the hatred Cain felt for Abel because Abel's sacrifice found favor with God. This hatred grew so strong that he finally slew his own brother—thus, the first murder was perpetrated.

There are some instances of environment's force which we must briefly recall, among others too numerous to dwell upon, in the book of Genesis: Abram and Lot came to the parting of the ways, because their flocks became too numerous. We find Abram generously gave Lot his choice of feeding grounds, Lot foolishly selecting the vicinity of the very wicked city of Sodom. Later, when Abram pleaded with God to spare the city for the sake of even ten righteous, the ten were not to be found; and we see Lot, his wife, and two daughters escaping from the city. Even Mrs. Lot turned back to look. Environment had put its tongs into her.

We find Abram offering up his only son through whom the promises of God were to be fulfilled, his faith assuring him that "God was able to raise him up, even from the dead" (Heb. 11:19). Yes, our very faith is a unit of our environment. Joseph's brothers, weak in faith, were so overcome with jealousy and hatred that they sold their father's favorite son into captivity into Egypt.

When God gave the law to Moses at Mount Sinai, His first two commandments were, "Thou shalt have no other gods before me," and "Thou shalt not make unto thee any graven image." *Why?* God so commanded Israel because He knew men's hearts and weaknesses, and He knew that in the wrong environment of idolatry they would fall away from His standards, to worship the image seen—even as they did when Moses was up in the mount with God. We recall how Aaron, at the continued pleading of the people, builded them a golden calf, which Moses found them worshiping. We recall, also, the terrible punishment meted out to them. When Moses finally had led the children of Israel to Kadesh Barnea—to the very border of the Promised Land—why did they not go into the land as Joshua and Caleb told them they could? Because they chose the evil environment of the ten other spies who lacked faith in the God who had led them so faithfully that far! As a punishment, they were turned back into the wilderness where they continued their wanderings until those held accountable by God for *unbelief* (another trait which is a component part of environment) had died.

The Old Testament is full of examples of the punishments God had to mete out to the children of Israel when they strayed from the good environment of God's counsel into the ways of wickedness. Joshua, Gideon, all the judges, prophets, patriarchs, were instruments in God's hands to keep His chosen people in His ways of righteousness. But we cannot pass without commenting about Han-

nah—that unhappy childless wife who sought the temple of God to pray for a son. We remember that she kept her promise to God to take her little son Samuel to the temple to be trained by Eli for the work God should call him to do. Eli's sons strayed from his counsel into the paths of wickedness, lost their lives, and were the cause of their unhappy father's condemnation and death—because "he restrained them not" (1 Sam. 3:13). These sons had a righteous father, but they departed from his counsel.

Time is too short to dwell further on Old Testament characters. But we must note the Proverbs—words of the wisest man who ever lived. We can mention but a few of his observations.

"My son, if sinners entice thee, consent thou not" (1:10). "Discretion shall preserve thee, understanding shall keep thee: to deliver thee from the way of the evil man" (2:11, 12). "Enter not into the path of the wicked, and go not in the way of evil men" (4:14). "He that tilleth his land shall be satisfied with bread: but he that followeth vain persons is void of understanding" (12:11). "Whoso loveth wisdom rejoiceth his father: but he that keepeth company with harlots spendeth his substance" (29:3). Note this one especially: "*Train up a child in the way he should go: and when he is old, he will not depart from it*" (22:6).

The opening of the New Testament shows the absolute necessity in God's eyes for proper environment. It was no accident that Mary and Joseph were in the little town of Bethlehem when it came time for the baby Jesus to be born. And in His earliest infancy, He was carried to the temple of God to comply with the God-given laws of the Jews. We read that at the age of twelve years He was taken to the temple where He astonished the elders by His wisdom and understanding. Little is told us of His childhood, except that he "grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him" (Luke 2:40). But who can question but that His mother and Joseph were as careful in His home training as they were with His infant care at the temple? We know it was the invariable custom of the Jews to have their boys trained most carefully in the synagogues, and His subsequent life showed that He was well versed in Old Testament history and law. The very fact that Jesus was the son of humble folk, that he learned the humble trade of a carpenter, and grew up among common folk, made for His tenderness and understanding to those of us who are numbered among the common people of the earth. It was no accident that God chose "the poor of this world rich in faith" (James 2:5).

When Christ chose His apostles, He said, "Follow me." Without exception (unless it be the young rich ruler), those to whom He gave this blessed call laid down the tools of their former professions, and followed Him. Luke 18:29, 30 gives us these words of Jesus: "There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting."

What happened when Judas betrayed his Lord? Simply, he did not follow Him, but dallied with temptation in the presence of His enemies—inquiring what they would give him to betray Christ into their hands. When he tried to return his paltry thirty pieces of silver, he, in desperation, took his own life. Judas paid a terrible price for being in a wrong environment. What happened when Peter denied his Lord? He followed "afar off." Fear, another attribute of adverse environment, overcame him, and he denied with curses that he had ever known "the man." Doubt was almost too strong for Thomas when the Lord appeared after His resurrection—and doubt is too much for many people of today.

The Golden Text of the Bible, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," leaves no doubt but that in the plan of God "whosoever" does not mean "just so he is born of proper parentage."

In Romans 14:19 we read, "Let us therefore follow after the things which make for peace." James 4:7, 8 says, "Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you." In Titus 3:9 Paul tells us that "foolish questions, and genealogies, and contentions, and strivings about the law . . . are unprofitable and vain."

In Galatians 5:19-21 we find stated in no uncertain terms the attributes of those in whose environment we, as Christians, should not be found: "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like."

The fruit of the Spirit are these (vv. 22, 23): "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." "If we live in the Spirit, let us also walk in the Spirit" (v. 25).

I think no one will question but that, according to the Word of God, environment is much more important in the molding of character than heredity is. Because of this, let us, as parents, be very careful with whom our children associate. We may be sure that even at a very early age evil environment will leave its foul mark on any subjected to it.

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OVERTURNING OF A KINGDOM

By H. B. Hathaway

THE KINGDOM being considered is called "the kingdom of Israel" (1 Sam. 15:28), "kingdom of God" (Matt. 21:43), and "kingdom of heaven" (Matt. 11:12). It is to be overturned three times, after which it will be permanently established. In Ezekiel 21:27 God said, "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." It has been overturned once. Christ preached to the Jews three and a half years, after which He was rejected, and put to death, fulfilling what is spoken of in Daniel 9:26. Christ's words were, "Behold, your house is left unto you desolate" (Matt. 23:38).

Daniel was informed that seventy weeks, or seventy weeks of years, were determined upon his people, and upon the holy city, "to make reconciliation for iniquity, and to bring in everlasting righteousness" (Dan. 9:24). There is one week, or seven years, which is yet in the future, in which will come one who shall make a covenant with the Jews (vv. 26, 27). If Mussolini is the Antichrist, as many people think, he will make that covenant at the beginning of the last seven years, and restore the kingdom to them. This is what the Jewish people have desired, and expected, for many long years. Christ said, "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive" (John 5:43).

In the middle of the week, or after three and a half years, Antichrist will break the covenant (v. 27), and the Jews will again become Roman subjects. Thus the second overturning will occur.

After three and a half years Gog and his company will go up to Jerusalem to take a spoil. (Ezek. 38:11, 12.) This will bring on the battle of Armageddon, and the time of Jacob's trouble. (Jer. 30.) "He shall be saved out of it" (v. 7), for at that time He "whose right it is" shall come to take the kingdom. In that day He will stand on the Mount of Olives (Zech. 14:4), and Israel will say, "Blessed is he that cometh in the name of the Lord" (Matt. 23:39). Much trouble is the reason for this confession.

When the above mentioned time expires, it will bring in everlasting righteousness. (Dan. 9:24.)

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WHAT IS YOUR LIFE?

(Continued from page 5)

more death" (Rev. 21:4). The resurrected body is glorious, for it is raised in glory; and powerful, for it is raised in power. There will be no weakness, for these vile bodies will be fashioned like unto his (Christ's) glorious body" (Phil. 3:21).

Let us remember that Christ is the one who "brought life and immortality to light through the gospel." He alone is "the resurrection, and the life." He alone can give eternal life. These present frail bodies are given to all mankind, but the glorious bodies are only for those "who by patient continuance in well doing seek for glory and honour and immortality" (Rom. 2:7).

We are laying the foundation now for our future life. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:7, 8).

Are we redeeming the time? Christ said, "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matt. 16:26). Are we spending our years "as a tale that is told"? Or are we so numbering our days that we may apply our hearts unto wisdom?

"WHAT IS TRUTH?"

(Continued from page 7)

the Lord shall prosper in his hand." What does all this mean? We shall let Paul explain, as he does in Romans 5:8, "But God commended his love toward us, in that, while we were yet sinners, Christ died for us," and, "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one (Jesus) the free gift came upon all men unto justification of life" (v. 18). (Eph. 2:3; Col. 2:11, 12.)

The foregoing truths have had to do with mankind in general. So, we would turn to God's Word for the truths that will make us Christians and *heirs* with Christ. In Mark 16:15, 16 we read, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." This Great Commission, as we sometimes call it, is the call that is now going out to men and women to repent and to be baptized. The purpose we will find later on.

Let us see if we can uncover the procedure necessary to make a Christian out of a sinner. In Romans 10:13-15 Paul says, "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" In these words of truth we learn that the preacher must be sent, and that he must preach the gospel of peace. If the preacher doesn't know what the true gospel is, how can he teach the sinner? But the sinner, to become a Christian, must hear the gospel of peace preached, and he must believe it.

After the sinner has heard and believed, he must obey. In Matthew 9:12, 13 Jesus says, "They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance." Here Jesus is telling the sinner to repent. In 1 Thessalonians 1:9 Paul defines repentance, saying, "For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God." In other words, they had turned from the pursuits and pleasures of the sinner's life unto activities that glorified the Father and the Son.

We find in God's Word an example of a sinner (the eunuch) who, after that he had been taught by Philip (the preacher) and after he had believed, said, "Here is water; what doth hinder me to be baptized?" After Philip had asked him if he believed, and after the eunuch had confessed that he believed that Jesus Christ was the Son of God, then "they went down both into the water," and Philip "baptized him." (Acts 8:29-38.)

The sinner, if he has been baptized according to the scriptures and has obeyed from the heart, is a child of God by faith in Christ Jesus. Further, "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).

After we have come into Christ, Peter instructs us: "Beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity (love)" (2 Peter 1:5-8). We believe the one we have designated as "sinner" is now a Christian, or called-out one, or a member of Christ's bride. He is now eligible to be caught up to meet the Lord when He comes. (1 Thess. 4:16, 17.)

After the faithful shall have been caught up to meet the Lord in the air, they shall be shortly called upon to reign with the Lord Jesus. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years" (Rev. 20:6).

What is *truth?* "Thy word is truth." We understand truth, as used by our Lord, to be what God has revealed to us in His Holy Word, and that which is able to make us "wise unto salvation." We believe that Pilate's question has been, and can ever be, fully answered in *God's Word.*

Our writing here has not covered all of God's truths. Look for, and you shall find, many, many truths published by THE RESTITUTION HERALD, on such subjects as baptism, the parentage of Jesus, resurrection, etc.

In conclusion, I have one request to ask of all our preachers: Preach and publish *the Word.*

God's Word is truth.

—o—

WILL THE LITERAL EARTH BE MELTED?

(Continued from page 3)

(2 Peter 3:10). But such can only refer to the human systems of government, and not to the literal earth. It is clearly taught in the Word of God that the church will reign with Christ (2 Tim. 2:12), and that reign will be on the earth (Rev. 5:10). Christ's dominion will be "from sea to sea, and from the river unto the ends of the earth" (Psalm 72:8). The meek will inherit the earth. (Psalm 37:9, 22, 29, 34; Matt. 5:5.) In order for these promises to be fulfilled the *literal* earth must stand as it is. It is agreed that sin, death, and all forms of trouble—in fact, everything that is contrary to God's will—shall be destroyed.

When the literal earth is cleansed of these things, then it can be referred to as a new earth. For instance, the man in Christ is referred to as a "new creature," when, in fact, the same material is still there. He merely took off the cloak of sin, and put on the cloak of righteousness. Isaiah 35 clearly indicates all of these things. The curse that was pronounced after Adam sinned will be removed. (Gen. 3:17, 18; Isa. 55:13.)

The literal earth is referred to as God's footstool. (Matt. 5:35.) The time will come when it will be made glorious. (Isa. 60:13.) The old waste places that have been such for many generations will be built up, and repaired. (Isa. 61:4.) The waste and desolate places of Zion will be made like Eden. (Isa. 51:3.) What a wonderful earth it will be then.

—o—

HOLD FAST THE GOOD

(Continued from front page)

and lead much more useful Christian lives if they bestowed the pity where it belongs—on their critics. "For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment" (James 2:13).

In Psalm 15:3 we find the Lord answering the question, "Who shall abide in thy tabernacle? who shall dwell in thy holy hill?" by listing the qualifications of such persons. Among those qualifications is this one, "He that backbiteth *not* with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour." Listed in Proverbs 6:16-19, we find seven things that the Lord hates. "These six things doth the Lord hate: yea, seven are an abomination unto him: a proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren." Truly, the victim of a talebearer is much less to be pitied than the talebearer himself!

And even though he may know some bit of evil that he has discovered in the life of another to be true, the Word of God gives him little encouragement in "spreading" it. "A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter" (Prov. 11:13).

We see encouraging signs and reasons for rejoicing on every hand. New churches are being built, others are being bought, and old ones are being remodeled. There is to be another Summer Training School this summer to help prepare leaders for these churches. In an age when Christianity, generally, is supposed to be on the decline, we see the Church of God awakening to new life, and becoming imbued with the spirit of evangelism. Other denominations are adopting, one by one, the doctrines of the literal second coming of Christ, the return of Israel, the kingdom of God on earth, and many other Bible truths that for years they have despised and rejected and which the Church of God, almost alone, has held forth. For these things we rejoice and thank God.

True, there are still many faults and shortcomings, and many critics. We must recognize our shortcomings and do all that we can to correct them, but let us be encouraged by the good that has been and is being accomplished and keep these ever uppermost in our minds. A sufficiently heavy yield of fruit will crowd out the weeds. Hold fast the good, eschew the evil.

BEREAN DEPARTMENT

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Harry Goekler, President
Route 3, Box 50-A
Hammond, Louisiana

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740 Laraway, S. E.
Grand Rapids, Michigan

Enduring Trials and Sufferings

* * * *Virginia Smith, Russellville, Ark.*

The Christian life is the happiest life. It is the only one worth while, yet the pathway is often rough, and the cross is heavy to bear.

We must all choose between the way of ease and the way of the cross. But the way of the cross leads us on, till at last by patient continuance we shall receive eternal life. The happiest people are those who are living for others.

Heroes are forged on anvils hot with pain—the greater the storm the greater the strength. The greatest souls get no reward in this life. Abraham lived a life for God, yet when Sarah, his wife, died he had no place to bury her, and had to buy one. But "he looked for a city which hath foundations, whose builder and maker is God" (Heb. 11:10).

Moses chose suffering with the children of God, rather than to be called the son of Pharaoh's daughter, even though he could have enjoyed the pleasures of riches here in this life. He esteemed "the reproach of Christ greater riches than the treasures in Egypt" (Heb. 11:26).

Paul was schooled in the world's richest culture. He was proud of his ancestry. He could have had much the world had to offer. But he chose to be despised by the world, for the sake of Christ and His gospel. He was beaten, imprisoned, deceived, and mobbed. He suffered that he might save men from their sins, and extend the church of God. He received no reward in this life, except the joy and peace he found in walking hand in hand with Jesus.

Jesus is the Son of God. Yet He received no honor on this earth; He had no place to lay His head. He was tempted, oppressed, despised, rejected, betrayed, crucified, and forsaken. "If we suffer, we shall also reign with him" (2 Tim. 2:12). Fellowship with Christ in suffering brings fellowship in His glory.

Paul says, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed" (2 Cor. 4:8, 9). We should not become discouraged, even though we must suffer in this present world. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, . . . for the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. 4:17, 18).

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18). "But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy" (1 Peter 4:13).

If life is a burden, let's bear it. If there is a crown of thorns, let's wear it. Let's bear the cross, then wear the crown.

"Blessed is the man that endureth temptation, for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him" (James 1:12).

Must I bear a cross, dear Lord,
While I journey here below;
When there are others living in sin
Who never sorrow know?

He answered, "Yes, my child;
On earth I carried a burden, too,
And if you follow my steps,
There'll be a cross for you."

I cried, "The way is dark!
The way I cannot see."
He answered, "Have faith, my child,
And place your trust in me.

"The path may be steep before you,
But I'll hold your hand each day;
I'll guide you, and cheer you each moment,
Till you get to the end of the way."

Junior Social Correspondence Committee

We were asked at the time of our appointment as Berean editor to give space from time to time to this all-important committee; hence, these few lines.

It is our understanding that the work of this committee is lagging just a little at this time, because some of the members of it are not reporting to their chairman as they should. Would these members please report regularly, so the work can be kept in up-to-date condition?

Now, to the ministers and others: If you know of any young persons who have been recently baptized, or any others who desire correspondence with someone their own age and of like faith, will you please inform the chairman of the committee, Miss Lorraine Brossard, Eden Valley, Minnesota.

We have also been asked to inquire about the "Committee Circuit Letter." Whatever member has it, will he or she please send it on to the next member on the list?

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota

"But as he which hath called you is holy, so be ye holy in all manner of conversation" (1 Peter 1:15)

Peter's Letter to Christians

The men who were chosen by God were ones who *listened* when He spoke to them, and *obeyed* His commands *willingly*. Abraham was ready to fully obey God. Noah built the ark exactly as God had planned it for him. Moses led God's people straight on and, when they came to the Red Sea, God parted the sea. So, today, if we follow our Lord, we must listen for His call and obey His commands.

Today, God calls to us through Peter. Peter might have called this letter *Everyday Christian Expression;* for that is what he wrote to those Christians about. Peter says that we must guard our tongues. Christians cannot do their best work if they say ugly things to one another. Often you say words to your little brother or sister that you didn't intend to say. But words once spoken, can't be taken back, can they? That is one reason why we want to become good guards over our tongues and lips. Some of your older brothers or sisters may be basket ball guards. It is much more difficult to be a "tongue" guard. A game of basket ball is soon over, and such guards can rest; but no one can rest from guarding his tongue!

Peter also told those people to sanctify God in their hearts. Can you tell anyone who asks you, what your hope is? By studying our lessons we learn more about the hope we have of Christ's soon coming, and our hope of living with Him. God's Word, also, helps us to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:18).

If we are wise like those men of old, mentioned at the beginning of our lesson, we'll *do* what we know God says is best and right. That is the way to have "a good conscience" that Peter tells about (1 Peter 3:16).

Verse 12 tells us about two groups. To which group will you work and pray to belong?

ECE Club News

There are different ways to use our page. If the children are small the page can be read and then told to them, explaining the points they can't understand. They are:

1. Cradle Roll members—ages 2 to 5.

2. Active Club members—from their ages sent in to me they are from 6 to 13 years.

Let me hear from more of you, to join one of the two groups of our ECE Club. You've been told all about the Club, so why not join?

Then there are a great number of you who can read the page for yourselves.

Vocabulary List

(For your Treasure Books)

1. Eschew—avoid, or keep away from.
2. Sanctify—make holy.
3. Conscience—sometimes called the "still small voice" which helps one to feel, and to know when one is doing wrong, or is about to do wrong.

Treasure Books

Draw a picture to represent verse 12.

God Is Near Me

(For your Treasure Books)

When I look way up in the sky—
Up through the still, blue air—
Then God seems very near to me,
And I am glad He's there.

Because He watches over me,
I like to think that He
Is there so close, it's just as if
He's right next door to me.

—*Marion H. Addington.*

Happy Birthday Wishes

John MacDonald, Jan. 5, 8 years, Lander, Wyo.
Lois MacDonald, Mar. 20, 11 years, Lander, Wyo.
Marty Lookmania, Mar. 20, 12 years, Cleveland, Ohio.
Dean Moore, Mar. 20, 12 years, Mineral, Calif.

Be Courteous

One of our duties as Christians is to be courteous. Let us try this week to make a list of the things we might do and say to be polite, as saying, "Please," Thank you," "May I help?" standing aside to let another pass, holding the door so it won't slam in your neighbor's face. Having a cheery smile and greeting can also be placed on the list. No doubt you can think of others.

AMONG THE CHURCHES

ILLINOIS QUARTERLY CONFERENCE

Following is part of the program for the Illinois Quarterly Conference to be held at Ripley on March 25 and 26:

Saturday afternoon Bible study, S. E. Magaw; Saturday night sermon, Harvey Krogh; Sunday morning sermon, S. E. Magaw; Sunday afternoon sermon, Wilsie McKnight; Sunday evening sermon, L. E. Conner.

Spring Dollar Day—March 22.

BAPTISMS AT TEMPE, ARIZONA

On Wednesday evening, March 1, we officiated at the first baptismal service in the new church. At this time Mrs. Lottie L. Fait, and Mrs. Sue Irene Robson made the good confession and were baptized into Christ, thus giving a seal to their faith of the gospel. They have been considering this action for some time, and finally decided to become obedient at the time stated. They rejoice, and we all rejoice, in their new found knowledge. We will find in them two good workers in the vineyard. We want all brethren to rejoice with us.

We are thoroughly sold on having the baptism in the church—clean water, no mud or sand to wade through, no careless onlooker with sneering remarks. It is done more quickly and there is a solemnity that cannot be had outside. This was the first baptismal service held in the new church. We are all rejoicing in the possession of a splendid meeting place where all services may be conducted under the best of conditions. We thank God daily for His goodness to us.

S. J. Lindsay.

PENNELLWOOD CHURCH OF GOD

Grand Rapids, Mich.

Scarlet fever is still in our midst, and the flu is here, there, and everywhere, and for variety there is mumps, and James Rhoades, Jr., has a broken foot—incurred when a large piece of cement fell on it while he was working on the construction of the new Woolworth building.

We are glad to report that the good work of the Training School is still carrying on. Miss Frances Munshaw is a member of the teaching staff of the Sunday school, and prominent in the young people's work.

Through the efforts of the young people, the church has been presented with one hundred new song books, for which we are very grateful.

Plans are made for two-weeks' pre-Easter services with Bro. F. L. Austin as guest speaker.

Pennellwood extends to all a most hearty invitation to be our guests for the Spring Conference to be held March 24-26.

Mrs. L. F. Sloeum, Secy.

SUMMER TRAINING SCHOOL FUND

Mr. and Mrs. Claude Rinehart	$5.00

CONTRIBUTIONS TO N. B. I.

Maybelle Hanson	$4.00
Mr. and Mrs. H. S. Bell	5.00
H. S. Lasher	3.00
Nolan B. Orr	8.00
Mr. and Mrs. C. E. Hatch	3.00

SOUTHLAWN PARK CHURCH OF GOD

Grand Rapids, Mich.

The Michigan State Conference of the Church of God will hold its spring meetings at the Pennellwood Church in Grand Rapids. These meetings are to be held March 24, 25, and 26. Bro. G. E. Marsh, pastor of this church, will give two of the sermons, and the Southlawn choir will also aid in the services.

A week of special evangelistic meetings has been planned by the official board for the week preceding Easter. These meetings will bring to a climax the class studying gospel fundamentals that has been meeting the past six weeks.

Sr. Skeels has left the hospital where she underwent a major operation, and is now at her home on Eastern Avenue. Her improvement is very slow.

Sr. Marsh is still confined to her home, but is somewhat better. We trust that at the next writing we shall be able to give a better report of our sick ones.

Speaking about Spain and the probable results of the war there, Bro. G. E. Marsh addressed the Federation of Women's Clubs of this city on February 21. After his lecture, many questions were asked of Bro. Marsh pertaining to world conditions, the Jews, and prophecy.

The ladies' class of this church, at their monthly meeting, listened to a lecture on "Mind Psychology," delivered by Mrs. Clayton Huffman, teacher of that subject in the schools here. Mrs. Huffman's strongest point can be found in the Bible—1 John 4:18.

Leslie Niles, Reporter.

LOUISIANA CHURCH NOTES

The Ladies of the Happy Woods church recently met and organized a Ladies' Aid Society. The group selected Mrs. Albert Siple as president, Mrs. Gus Landry vice-president, Miss Esther Bottolf secretary, and Miss Bernice Foster treasurer. The group plans to meet once a month at the homes of the various members.

Miss Ella Siple and Miss Ruchie Alexander have been on the sick list, and unable to attend some of the services. At this writing they are much improved.

The Blood River young folks are planning to present an Easter program, and work has already started for this event.

The attendance at the various church services is most gratifying, and the outlook is encouraging for further growth and development. May God direct our efforts in His service.

Harry Goekler, Pastor.

THE FAITHFUL BEREANS

With this issue The Restitution Herald will start on its mission to twenty-five new homes in four different states, as the result of faithful and generous cooperation from the National Berean Society. Thank you, Bereans. Greetings, new readers.

This is by no means the first time the Bereans have cooperated in this way, but we call attention to it that you may know they are ever working, and that dues sent from local organizations to the treasurer of the National Berean Society find a ready and profitable outlet.

Many of the tracts published in late years have been financed by the Bereans.

Gleanings From the Field

Bro. and Sr. L. E. Conner of Dixon, Ill., have been testing the modern trains. Sr. Conner has recently returned from a several weeks' visit in California, and our National Bible Institution manager is now on a business trip into Canada.

A son was born Tuesday, March 7, to Bro. and Sr. Ward Lindsay of Oconomowoc, Wis.

Sr. Verna Thayer is in the Rockford Hospital, Rockford, Ill. Though sick with pneumonia, we are glad to report she is gaining strength.

Robins in Oregon, Ill., are harbingers of spring.

Only one hundred thirty-nine days until August 1.

Bro. O. J. Parker of Kokomo, Ind., is in the Veterans' Hospital in Indianapolis, receiving treatment for his eyes.

Many complimentary remarks were heard about last week's front page article by Bro. Harold Hardesty of Oregon, Ill. This week Bro. J. R. LeCrone greets you on the front cover. He is pastor of several churches in Virginia. His address is Woodstock.

A 7½ pound daughter was born March 6, to Bro. and Sr. Leslie Hamilton of Litchfield, Minn. Congratulations.

Bro. Earl Brossard of Eden Valley, Minn., is still seriously sick. He is receiving care in the University Hospital, Minneapolis.

"Some brother or sister has had The Restitution Herald sent to me. I want to thank whoever it was through The Herald. I wish this wonderful paper could be in every home, and read with interest and understanding."—Mrs. Damie Lowry, Vanzant, Mo.

Bro. A. E. Griffiths, whose articles appear from time to time in The Herald, lives at 1610 East 82nd St., Cleveland, Ohio.

Bro. Charles Doll, West Milton, Ohio, is sick in the St. Elizabeth Hospital, Dayton, Ohio. Sr. Zelma Kessler, also of West Milton, is afflicted with blood poison. Both are members of the Brush Creek congregation. We hope they may soon recover.

Mr. Clarence LeMasurier, son-in-law of Bro. and Sr. W. F. Hoskins, has returned to his home in Paynesville, Minn., from a hospital in St. Paul.

REPORT FROM T. A. DRINKARD

It has been several months since the writer has given any report through The Restitution Herald. Only a part of the work planned for December, January, and February has been done, because of so much sickness in our home. During January I gave sermons at the following places: Ater, Texas, (1) 3; Mullin, Texas, (7, 8) 2; Little Rock, Ark., (11) 1; Cleveland, Ark., (14, 15) 3; Pleasant Hill, Ark., (20-22) 4.

The Lord willing, I will fill all appointments in Texas during the first half of March, and will go to Arkansas for the last half. As we approach spring the prospects are that I shall be very busy. Two meetings have already been announced. If our brethren here and there plan on having a series of meetings during the spring or summer, and contemplate securing the writer, I suggest that he be informed as soon as possible.

The work which I am doing is wholly supported by freewill offerings on the part of brethren who see the need of carrying forward the gospel work. It takes faith, courage, determination, and money to do the work. It is interesting to note that several who contribute to our effort are sisters in the faith that never hear a sermon, but they want to share in sending the gospel to others.

The Church of God faith and doctrine are being opposed on every hand, and I pledge my faith in that doctrine to the extent that I shall defend it at all times, whenever and wherever called to do so. May I hear from you, whether you are able to contribute one penny or not. A dear sister in Ohio who was not able to do this, wrote me a very fine letter last month, and just told me how much good my articles in The Restitution Herald and the Gospel Trumpet did her. That is the reason I am encouraged to go on in the face of what sometimes looks like insurmountable obstacles. Will you help us to do what the Master commanded, to preach the gospel?

T. A. Drinkard, Handley, Texas.

EDNA BARKER

Edna, the beloved wife of Charles Barker, Jr., of South Bend, and only daughter of Mr. and Mrs. Grayson Houser of Lakeville, Ind., came most unexpectedly to her death on February 8, 1939. After three weeks of suffering the baffling ailments terminated in spinal meningitis, and this much respected and beneficent life was brought to an untimely end.

Born on September 15, 1907, Edna, at the age of fifteen chose to live unto her Lord and Savior, and was baptized, in the obedience of faith, into His all-saving name. She united with the North Salem Church.

On September 1, 1928, she was united in marriage with Charles Barker, Jr., of South Bend, Bro. Arthur Johnson officiating.

Besides her broken-hearted husband and parents, there survive her grief-stricken brothers: Walter, and family, of South Bend; John, and family, of Mishawaka; and Cecil of Lakeville. Also, numerous other relatives, and many respecting and grieving friends survive her.

The funeral services were conducted at the Lakeville Christian Church where she was at one time a Sunday school attendant. There the huge bank of flowers and the wholly filled house bore mute tribute of praise to her memory.

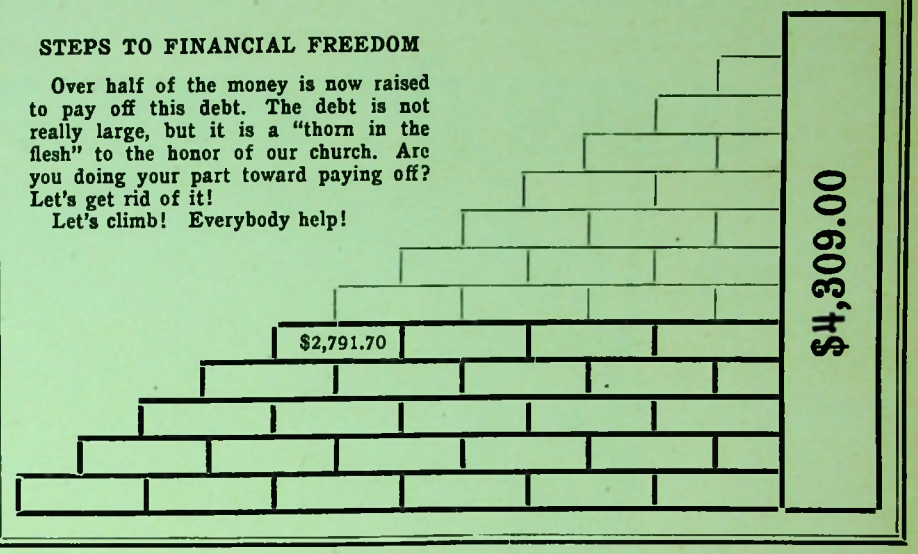
The strong faith of her people in the promises of Him who is the resurrection and the life is their one only consolation at this time. Their Christian hope and faith lead them to confidently expect to greet her in immortal life at the first and better resurrection.

F. L. Austin.

STEPS TO FINANCIAL FREEDOM

Over half of the money is now raised to pay off this debt. The debt is not really large, but it is a "thorn in the flesh" to the honor of our church. Are you doing your part toward paying off? Let's get rid of it!

Let's climb! Everybody help!



INDEBTEDNESS FUND

Notes Payable		$4,309.00
Amount received	$2,757.95	
Ella M. Siple	5.00	
Mr. and Mrs. C. E. Lapp	5.00	
Mr. and Mrs. Claude Rinehart	10.00	
Niagara Falls, N. Y. Church	2.25	
Mrs. Ella Carpenter	1.00	
N. S. Westfall	10.50	2,791.70
		$1,507.30

JAMES J. MORTIMER

James J. Mortimer was born March 3, 1883, in Olsburg, Kan., and died February 12, 1939. His father and mother were born in England. He had four brothers and three sisters.

He came to Cashmere, Wash., in 1904, and was married to Manda Patterson, May 26, 1908. To this union were born two children: Elvira, and Darlene. Besides his wife and children he leaves four brother and two sisters.

He was a member of the Church of God at Cashmere, having been baptized by Bro. N. D. Titchenal in April, 1912.

The funeral services were conducted by Bro. Lyle Rankin, pastor of the Cashmere church, and the writer. They were held in the Kuelb's Funeral Home, and were attended by a capacity house of sympathizing relatives and friends.

Bro. Mortimer was well and favorably known by the membership of the Church of God in central and western Washington, as he was for several years president of the Central Washington Conference of the Church of God. He was well informed in the Scriptures, and was respected and loved by both the members of the church and those without for his sterling virtues and Christian character. He will be sadly missed by the community where he lived.

He was perfectly rational until death, and fully realized his helpless condition. He called upon the elders of the church for the anointing, as commanded in James 5:14, 15, which was administered by Bro. Rankin and the writer. Although physically helpless, he looked forward to the soon coming of the great Life-Giver, "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" (Phil. 3:21). With this glorious hope in mind, he fell asleep in Jesus.

May we be ready to meet him, when the Lord comes to "make up (his) jewels."

A. L. Corbaley.

THE RESTITUTION HERALD

The Restitution Herald is the official organ of the General Conference of the Church of God. It is published by the National Bible Institution at Oregon, Illinois.

L. E. Conner . Business Manager

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National Bible Institution
Oregon, Illinois
Dear Sirs:

Believing in the things for which the Church of God stands, and wishing to have a part in the general work of the church, I inclose

$.....

If you wish to specify how you wish it used, fill out the following blanks:

For General Expenses . . . $.....

For Indebtedness Fund . . $.....

For Training School . . . $.....

For Golden Rule Home . . $.....

For Herald subscriptions $.....
(Per year—renewals $2.00; new subscriptions $1.50)

Name .....

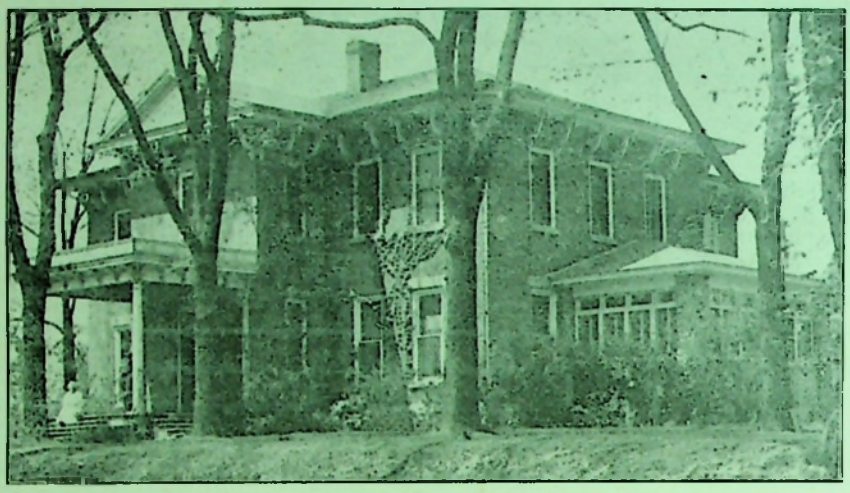
Address .....

Name .....

Address .....

(Signed) .....

Address .....



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Address: *Golden Rule Home*, Mrs. Idona Romine, Matron, Oregon, Illinois.

THE RESTITUTION HERALD

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THE CHURCH OF GOD AT BURR OAK, INDIANA

The Church of God at Burr Oak, Indiana, was organized at North Union, four miles west and one mile south of Burr Oak. Elder N. H. Geiselman was leader in forming the early organization, which was Advent Christian. In 1901 a group separated to Burr Oak, where a church house was built. That building was destroyed by lightning on June 21, 1908. . . . The present building was erected in 1909, and dedicated August 8, by Elder L. E. Conner, who had also officiated at the dedication of the former building. Brothers G. M. Osborn, George Maxey, and Albert Overmeyer were the trustees when the present building was erected. . . . Many of our evangelists have spoken for this body. Those who have served as pastors are: Elders N. H. Geiselman, D. E. Vanvactor, A. H. Zilmer, J. R. Fox, O. R. Jenks, C. C. Maple, J. H. Anderson, F. L. Austin, A. E. Hoskins, C. A. Smead, W. J. McKnight, and the present pastor, J. W. McLain.

EDITORIAL

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Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

Hitler

Like Cunningham, when Hitler runs he is the whole race. Like the historic Cæsar, Hitler is out to conquer. . . . Maybe Brutus waits in Rome.

On March 14, with troops massed along the Czech border, with planes in readiness to rain fire from heaven, Hitler demanded that the Czechs bow inside of forty-eight hours. They did! Stripped of the Sudetenland, denied even the pretense of aid from England or France who prefer to see this German Cæsar moving away from them, what else could President Hacha do but submit? A hare never fought a hound.

THE PLAIN OF ESDRAELON

Militant German sympathizers in Slovakia invented an oppression howl. From this springboard Hitler dived into the swim. The bachelor's children were in peril; there must be meaning in "Vaterland"!

Riding triumphantly into Prague, Hitler reduced the once powerful Czech army to a mere police force, separated Slovakia from the Czechs, and pronounced the Slavs a free and independent people.

Free? Yes, for two days! Like the mouse is free before it is swallowed! Two days before, Slovakia was called an independent state; on March 16, 1939, it is absorbed in the new and rising German Empire as a "protectorate." Poland, Hungary, and Rumania are probably next on the menu. The cat licks his whiskers.

Nazis in the Sky

Hitler is a "prince of the power of the air." Germany has 2,500 speedy bombers, each able to carry a ton of explosives for a thousand miles, and then to return for another trip. The Nazis are superior in the air to Russia, twice as strong as England, and four times as strong as France. Hitler is ready to fight. Let the lion and all her cubs roar.

King of the North

Ezekiel 38, Daniel 11, Zechariah 14, and Joel 3 foretell a mighty expedition from the north into Palestine. This "king of the north shall come . . . with chariots, and with horsemen . . . into the glorious land, . . . shall plant . . . his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him." (Dan. 11:40-45.) Germany, now forming and moving eastward, may be "Gomer, and all his bands" (Ezek. 38:6) to descend on "the land of unwalled villages to take a spoil" (vv. 11, 12). "Thou shalt come . . . out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army . . . in the latter days" (vv. 15, 16).

The Plain of Esdraelon

The Plain of Esdraelon, also called the Valley of Megiddo, extends from the Jordan westward to the Mediterranean, following the Kishon River in the very heart of Palestine. It is a historic battleground.

There "the Lord discomfited Sisera, and all his chariots, and all his host" (Judges 4:15). "Then sang Deborah and Barak, . . . Kings came and fought . . . by the waters of Megiddo; . . . the stars in their courses fought against Sisera. The river of Kishon swept them away." (Judges 5.)

The Valley of Megiddo refers to the same place as Armageddon (Har-Magedon), i.e., the Mountain of Megiddo. Megiddo was an ancient city on the southern boundary of Megiddo Valley—the Plain of Esdraelan.

Will the cavalry of Sisera be again swept into the sea? The Kishon River waits for Armageddon! The king of the north comes down with his horsemen. "A great tumult from the Lord shall be among them." (Zech. 14:12-15.) In the River Kishon, perchance, "*without* the city . . . blood came . . . even unto the horse bridles." (Rev. 14:18-20.) When Kishon's water is colored with blood, a Sisera may get a nail driven into his head (Judges 4:21). "The stars in their courses fought against Sisera." . . . King of the north, you're doomed!

In the meantime, and "at the time of the end shall the king of the south push at him" (Dan. 11:40). A lion barks at the "power of the air."

The Church of the Living God

Article 1

By J. H. Anderson

THE strongest organization of the gospel age is the church, the church of the living God. However, in the next age there will be an organization stronger than this one, the kingdom of God.

Am I a member of the church of God? What is the church of God? How does the church of God receive members? Is it an honor to be a member? We wish to write a series of articles in answer to these questions, with the permission of the editor of THE RESTITUTION HERALD.

The word "church" comes from the Greek word *ekklesia*, and means "called out ones." "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name" (Acts 15:14). Then, to be a member I must be a called out one. (2 Cor. 6:14-18.)

J. H. Anderson

The church is God's house. "Behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth" (1 Tim. 3:15).

Every house must have a foundation. The foundation of the house of God was laid by God. "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste" (Isa. 28:16).

Who, or what is this foundation stone that God has laid in Zion? Jesus "saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock (that Jesus is the Son of God) I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:15-18). Here we learn:

(1) God laid the foundation,

(2) God revealed it to Peter,

(3) Christ, the foundation, is the builder of the house, the church of God.

Hence, if I am a member of God's church I am in the house built by Christ upon the foundation laid by the Father, which foundation is even the Son of God. "For other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3:11).

There can be only *one* church on *one* foundation. Christ, head of the church, has only *one* body. "There is one body, and one Spirit, even as ye are called in one hope of your calling" (Eph. 4:4).

To be a member in this church of God one must be a "doer" of the Word. Jesus says, "Whosoever heareth these sayings of mine, and *doeth* them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. and every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it" (Matt. 7:24-27). James says, "Be ye *doers* of the word, and not hearers only, deceiving your own selves" (1:22). Am I a "doer"? Are you?

After God placed in Zion a stone for a foundation for His church He tested that Stone, even Christ, called *"a tried stone"* (Isa. 28:16).

God engraved all His attributes upon that Stone, His love, wisdom, power, person, etc. Zechariah, prophesying of the BRANCH, also said, "Behold the stone that I have laid . . . ; upon one stone shall be seven eyes: behold, I will engrave the engraving thereof, saith the Lord of hosts" (Zech. 3:9). Paul describes Christ as "being the brightness of his (God's) glory, and the express image of his person" (Heb. 1:3).

This engraving of God upon His own Son was so complete that in the Stone there dwelt the fullness of the Father, so that anyone looking on the Stone saw all the fullness of the Father. "In him dwelleth all the fulness of the Godhead bodily" (Col. 2:9). Answering Philip's request to see the Father, Jesus said, "He that hath seen me hath seen the Father" (John 14:9).

It was through obedience to the Father that this Stone, the Son, was tried, so that He might become the sure foundation for God's church. "Though he were a Son, yet learned he obedience by the things which he suffered" (Heb. 5:8). (See also Heb. 2:8, 10.) This testing lasted until death. Christ became perfect in resurrection. (Heb. 5:9.) Jesus said to His disciples, "With desire I have desired to eat this passover with you *before* I suffer" (Luke 22:15), indicating that His last few hours of testing were most severe. That perfection came in His resurrection is indicated in His words to Herod as recorded in Luke 13:32.

Every lively stone built upon this tried and true foundation must also undergo a test, so that it will correctly fill the place assigned to it by the Father. However, God will not permit the test to be too severe. (1 Cor. 10:13).

Once in Christ, Always in Christ?

By Laurence M. Howell

WE SOMETIMES hear the statement, "Once in Christ, always in Christ," or "Once in grace, always in grace." The thought of those making either statement is that once a person believes the gospel and obeys in baptism, thus putting on or coming into Christ (Gal. 3:26, 27), he is sure to inherit eternal life and enter the kingdom of God in some capacity, regardless of the life led following baptism.

What we wish to discuss, mainly, is the thought just mentioned, rather than the statement first quoted.

Galatians 3:26 says, "Ye are are all the children of God by faith in Christ Jesus." This faith, if genuine, prompts us to obey in baptism (Mark 16:15, 16; Acts 2:38; Gal. 3:27), and we become not only children of God, but "heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." (See Rom. 8:14-17.)

Laurence M. Howell

Having become children and heirs of God, our names are said to be written in the book of life. In Philippians 4:1-3 Paul speaks of some "whose names are in the book of life."

The point in question is whether one can become a child and heir of God, have his name in the book of life, and still fail to receive eternal life and to enter the kingdom.

Let us first notice John 15. Christ here first gives the parable of the vine. Verses 1 and 2 read, "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." Then, verses 5 and 6 read, "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."

Now carefully note that by Christ's own explanation of His parable He is the vine and Christians or disciples are the branches. Since the branches, or Christians bearing no fruit, are to be burned and destroyed, it can only mean they will finally be destroyed in the second death. Hence, they cannot, from the teaching of this parable, ever receive eternal life or enter the kingdom. The burning or destruction here mentioned cannot refer to the Adamic death, for the righteous also suffer it.

It is through Jesus Christ that we have remission of sins when we believe the gospel, repent and obey in baptism. We then come into covenant relationship with God, Christ being our mediator and intercessor. (1 Tim. 2:5.) Hebrews 7, in setting forth Christ as our High Priest, reads thus in verse 25, "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

Now it is through God's grace, favor or mercy, that He offered His only begotten Son to act as our Redeemer, High Priest, and finally our King to rule the world in righteousness.

At baptism, if preceded by belief and repentance, we have all past sins erased, and are given a clean slate for the future. We are then repeatedly admonished by Paul to not continue in sin, but to be led by the Spirit, and war against the lusts of the flesh, to overcome evil with good.

If, in spite of the pleading of the Spirit and our better judgment, we yield to temptation, by following Hebrews 7:25, already quoted, we can obtain forgiveness. 1 John 1:9 also says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Please note, forgiveness is conditional on repentance or confession.

However, if we revert to the works of the flesh enumerated in Galatians 5:19-21, and no longer repent and use the means of grace provided through Christ's mediatorship; in other words, if we turn our backs on God, we must conclude we come under the condemnation of Galatians 5:21. Paul here says that "they which do such things shall not inherit the kingdom of God."

In Revelation 2:7 we read, "He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." In Revelation 3:21 we also read, "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." Finally, in Revelation 3:5 we have these words, "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name before my Father, and before his angels."

Now let us sum up our study. From the parable of the vine we find that the unfruitful Christian is to be burned up, destroyed in the second death, from which there is no awaking. From a study of Galatians 5, Hebrews 7:25, and 1 John 1:9 we must conclude that the backsliding Christian who no longer uses the means of grace provided for forgiveness "shall not inherit the kingdom of God." Lastly, we find that the overcomer shall not have his name blotted out of the book of life. Conversely, the Christian not proving an overcomer in the end, we must obviously infer will have his name blotted out of the book of life.

Hence, we see how one may be in grace, and fall from

it. He may be an heir of God, and a joint-heir with Christ, and by continued sin or apostasy be disinherited the same as a son by his earthly father.

Paul aptly compares the Christian life to a race. Whether or not we shall win the prize, eternal life, at the end of the race cannot be determined until the close of life. It behooves every professing Christian to heed Paul's admonition, "So run, that ye may obtain" (1 Cor. 9:24). He then closes the chapter with these words, "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

"The Field Is the World"

By Mrs. E. M. Pearson

JESUS said, "Go ye into all the world, and preach the gospel to every creature (or being)" (Mark 16:15). He was speaking to his eleven apostles, but does not this command apply to all disciples who in the ages since have taken up their crosses to follow Him? "Go ye" means *you*, if you are to be a true disciple of our Lord and Savior Jesus Christ. Your neighbor, friend, or brother may be doing a splendid work; but what about *you?* In Matthew 10:38 we read these words of the Master, "He that taketh not *his* cross, and followeth after me, is not worthy of me."

Where is, "into all the world"? Surely, we cannot all leave our homes and go to foreign lands. No, that is not expected of us, but "all the world" is full of creatures. Where I live there are people, and where you are there are people. If each one of us would preach the gospel to *every* creature with which we come in contact, soon the message would be in all the world!

With the poor means of transportation and communication available to the disciples in Bible times, the gospel was preached to both Jews and Gentiles in most of the known world. While some, as Paul, Barnabas, and Timothy, engaged in foreign missionary work, they did not wait until they were many miles from home in distant lands to begin their preaching of the gospel. Acts 13:2 reads, "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." Because they were already preaching the gospel to every creature they were prepared for further work which God had for them to do. They were continually spreading the gospel by word of mouth, letters, and songs. "At midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them" (Acts 16:25).

Your world and mine may be very small, yet we must canvass it completely. Be sure there is no one in it to whom we have not preached the gospel by word, deed, song, or whatever legitimate method is necessary to bring them to the knowledge of the gospel. "Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven" (Matt. 5:16).

Let us ever be ready to give praises to God for the many blessings of life. Say not, "We are lucky"; but remember Psalm 50:23, "Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I shew the salvation of God"; and James 1:17, "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."

Do you have a telephone? Use it to preach the gospel. Call your friends and tell them the Lord is coming. Invite them to services to worship, and to hear the gospel from the lips of a more learned and talented speaker. Tell them of the latest blessing you have received from the Lord.

Write a letter; then another, and another. How quickly our mail carries news from one side of the continent to another. Use it to carry the *glad news* of the coming kingdom.

Call on your neighbors, chat over the backyard fence; but talk of things eternal—of the plan of salvation. Continually preach the gospel to every creature.

"My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons" (James 2:1). Do not seek out only the rich or popular ones, or those you think most likely to accept, but preach (by word and deed) to every creature. "So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase" (1 Cor. 3:7). Christ said in Matthew 9:13, "I am not come to call the righteous, but sinners to repentance."

Perhaps we become too concerned over the increase (which is the Lord's work), and neglect our part, that of preaching the gospel or good news.

To this sick, sin-cursed world filled with wickedness, where every imagination of the thoughts of men's hearts is only evil continually (cp. Gen. 6:5), what could be better news than that the Son of God is coming to establish His kingdom and put all enemies under His feet.

"I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:3, 4).

Let us keep these promises ever in mind, and "press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:14).

The Law of the Sabbath

By R. H. Judd

A VERY reasonable question with which to start our study would be, When did the Sabbath law come into force? Some of our friends claim that it started from creation. This idea is based on the word in Genesis 2:3, that "God blessed the seventh day, and sanctified it." It should be noted, however, that while the day was sanctified, or set apart for the benefit of mankind, there was no *law* concerning it, and that it was "added," as we shall see, centuries later. That which starts from the beginning can scarcely be said to be *added*. From the creation of Adam to the exodus is a period of 2,500 years, and during all that period there is no mention of any Sabbath *law*. No account is given of anyone being blessed for keeping any Sabbath, or of anyone being punished for breaking one. The Sabbath was not even known as the "Sabbath" day until the giving of the manna in Exodus 16, when Moses had to call the attention of the Israelites to the fact that they were then under law with regard to it. Previous to that time, though rarely mentioned, it appears only to have been known as the seventh day.

That the *law* of the Sabbath was specially given to the Israelites as a memorial of their departure from Egypt is clearly stated in Deuteronomy 5:15: "Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: *therefore* the Lord thy God commanded thee to keep the sabbath day." This implies that the Exodus was the date of its first institution, and that it could not have been given to the Gentiles, for the Israelites were the only people delivered from Egypt.

In Nehemiah 9:13 we read: "Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: and *madest known unto them thy holy sabbath.*" Here the *"making known"* of the Sabbath is said to have been at the same time as the giving of the law on Mount Sinai. In Exodus 31:13-17 the Sabbath is said to be "a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Ezekiel 20:12 repeats the same fact. The cities of refuge were sanctified, that is, they were set apart. So God set Israel apart by giving them the law of the Sabbath. If the Sabbath were meant for the Gentiles, how could it make Israel a peculiar people above all nations of the earth? Further, in Exodus 20:11 the Sabbath is said to be a reminder that the Lord Jehovah, the God of Israel, was the Creator. Other nations had their gods, but these gods had no sign to connect them with the Creator.

Another argument often presented on behalf of Sabbath observance is that the Ten Commandments are moral laws, and that moral laws are eternal. Christians, therefore, have no right to break the fourth commandment, any more than the other nine. To this we reply that the fourth commandment is not a moral law. It is a statutary law which can be altered at will by one in authority. *Christ* had power to alter it, for "the Son of man is Lord also of the sabbath" (Luke 6:5). The other nine *are* moral laws. It is *never* right to worship other gods, or to take God's name in vain. It is *never* right to kill, to commit adultery, or to steal. All these laws are reaffirmed in the New Testament, but the fourth commandment is not. The apostles declared "the whole counsel of God" (Acts 20:27), but they never preached the Sabbath.

"The law" (including the Ten Commandments), as we shall see, was never intended as a means of obtaining salvation (viz., eternal life), but as a "wall" to separate Israel from the rest of the nations. "Ye shall therefore keep my statutes, and all my judgments, and do them . . . I am the Lord your God, which have *separated* you from other people . . . I have severed you from other people." (See Lev. 20:22-26.) In Deuteronomy 7:6-11 Israel is said to be a "special people" and the commandments were for the purpose of keeping them such. So effectual was this wall that not even Christ Himself preached the gospel to the Gentiles, and He commanded His apostles not to do so. (Matt. 10:5.)

We wish to emphasize this point, that the law was never intended to give eternal life. It is written, "The law is not of faith" (Gal. 3:12), and "without faith it is *impossible* to please" God (Heb. 11:6). Turn up all the passages which speak of rewards for obedience in keeping the law and it will be found that none of them make any reference to the *future life*. For instance, see the following: Exodus 20:12; Deuteronomy 5:16; Ephesians 6:2. "That thy days may be long upon the land" was the reward, a temporal one with no reference to immortality. (See also Deut. 11:8-25; 17:18-20.) But there is still stronger evidence. "If righteousness is through the law, then Christ died for nought" (Gal. 2:21, R.V.). We cannot put the matter more strongly: *Christ did not die in vain.* Therefore, righteousness *cannot* come by the law.

In Galatians 3:19 we read, "Wherefore then serveth the law? It was *added* because of transgressions, till the seed (Christ) should come." It was added to the covenants of promise given to Abraham and his seed. It was given to a nation of sinners who served idols (Josh. 24:14), in contradistinction to the promises which were given to the saints—Abraham and his family. The law was simply "a 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" (Gal. 3:24, 25).

Had the Israelites not been forcibly protected in this

way, they would have become mingled with the Gentiles, lost their line of descent from Abraham to *Christ*, and God's plan of salvation through *Christ* would have been frustrated. But, as Paul says, it was only "added until the seed should come to whom the promise was made." Christ broke down the wall.

But let us still continue the evidence that the law could not give life, namely, *eternal life*. In Ephesians 2:12 we read that the Gentiles were: (1) "aliens from the commonwealth of Israel," and (2) "strangers from the covenants of promise." The covenants of promise are the covenants made to Abraham, and are in the New Testament called "the gospel preached to Abraham" (Gal. 3:8). "The gospel," therefore, as preached to Abraham was preached four hundred thirty years *before* the law of Moses was given. How could Abraham obtain eternal life through the law, when he died hundreds of years before the law was given? We repeat, this clearly shows that eternal life *does not* depend on the law, and the seriousness of seeking to put Christians under the law becomes apparent. Of resurrection life beyond the grave the law has nothing to say. Hence, Jesus is said to be the Mediator of a *better covenant*—a covenant that gives life, eternal life.

Some still further try to strengthen their case by an endeavor to make a difference between the Ten Commandments and the ceremonial law, saying that we are not bound by the latter, but that the Ten Commandments are a law by themselves, because they were written by "the finger of God" (Ex. 31:18; Deut. 9:10), and because in Deuteronomy 5:22 it says, "He added no more." But the reason given why He added no more is that the people could no longer bear the awfulness of God himself speaking, and Moses was commanded to speak in God's place. When Exodus 24 is considered in conjunction with Hebrews 9:19, it is evident that the *whole law* was written in a book by Moses before God wrote a word on the tables of stone.

Those who advocate the law of the Sabbath have completely given away their whole case in the two-law theory, by the names they apply to the respective laws. They call the Ten Commandments "The law of God," and the ceremonial law, "The law of Moses." Let us test this.

In Luke 2:22, 23, 24, and 39 we read: "And when the days of her purification according to the *law of Moses* were accomplished, they brought him to Jerusalem, to present him to the Lord; as it is written in the *law of the Lord*. In the verses noted the ceremonial law is *three times over* called the *law of the Lord*, while once, in verse 22, it is called the *law of Moses*. "The law (not two laws) was given by Moses, but grace and truth came by Jesus Christ" (John 1:17).

In James 2:10 we read, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." From the statement in verse 9, it is clear that he who has respect of persons also breaks the law, though this is not in the Ten Commandments. In Nehemiah 8 "the book of the law of Moses" in verse 1 is called "the book of the law of God" in verse 18. They are just different names for one and the same law! There was only *one* "book of the law" (Deut. 31:24, 26), and it was placed in the ark of the covenant. It is called "the book of the law of Moses" in Joshua 8:31, and "the book of the law of the Lord" in 2 Chronicles 17:9; 34:14. Thus, the two-law theory breaks down.

That believers are no longer bound by the law is proved by Paul, who says, "Now we are discharged from the law, having died to that wherein we were holden" (Rom. 7:6, R.V.). What law are we discharged from? Verse 7 clearly shows it to be the law of the Ten Commandments. Of course, the whole law of Moses is meant, but the essential fact is that the Ten Commandments are included. In 2 Corinthians 3:7 we read that "the ministration of death, written and engraven on stones . . . was to be done away." That unmistakably refers to the Ten Commandments; so, obviously, they were not to be perpetuated.

Who changed the law of the Sabbath? Some claim that the pope did so. The facts are, however, that *Christ* broke down the wall—of the law—five hundred years before there was any pope. This is proved by reference to Colossians 2:13, "forgiven you all trespasses; blotting out the handwriting of ordinances that was against us . . . nailing it to his cross." Christians do not require to be put under law, for love is stronger than any law. Christ superseded Moses; and He superseded the law of Moses. He changed the law of adultery; He also changed the law of the Sabbath. He further told His disciples to "observe all things *whatsoever I have commanded you.*" In Revelation 22:14 we read, "Blessed are they that do *his commandments, that they may have right to the tree of life,*" which is still another scripture affirming negatively that the law of Moses *does not give life.*

The law of the Sabbath was a kingdom law. It was a law given to Israel as a perpetual sign to separate them from all other kingdoms. When the kingdom of God is restored there is nothing incongruous in the idea that the Sabbath shall be restored also. In the meantime, Paul teaches us plainly, "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days" (Col. 2:16). (Cp. Rom. 14.) Let us obey the injunction, for he that observeth the day observeth it *unto the Lord*, and the Lord is Master of the Sabbath day.

But it is the writer's firm conviction that while perfect liberty is given to the Christian in this matter, there is, nevertheless, real blessing in setting apart one day in seven in remembrance of our Creator who has called us and separated us as a peculiar people unto Himself. Let us turn for a moment to some passages bearing on this phase of the subject. We shall find them among the most sublime and the most helpful of any passages in God's Word that have to do with this present mortal life.

In Isaiah 56:2, 6, 7 we read: "Blessed (or happy) . . . is the man that keepeth the sabbath from polluting it, . . . and taketh hold of my covenant; even them will I bring to my holy mountain and make them joyful in my house of prayer." In Isaiah 58:13 we read, "If thou turn away

thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: *then shalt thou delight thyself in the Lord;* and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

The nations who have honored God's Word in this way are the nations which God has honored. History confirms it.

"The Things Concerning the Kingdom of God"

Part 1

By J. M. Morgan

THE things (elements) of the kingdom of God (Acts 8:12), what are they? When will they be assembled, and where? There are those who teach that the kingdom is now set up in the hearts of God's people. They quote the King James Version (Luke 17:21), "Behold, the kingdom of God is within you." But the margin says, "among you." The Diaglott says, "The majesty of the God in the midst of you is." The King, Jesus, was there among the people, but not in their hearts, for the hearts of the Pharisees were "far from me," said Jesus. (Matt. 15:18.)

Others teach that the church and the kingdom are one, or mean the same thing. They try to prove that the kingdom came, or was set up, on Pentecost after Christ ascended. As proof they use Mark 9:1. The Diaglott says, "Indeed I say to you, that are some of those here having stood, who not not shall taste of death, till they may see the royal majesty of the God having come in power." They say, "Here is proof, for the kingdom had to come in the lifetime of the apostles." But verse 2 tells us that "after six days Jesus taketh with him Peter, and James, and John, and led them up into an high mountain apart by themselves: and he was transfigured before them." Here is the time and place when they saw Christ coming in His kingdom, or as in the Diaglott, "coming in his royal majesty" (Matt. 16:28). In Matthew 17:9 we read, "Jesus commanded them, saying, Tell the vision to no man, until the Son of man be risen again from the dead." They saw Him coming, in vision. This vision they saw in A.D. 32, and in A.D. 66, Peter gave us a true history of it in these words, "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount" (2 Peter 1:16-18). This destroys all attempted proof for this-church-kingdom theory.

But advocates of this theory go to Luke 22:29, 30. This reads, "And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom." Here they stop reading, *right in the middle* of verse 30! And why stop? Because the last half of the verse destroys their theory. But Jesus did not stop in the middle of the verse. He continued, saying, "that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." This eating and drinking, and sitting on thrones, and judging the twelve tribes of Israel will be in the coming kingdom of God—at the time Christ sits on His throne. In harmony with this, Jesus said, "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom" (Matt. 26:29). This will be in the renovation and times of restitution. "Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:28).

This period of regeneration will begin at the coming of Christ. "And he (God) shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things" (Acts 3:20, 21). This will be the time when Israel will be restored and saved. (Jer. 23:5, 6.) Then Christ will sit on the throne of His glory, for "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). This will show that there is no proof in Luke 22:29, 30, that the church is the promised kingdom.

The kingdom had not come in A.D. 33, for after Jesus was dead, we read in Mark 15:43: "Joseph of Arimathæa, an honourable counsellor, which also *waited* for the kingdom of God." In A.D. 60, the rich in faith were still "*heirs* of the kingdom" which "was promised to them that love him" (James 2:5). *If* the kingdom had been set up in the past, they would have been *in* it, and *not heirs* of it. In A.D. 46, Paul and the disciples were not in it, for Paul says "to continue in the faith, and that we must through much tribulation enter into the kingdom of God" (Acts 14:22). . . . But it is no trouble to join churches (most of them teaching little truth), just so you pay as you go.

But the kingdom message does exist in the Word, and is the good seed to be sown. (Matt. 13:18, 19.) And the Word or "gospel" of the kingdom must be preached as a witness unto all nations, then shall the end come. (Matt. 24:14.)

Later I will consider all things that go into the established kingdom of God, and give the scriptures when and where all these things will be brought together.

ONE GOD

By Delbert A. Jones

THERE is utmost satisfaction in close communion with God, and in learning of Him through His Word, the Bible. But the people of this world are too indifferent to the study of the Bible. If they hear a statement which is said to be true, they are likely to accept it for fact, without going to a reputable authority to see if it is actually true or not. For example, we have all sung this hymn:

"Holy, Holy, Holy! Merciful and Mighty!
God in three persons, blessed Trinity.

"Praise Him above, ye heav'nly host;
Praise Father, Son, and Holy Ghost;"

It is very beautiful as far as the music goes. But, have you ever gone to the Bible for the verification of the words? Have you ever tried to find the word "Trinity" in the Bible? or the phrases, "God in three persons" and "God the Father, God the Son, and God the Holy Ghost"?

Webster's dictionary defines the Trinity as follows: "the union of the Father, Son, and Holy Ghost in one Godhead, three-in-one." In other words, the Father, the Son, and the Holy Ghost are one and the same. An instructor defined it as follows: "They are three in one, just as water can exist in three forms, water as liquid, water as steam, and water as ice."

There are many reasons why I cannot agree with this Trinity doctrine. In the first place, the word "Trinity" is *not in the Bible, neither* is the expression, "God the Father, God the Son, and God the Holy Ghost."

According to Trinitarian belief, Christ was with God at the creation of the world. If it is true that Christ is from everlasting to everlasting in body and soul, then Christ must have been immortal when He was on the earth. (The meaning of the word "immortal" is, the quality or state of being immune to death, pain, and suffering of all kinds.) Great anguish was suffered by Christ when He was nailed to His cross. It is clearly stated in Revelation 1:18 that He died. There, Christ says, "I am he that liveth, and was dead; and, behold, I am alive for evermore." When I was discussing this subject with a friend, he said that Christ was mortal when He came back to earth. However, there is no statement to be found in the Bible that even intimates that such a thing could take place, that is, the changing of one from the immortal to the mortal nature.

Assuming that Christ was equal with God, or that Christ was merely one third of God back on the earth, then that which was said of the one would be true of the other. In Matthew 4 it tells of Christ being tempted of the Devil. In another passage it states, "For in that he himself hath suffered being tempted, he is able to succour them that are tempted" (Heb. 2:18). Yet the Bible says that "God cannot be tempted with evil, neither tempteth he any man" (James 1:13).

"Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I" (John 14:28). This says that Christ was going unto His Father who *was greater than He*—not equal to Him, as they are in the theoretical Triune.

Many texts that are relied upon to teach conclusively the doctrine of the Trinity can be shown to have different meanings if one looks up the original translations. For example, "Let us make man in our image." They say that this verse proves that Christ was with God at the creation of the world. I believe that God was talking with the angels which were always with Him. We know that the angels are in the same form as man, for Jacob wrestled all night with one without even knowing that he was an angel. If the angel had had wings, or any other features which were out of proportion with, or different from, man's, Jacob could have told it. Is it not, therefore, feasible to believe that God may have been talking with His angels?

"For I came down from heaven, not to do mine own will but the will of him that sent me." This text is supposed to prove that Christ came from heaven, but it weakens the claims made for it, in that it shows the supremacy of God over the Son. In the same chapter (John 6), the Jews were reasoning with Jesus. They said, "Our Fathers did eat bread in the desert; as it is written, He gave them bread from heaven to eat." Likewise, the quails were from heaven, that is, they were the food provided by the Father in heaven, just as Jesus was provided by the Father to be the world's Redeemer.

1 John 5:7 is a text quite extensively used to prove the Trinity. It says, "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." Trinitarians say that the Word in this verse refers to Christ. The Emphatic Diaglott, which is a word-for-word translation of the original Greek texts, reads, "There are three which testify; the Spirit, and the water and the blood; and the three are *of* One." This means that they have the same aim or purpose.

Everything that I have tried to bring before you can be summed up in two verses of the Bible. 1 Timothy 2:5, 6, reads: "For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."

A Proverb

There are three things that cause Christians to be untrue: another one that is untrue, a belief that there is no real help from the Lord, and simple neglect of those things that bring them closer to Him.

The Book of Books

By Gerald L. Cooper

THE BIBLE has the largest circulation of any book in any part of the world, yet is the most unappreciated book in the world. The Bible is considered a necessity in practically all homes, but in the majority of those same homes it is never used, except for family records of some sort. It is kept handy in case the minister should pay an occasional call, and it looks better to have a Bible where people can see it, even though at times it may be dusty or under a pile of cheap magazines. No, the Book of Books is certainly not appreciated.

Suppose that a governmental decree of some sort should go out that all Bibles should be destroyed, or that the forces of evil in the world should devise some scheme to rid the world of their deadliest enemy, God's message to man? What would we lose? Let us glance at the worth of the Bible, and see.

We would lose the only book that has been translated into a thousand languages. The thousandth translation of the Bible was made just last fall, and was a translation into a dialect spoken in India. No other book can claim such a distinction.

We would lose the only book with at least forty authors, yet with one central theme—"Kingdom of God." Many individual authors today use the same theme in the writing of their books, but, taking forty authors, we usually have at least that many themes, and sometimes more. Yet in all the Bible this one theme of the "Kingdom of God" is used in complete harmony.

Most of us like a book to be emphatic in its story or its teachings. Such a book is the Bible. Note in the very first verse of the Bible, "In the beginning *God.*" There are no lengthy explanations here, but an emphatic statement of fact. Likewise, the commandments given to the people of Israel are emphatic: "Thou shalt" and "Thou shalt not." The Golden Rule says, "Do." It is said that Confucius, the eminent Chinese who is worshiped yet today, and who lived some five hundred years before Christ, stated the Golden Rule negatively. How much better it is stated in the Holy Bible. The fearlessness of the various teachers, such as Elijah, Paul, and the Master Himself, is another proof of the Bible being the most emphatic book in the world.

If the Bible were lost, the most valuable literary work in the world would be lost. Today, if we desire to read a book of adventure, poetry, or any phase of literature, we are compelled to get a book dealing with that particular phase. The Bible contains them all. The story of Noah and the ark, Joseph and his captivity in the land of Egypt, the various stories of the judges, Jonah and the whale, Daniel in the lion's den, the adventures of Paul and of John the Revelator are all real adventure stories, and better far than most of the stories that are so popular today. They will hold your interest just as much as a Zane Grey novel. If it is poetry you like (and some people do like poetry), the story of Job, the Psalms, Proverbs, and portions of Isaiah will suit your fancy better than anything that Longfellow or any other uninspired author wrote.

The Bible has been studied in many of our larger schools as an example of correct speech, and when students delve into the original languages in which the Bible was written, they find this more true than ever.

Perhaps you are addicted to cheap love stories, that are found in some of our lower-grade magazines. If you are, throw them away, and read the stories of love found in the Bible. The book of Ruth is a wonderful example of love, showing first, the love that Ruth bore her mother-in-law, and then the love she bore her husband, Boaz. The love of God for the world is so great that men have never been able to understand it. Most of them give no sign of trying to understand it. This love will culminate in the marriage of His Son Jesus Christ to the bride, the church.

The Bible has given us Christianity, which in turn has given us many of our best hospitals, schools, and institutions of various kinds. Contained in the Bible is the hope of man, the coming of Jesus Christ to do away with the sins of the world.

Yes, the Bible is indeed a great book. We do *not* appreciate it! Perhaps, if it were taken away from us we would. The time may come (it is not impossible) when we shall not be privileged to study the Word of God. Many people in foreign lands cannot worship as they please, and are forced to read their Bibles in secret, hiding like common criminals from the authorities.

Let us resolve to appreciate this great book, this Word of God. Let us read it as well as possess it, and daily live by its standards.

PULPIT ECHO

What Pharaoh did to Israel 3,500 years ago, Hitler is doing to them today. After so long a time, history repeats. But the God of heaven, now as always, is on the side of the oppressed. Just as of old He sent Moses to deliver them, overwhelming the oppressor in destruction, so will He send Jesus Christ from heaven to deliver them again and crush the despoiler of His people. What fate awaits the modern Pharaoh when the judgment of God shall fall again?

—*M. W. Lyon.*

"Blessed are the undefiled in the way, who walk in the law of the Lord" (Psalm 119:1).

MEDITATIONS ON EVIL AND SIN
Part 1

By A. Anthon

AS WE open our Bibles to page 1, verse 1, we read, "In the beginning God created the heavens and the earth"; later, "and all that therein is."

Yes? Who created the serpent—satan, devil, dragon—whichever you wish to call it? (See Rev. 20:2, proving that *all four names* mean one and the same thing.) Who created diphtheria germs? tuberculosis germs? yellow fever? typhoid? syphilis?

Some tell us that the devil is a fallen angel. For argument's sake let us grant it. Did God create this angel? Yes. Did God foreknow what this angel was going to turn out to be? If God was all-wise and knew what He was doing, He did. Well, then, if God did not want this devil, what made Him create it? Evidently God wanted it—if the devil is a fallen angel.

Again, did God foreknow that after the war in heaven the cast-out satan would head for us on this earth? Did God have power to make it go to some barren place, instead of here? Again, it is evident God wanted the devil to come here. God says He has power to destroy satan; but He has not done it yet. If God can do it in the future He is able to do it now, but doesn't. Therefore, God wants this fallen angel to dwell among us for a while longer. If God foresaw the end from the beginning and says that all things He does is for His pleasure (Rev. 4:11), then it must be a pleasure to God to have this fallen angel do the things it does, that is, if satan is a fallen angel.

The author once chatted with a certain "Reverend" who claimed that God did not know how this angel was going "to turn out," and that God did not know that this angel was going to cause war in heaven. Now isn't that an idea! If God didn't know that, it may be that about the time for the millennium another angel will insurrect another war. These date-setting failures could be accounted for in that way! Let us stop our "light" talk, though it does drive the point.

Our God is all-wise, foreseeing the end of all things. Thus, we have confidence and understanding in Him.

We turn to Genesis 3:1 to read, "The serpent was more subtil than any beast of the field which the Lord God had made." God created this serpent—devil, satan, dragon—on purpose, for His pleasure. God foreknew just exactly what this serpent would do, and watched over this serpent to see that it did just exactly what He wanted done, and in the exact way.

This brings us to the hardest subject of all Scripture—original sin, and sin as God's great beginning school. We continue by reading in Isaiah 45:7, "I (God) create evil," and in Revelation 4:11, "Thou hast created all things, and for thy pleasure they are and were created."

Question: Was it a pleasure to create the tree of knowledge of good and evil, and the serpent? It evidently was. How? God foreknew what the result would be. He has ever since seen pain and woe, anguish and death. Also, after Adam and Eve were created, God, foreseeing all, said, "Behold it is very good." God was beginning His great school.

The serpent suggested to Eve that she disobey God. She did. She also influenced Adam to disobey. But God first gave them full opportunity to obey or disobey, whichever they liked.

Notice carefully: The serpent—devil, satan, dragon—did not put the curse on the earth. God did it. God did it, because Adam and Eve disobeyed. God punished them.

"Cursed is the earth" is the punishment. Harmless germs then became harmful, causing dreadful diseases and death. Droughts, storms, volcanoes, pests, all are part of this curse that God (all by Himself) is the Creator of.

Notice: This curse affected even the serpent (this serpent was not a snake, but some animal having legs; was not a superhuman being, for all the words that it said God put into its mouth). It was made to go on its stomach, as a snake does, till it died, or "all the days of (its) life." It soon died, because it was not allowed anything but dust to eat, and dust will not support life. So *that* particular animal very likely was the first animal to die, to suffer the extreme penalty of the curse—death.

Death is the most dreadful part of the curse that God has put on the earth because of the disobedience of Adam and Eve. All of their descendants have also disobeyed, so they deserve the punishment as well.

Some students want the devil to be the one who does all things "evil," and God to be the one trying to keep it from doing them. Thus, God is doing what good things He can—when the devil doesn't slip around and mess up God's playhouse. Now, "ain't" that an idea! God created something He can't control!

But *our* God is mighty. He has absolute control. Everything is working out just exactly the way He had it figured out before a thing material was made.

We continue with the thought, "I (God) create evil," i.e., He created the curse. "Curse" and "evil" are interchangeable terms, but the word "sin" is not interchangeable with "evil" and "curse."

God created the tree of knowledge and the serpent. These were "evil" things God did, but they were *not* sinful things. They only gave Adam and Eve the opportunity to obey Him, or to obey someone else—the devil.

It is an evil that alcohol has such devastating effects on man. God could have created alcohol so that it would not have had those effects. But, instead, God commands to leave alcohol alone. If I do not, I sin and am punished with aftereffects. If this is not punishment enough to cause me to obey, God will cast me into a lake of fire and brimstone.

If I touch a hot stove, I am injured. That is an evil, or a curse, that God has created. God did not sin; that is punishment for my sins. If I use profane language because of my injury, I sin some more and then deserve more punishment.

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How Near Are You?

Jesus had been doing very many wonderful works, so many, in fact, that the old scribes and Pharisees, and others who disagreed with Him were beginning to fear His power and authority. Seeing this, they sent many unto Jesus to provoke Him and plague Him. Jesus withstood them very well indeed, for He had the power of God behind Him. Finally, we are told in Mark 12:28-34 the story of a young scribe who came to Him. Let us notice this in particular. The scribe asked the Master, "Which is the greatest commandment of all?" Jesus then quoted to Him from the Old Testament (Deut. 6:4), "Hear, O Israel; The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment." Jesus then added, "And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these."

The scribe's next words are astounding when we consider that in the first place this man came to catch Jesus in some saying. The scribe said, "Well, Master, thou hast said the truth: for there is one God; and there is none other but he: and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices." Such an unexpected answer would have startled a less able man, but not the Great Teacher, Jesus, for He said to the scribe, "Thou art not far from the kingdom of God."

No other record of this scribe is given in the Bible, other than that of the words of Jesus. Whether or not he changed his life, and became a Christian we have no way of knowing. It is doubtful that he did that, for there would probably be some further record of him if he had.

Now, Jesus told this man that he was not far from the kingdom of God. Notice that He did not tell him that he was *in* the kingdom, nor even that he would be in it. There were certain things yet that must be done, ere Christ could give the scribe that assurance.

How near are you to the kingdom of God? More properly, how near are you to the things taught in the Scripture, that will win you the kingdom of God? Examine again those words of the scribe. He said to love one God with all the heart, and understanding, and all the soul, and all the strength, and to love thy neighbor as yourself. These are great sayings, but there is yet something to do.

We may say that we love God and our neighbors, but unless we do something to prove that saying we are far from the kingdom of God. If we really love God we shall wish to keep His commandments. Right away that necessitates obedience in baptism, and a new life, totally different from the one we have been living. Then there are many other things that we must do for God if we really love Him. It is not sufficient to be just *near* the kingdom of God; we must be fully prepared to be accepted into it at the proper time.

Let us examine another very interesting story in the Bible. Paul the Apostle was before King Agrippa, a king high in the officialdom of the ancient empire of Rome. Paul was on trial for his life. The king was kind enough to give Paul an opportunity to tell his story. This Paul did, telling how he had persecuted the Jews, how he had later become converted to Jesus, and how that conversion had enabled him to withstand many trials and temptations. After the thrilling story that Paul told, King Agrippa was moved by it and said those words that we have heard many times, those words that have been used as a theme for many a sermon and hymn: "Almost thou persuadest me to be a Christian."

Almost! Paul had done his best and the King believed him, but was not willing to give up his kingly robes and duties, and become as Paul and the rest of the early Christians who suffered intensely. Agrippa was not converted; he was "almost." He was like the scribe. He was not far from the kingdom when he *almost* accepted Christ.

All have known many "almost" Christians, persons who were sympathetic with Christ and the church, people who gave liberally to the church, those who attended services more or less regularly, yet who have never really taken a definite stand for Christ. Such people are probably in the majority. It is a good thing that judgment is going to be in the competent hands of Jesus Christ, for we would not know how to judge in such matters. We know, however, that it is much better to be an out-and-out- Christian than to be one who is just "almost."

How near are you to the kingdom of God? You may find that you are not as near as you thought you were, if you will but stop and ponder a while. Do you, when an evangelist or your pastor issues the great invitation to come to Christ, feel that you are *almost* persuaded to become a Christian? If you are, take heed! Come over on the Lord's side. He needs you, and you need Him!

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota

"Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God" (1 Peter 3:18).

Christian Love

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

Jesus was pure and holy. He never sinned. His blood was shed for us that we might be able to have a sacrifice for our sins, so that they can be forgiven. We read, "Without shedding of blood (there) is no remission" (Heb. 9:22).

In 1 John 1:9 we read that if we confess our sins God is ready to forgive us of them. God does not deal with us after our sins, but is merciful to us. (Psalm 103:10, 11.) God sent Jesus to die for us so we can have eternal life. That is the reason for the loving sacrifice of our Lord. We must accept Christ as our personal Savior, "put on Christ," by immersion, and live a holy life. We are then accepting that sacrifice of Christian love. If we are "faithful unto death" we will have "a crown of life."

How must God feel when He sees boys and girls who won't study their Bibles to learn about His Son, or won't listen to anyone tell of the loving sacrifice Jesus made for them?

Let us try each day to live so close to Jesus that we will be good examples of Christians. May we love Him even more, now that we know what He did for us.

Farewell to Peter

How much have you learned about Peter? Go through your lessons and make two lists. In one column write the "Characteristics of Peter." In the other write the "Acts of Peter." Choose one or more from each lesson. Here are examples to begin with:

CHARACTERISTICS	ACTS
Trusted in himself.	Denied Christ three times.

ECE Club News

It is surely "good tidings" to hear and know so many boys and girls want to belong to a club to daily study their Bibles. Some of you who have written to me, go twenty-five miles to get to church!

Sunday is our day of rest, but it is also a day for spiritual development.

A Naming Contest

Send in your favorite name or names you suggest for our period of home Bible study and worship. Some call it "The Quiet Hour," but we want a name that some of our members think of.

Send in as many names as you wish. I'll publish the list of names you send, and we'll vote. The name getting the largest vote will be our regular ECE Club devotional period's name. Send your suggestions in *at once*. You will have two weeks to send in your names. If there are several in one family who are members, all use the same postal card. Have your mother or some older person write them for you, so you can get all your names on the card.

The name of the person who sends the name we choose will be published at the close of the naming contest.

Vocabulary List

1. Sacrifice—offering made to God.
2. Remission—pardon.
3. Immersion—baptism, "buried with Christ."

Treasure Books

Copy your list, you made about Peter into your books. Clip out the following prayer poem, too.

In Our Home

"Together in our home, dear Lord,
We come with praise;
We thank Thee for all loving hearts
And friendly ways.

"With work well done, and gentle words,
And courteous grace,
O, teach us how to make our home
Thy dwelling place!"

—*Edith Kent Battle:* selected by Mrs. Walter Skinner.

Happy Birthday Wishes

Beatrice Elshaw, March 28, age 12, Cleveland, Ohio.
Helen Rehmer, Jan. 17, age 11, Cleveland, Ohio.
Marilyn Millner, March 1, age 12, Cleveland, Ohio.

Did you know the Bible is a book of faith, and a book of morals, and a book of religion of especial revelation from God? Can you find the texts in the Bible which will help you to remember this?

AMONG THE CHURCHES

INDIANA SCHEDULE

Indiana State Evangelist, J. W. McLain, works at Burr Oak on the first and second Sundays of each month. The remainder of his time is devoted to work in other parts of the State.

MICHIGAN SPRING CONFERENCE

March 24, 7:30 p.m., C. A. Smead, "War Madness, the Sign of His Coming"; March 25, 7:30 p.m., G. E. Marsh, "The Prophetic Outlook"; March 26, 11:00 a.m., C. A. Smead, "As It Was in the Days of Lot"; 2:30 p.m., G. E. Marsh, "Why We Pray, 'Thy Kingdom Come,'" followed by Communion; 7:30 p.m., R. M. Abbott, "Set Thine House in Order."

Mrs. L. F. Sloeum, Secy.

ILLINOIS QUARTERLY CONFERENCE

The Illinois Quarterly Conference which is to convene at Ripley next Saturday and Sunday, March 25 and 26, will begin with a board meeting at nine o'clock Saturday morning, and will continue with a full program through Saturday afternoon and all day Sunday.

MINNESOTA SCHEDULE OF SERVICES

First Sunday of each month, morning and evening, eight miles southeast of Onamia; second Sunday, morning and afternoon, at Johnson's home three miles south of Hector; third Sunday, morning and evening, at McKinley school, eight miles southeast of Mora; fourth Sunday, morning and evening, at Bergen church, three miles south of Lester Prairie. Everybody always welcome.

J. L. Denchfield, Evangelist.

TO OUR WESTERN BRETHREN

I plan to leave Los Angeles about June 1 on my way to Portland, Ore., and General Conference at Oregon, Ill. I shall be glad to stop over with any isolated brethren along the way or hold any meetings desired, for short periods, being anxious to "feed the sheep" wherever I can to encourage them in the things of the kingdom of God.

Write for arrangements to Pomona, Calif., care of J. E. Adamson, 987 Weber St.

John Eagleston.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Maybelle Hanson; Mr. and Mrs. Paul C. Johnson; Mrs. Eva H. M. Fletcher; Mrs. Helen M. Chisholm; Dorothy Magaw; Georgia and Wayne Thompson; Mrs. Lucy Groat (6). Ella M. Siple; Myrtle Oliver; Mr. and Mrs. M. Fetters (2); Silas M. Claypool.

CONTRIBUTIONS TO N. B. I.

W. A. Reid	$2.00
Mr. and Mrs. C. L. Netts	5.00
Mrs. B. F. Cook	3.00
Frances Munshaw	1.00
J. W. Sweet	2.50

LISTEN

Bro. Duncan Macleod, thirteen-year-old son of Bro. and Sr. Norman Macleod of Pomona, Calif., will sing "O Divine Redeemer" over the Columbia Network on the Saturday before Easter. The program begins at 12:30 Pacific standard time. Duncan is a member of the Pasadena Boy Choir.

LAWRENCEVILLE, OHIO

The Sunshine Class of the Lawrenceville Church of God held its monthly meeting Friday evening, March 3, at the home of Bro. and Sr. Grover Gordon. There were seven members and three visitors present.

The class decided to send The Restitution Herald to some families who show an interest in the teachings of the church, but who have never received our church paper.

Two members of the class, Miriam and Kenneth Gerhardt, have been having severe colds, and were unable to attend, but they are both improving. Another class member, J. Homer Overholser, has recently accepted a position in an airplane factory in Los Angeles, Calif., and is now located there.

The next meeting will be held April 7.

Helen Overholser, Secy.

GOLDEN RULE HOME

According to previously reported plans, Mr. and Mrs. G. H. Loudenslager of Washington, D. C., are now residents of Golden Rule Home, arriving on March 14. Welcome! At this writing they have as guest Mrs. Loudenslager's sister, Mrs. T. J. Ellis of Waterloo, Iowa.

Generous contributions of Florida fruits have recently been received from Mr. and Mrs. Don Swartz of Cleveland, Ohio, and from Mr. and Mrs. Loudenslager, while they were yet spending the winter in the sunny South. Sr. Romine faithful matron of the Home, appreciates these gifts, and those of several others who have contributed toward the fund for new and needed rugs and carpets. . . . May we refer you to her message in The Restitution Herald of February 28, page 14.

As new and stronger friendships are being woven in and with Golden Rule Home, the cozy fireplace there burns with added zest.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mrs. Lydia A. Railsback (2); Mrs. Mary Calkins; Mr. and Mrs. Ezra Railsback; Leland Marsh (12); Jessie M. B. Kauffman.

Gleanings From the Field

Bro. A. Gilbey of Winona, Ont., reports that members of the Ottawa Parliament are holding weekly meetings of fellowship and prayer. One of the leaders says, "Many of us feel we need the help and benefit of such meetings in the midst of the rush of our parliamentary duties."

"I have read and reread Bro. T. A. Drinkard's article, 'Born of the Spirit.' I want to thank him, for it is the best I have ever read on the subject."—F. O. Sapp, Colton, Ore. The article referred to appeared on the front cover of The Herald for February 28. . . . Another article treating of this subject will shortly appear, written by Eld. James A. Patrick of Ashland, Ohio. Watch for it.

Bro. and Sr. F. L. Marsh, Oregon, Ill., attended the wedding of their grandson, Floyd V. Marsh, in Ames, Iowa, on Sunday, March 19.

Bros. Benjamin Carpenter and Arlen Marsh will take change of the morning and evening services, respectively, on Sunday, March 26, at Oregon, Ill., while the pastor attends the State Conference at Ripley.

"Recent articles by Sr. Gesin and Bro. Denchfield are timely, and well done. Is Bro. Denchfield one of your Training School boys? When you publish the writer's pictures you make some people want to meet and talk with them, which may mean a larger attendance at General Conference."—Fred T. Blyth, Cleveland Heights, Ohio. Yes, Bro. Blyth, Bro. Denchfield received training at our own school. He is now Minnesota's Conference president; lives at 910 10th Ave. South, St. Cloud, Minn.

The Plain of Esdraelon picture on page 2 appears through the courtesy of Mrs. Magaw's Aunt Ella Skinner of Indianapolis, Ind., who took the picture some time ago when visiting Palestine. Thank you, Sr. Skinner.

"We are greatly pleased to see so many new contributors to The Herald columns. While there are many voices, yet in the main harmony seems to prevail. Praying for God's continued blessing on all who have the interests of the National Bible Institution on their hearts, we beg to be remembered."—Bro. and Sr. C. E. Hatch, Santa Ana, Calif.

"I am pleased with the style of The Restitution Herald. It is our only preaching of the faith here."—Sr. Inez Jefferies, Littlefield, Texas.

"I see the Indebtedness Fund is growing, and surely hope the brethren will cooperate to get the debt all cleared up soon."—N. S. Westfall, Troy, Ohio.

Sr. Orlando Berry of Onamia, Minn., a patient in the University Hospital at Minneapolis, is recovering from a nervous breakdown. She is Aunt Ethel to the editor.

A newly organized orchestra of the Ripley Church of God will furnish music during the Illinois Quarterly Conference there assembled March 25, 26.

Sr. Ellen Crabtree of Excelsior, Minn., a member of the Bergen Church of God, has fallen asleep in death. She was eighty-one years of age. Two sons, Charles and Wesley of Excelsior, and one daughter, Mrs. William Kocher of Hopkins, survive.

CLEVELAND, OHIO

Our hearts were made glad Sunday, March 5, to witness the baptism of Mr. Martin Lederer, Rt. 3, Wood Road, Willoughby, Ohio, and Mr. and Mrs. Hanford L. Smith, 18906 Nottingham Road, Cleveland. All are parents with growing families whose strength will be immediately felt in our church work. Bro. Lederer's wife has been a member for almost three years, and his obedience now unites the family in the faith, and answers prayers that have arisen from many hearts. Bro. and Sr. Smith are newer to our people, but will not so be very long. He is a nephew of Sr. Mary Elton. Both are enthusiastic about their newly found faith and have made rapid progress in their studies. Their two young daughters Irene and Doris, witnessed the baptisms and are regular attendants at church. The Lord has blessed us in giving us three such splendid workers. May our association prove a blessing to them. All united with the church at the same service at which they were immersed. We expect that another such service will be observed in the near future, and there are several others contemplating obedience.

The church has been happy to have with us the past two weeks Bro. John Eagleston of Pomona, Calif., who stopped off for a visit among us on his way back home from England. He spoke for us at the evening service March 5, to a good and attentive congregation. He has also generously given his assistance at other services, and his youthful enthusiasm (at the age of seventy-seven years) puts to shame many of us younger ones. His visits among the brethren we feel were greatly beneficial. He left us March 15, to resume his journey. Our best wishes and prayers to our roving ambassador for Christ, as he goes to other fields of labor. M. W. Lyon, Pastor.

SAYLOR-TRIMBLE

On Saturday evening, March 4, the marriage of Paul A. Trimble and Miss Marcia Louise Saylor was solemnized in the Church of God at Tempe, Ariz.

Paul and Louise are two of our most active workers in the church, and now they have formed a union that will be still further helpful to us all. They have a great company of friends among whom they are surely an influence for good and truth. The service was a very simple, but beautiful one. They were accompanied by the groom's brother John, and Miss Marjorie Saylor, the bride's sister. Sr. Marjorie Miller served at the piano with the popular wedding march, and Mr. Wallace Wilson sang, "I Love You Truly." The immediate families of the contracting parties were present, besides a few intimate friends of the couple. After the ceremony, we all attended the reception at the bride's former home. We all join in wishing these young people a happy and useful journey through life.

This was the first wedding to be held in the new church. S. J. Lindsay.

BRO. RANDALL STARTS SOMETHING

In sending in his subscription to The Restitution Herald, Bro. George Randall of Mora, Minn., writes, "I like The Herald very much. I read every bit of it." We are glad, Bro. Randall, that you find the paper so interesting and helpful, and thank you for your kind remarks. You started something!

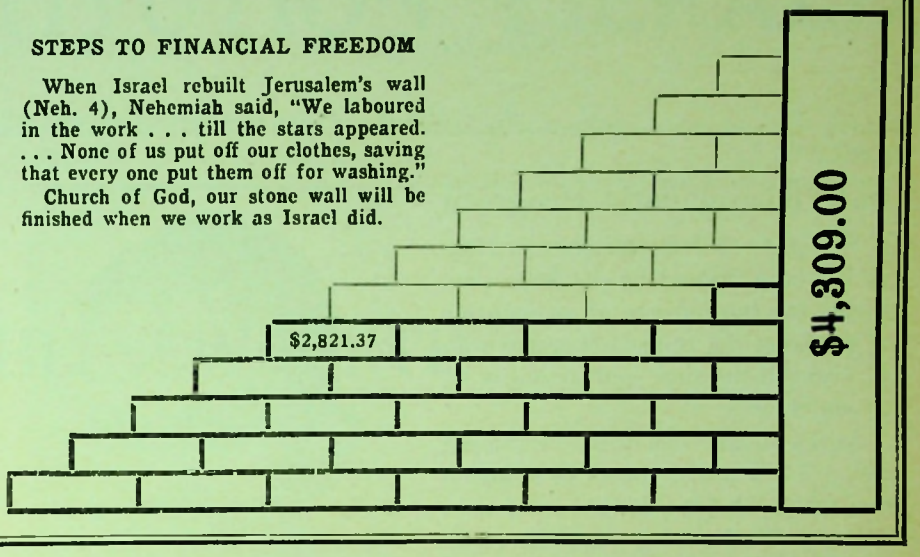
How many others read The Herald from cover to cover? We are starting a check-up. Already we know of a few who qualify as members to our new "We-Read-It-All Club." They are:

George Randall, Mora, Minn.
Bro. and Sr. Harvey Krogh, Jr., Macomb, Ill.
Bro. and Sr. Earl Smith, Dayton, Ohio.

STEPS TO FINANCIAL FREEDOM

When Israel rebuilt Jerusalem's wall (Neh. 4), Nehemiah said, "We laboured in the work . . . till the stars appeared. . . . None of us put off our clothes, saving that every one put them off for washing."

Church of God, our stone wall will be finished when we work as Israel did.



INDEBTEDNESS FUND

Notes Payable		$4,309.00
Amount received	$2,791.70	
Mrs. Sarah E. Smith	1.00	
W. A. Reid	2.00	
Mrs. S. E. Magaw	1.00	
Almeda Wertz and Mother	5.00	
A Sister	10.00	
Mrs. Margaret Barck	7.00	
C. E. Mills	1.67	
Burr Oak, Ind., S. S.	2.00	2,821.37
		$1,487.63

MERRITT D. CROSS

Merritt D. Cross was born in Ogle County, Ill., Aug. 3, 1856, and died at his home in Rochelle, Ill., March 9, 1939. His wife, formerly Bertha Storz, preceded him in death one year ago. One brother, William of Chana; one nephew and one niece, George Cross and Mrs. Worthington, survive him.

Bro. Cross was a member of the Church of God in Dixon, Ill., and in keeping with his faith, words of comfort for the bereaved were based on God's promises of resurrection life, the services being held March 11 in Unger's Funeral Chapel, Rochelle. S. E. Magaw.

HERALD RECEIPTS

Glenn M. Birkey (for another); Mrs. Iva Lehman; C. D. Shaw; Carrie James; J. W. Cooper; Mrs. Lucy Robinson; Zelta Mae Cooper; Mrs. Emma Swan; Mrs. H. S. Bell (for another); Mrs. Lucy B. Groat (for others).

Mrs. Mae Magnus (for another); Mrs. S. W. Coffman (self and another); George L. Huffmon; James E. Long; Mrs. Eva C. Collins; W. W. Booth; Mrs. O. J. Johnson; M. C. Brake; Mrs. Elizabeth O. Frier; G. W. Randall; Mrs. Verna C. Weatherwax (self and others); Mrs. Lewis Lindsay; J. A. Squires; Ruchie Alexander; Clara Barnum; National Berean Society (25); Mrs. H. A. Updike; Mrs. R. H. Kellogg; Mrs. J. W. Miller; H. T. Myers; Herman Dickel; C. E. Hatch; Mrs. Inez Jeffries; Rolla Hightower; N. S. Westfall (for another).

Ellsworth Richardson (for another); Mrs. Cora Siple (for others); Sunshine Class, Lawrenceville, Ohio (5); Harold T. Smith; Mrs. B. F. Cook (for another); Walter Wiggins; Etta L. Elton (for others); Mrs. Mary Calkins; Mrs. Jane LeCrone (for another); Mrs. Howard Moore; Leland Marsh; C. E. Mills; John Fyfe; Ben Carpenter (self and another); Mrs. Jessie M. Shea.

THE RESTITUTION HERALD

The Restitution Herald is the official organ of the General Conference of the Church of God. It is published by the National Bible Institution at Oregon, Illinois.

L. E. Conner . Business Manager

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REMITTANCE FORM

National Bible Institution
Oregon, Illinois
Dear Sirs:

Believing in the things for which the Church of God stands, and wishing to have a part in the general work of the church, I inclose

$.....

If you wish to specify how you wish it used, fill out the following blanks:

For General Expenses . . . $.....

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For Training School . . . $.....

For Golden Rule Home . . $.....

For Herald subscriptions $.....

(Per year—renewals $2.00; new subscriptions $1.50)

Name .....

Address .....

Name .....

Address .....

(Signed) .....

Address .....

Indiana Evangelist's Notes

"Where there is no vision, the people perish" (Proverbs 29:18).

J. W. McLain, State Evangelist, Burr Oak, Indiana

State Evangelistic Program

This page of The Restitution Herald has been secured by the State Conference for the purpose of acquainting the people of the Indiana churches with the evangelistic aims and activities of the conference.

At the June session of conference last year, 1938, it was proposed to engage a state evangelist for half-time services in holding revival and evangelistic meetings in churches of the State.

The evangelist was to be available for special functions, home-comings, etc., either as speaker, or singer, or both. It was affirmed that the nature of this work was to be strictly evangelistic.

Work was to be done in those churches where request was made by the officers or pastor of the church.

Money sufficient to guarantee this effort was subscribed at the conference. The churches receiving benefit of this effort were to restore to the treasury in proportion to their ability to finance their own meetings.

At such times as the evangelist answered calls out of the State, an accounting of that time was to be made to the treasurer.

These proposals have been observed as carefully as possible by the evangelist.

J. W. McLain

Evangelist's Calendar

1938		1938	
September	Hillisburg	February	Burr Oak
October	Burr Oak	March	North Salem
November	Kokomo	April	
December	Out of State	May	Out of State
1939		June	State Conference
January	Out of State	July	
		August	Gen. Conference

It is apparent that there are openings for two meetings in the months of April and July.

We Urge You to Subscribe

This paper is being sent to a large list of people who are not subscribers to The Restitution Herald. This page will appear only occasionally, perhaps once a month. The Herald is published weekly.

The Herald is devoted to fair presentation of studies and viewpoints of religious subjects by both ministers and laymen. On the inside back page is news from over the nation of our churches and workers. It is hard for us to think of ourselves as being a part of the body of Christ, the great true church, and remain isolated and out of touch with the great group of those professing the same faith and practices.

In Memoriam

It is with a feeling of great loss to our work that we write of the death of Sr. Eva L. Underwood of Plymouth. She was constant in Christ-living, and faithful in passing along the Word of life to others. Surely, she was a witness for Christ.

From Kokomo

A letter from Sr. Parker recently says that the Sunday school attendance is holding up well. In an earlier letter she said that the meetings seemed to give a good boost to the work.

Kokomo has an excellent opportunity for service. The church serves a large area of laboring people who need Christ.

South Bend

The most amazing thing observed here is their enthusiasm. It will be a great impetus to their work when they get possession of their own building. If desire, energy, and enthusiasm will spread the gospel, South Bend will do it.

Burr Oak

We have just finished a three-weeks' series of meetings with F. L. Austin as speaker. The state evangelist acted as song leader and soloist.

Lucerne

Sr. Fetters reports that meetings held there by Bro. J. H. Anderson were well received. People commented very favorably on the messages.

Where There Is No Vision

Lack of exercise has been the finish of many a strong man. Lack of constant exercise has been the weakening and failure of many church organizations.

Not only must *faith* be *exercised* to make it strong, but works must be practiced to remain strong. Our church pews will not be full tomorrow unless we provide a busy church life for our children.

There will be a lack of leaders tomorrow if the youth of our congregations are not busy. Sunday school, Berean, and Bible study periods are the workshops and training schools for leadership.

THE RESTITUTION HERALD

VOLUME 28 | OREGON, ILLINOIS, MARCH 28, 1939 | NUMBER 25

THE NEW BIRTH

By James A. Patrick

"As we have borne the image of the earthy, we shall also bear the image of the heavenly" (1 Cor. 15:49).

SOME time ago I had a real discussion with a group in Springfield, Ohio, relative to this subject. They claimed that "born of the spirit" and "born from above" and "conversion" were all one and the same thing.

If we stop and consider the two—conversion and birth—we find that they are two entirely different operations. Birth is a coming forth to life. At conversion the seed is planted and starts to germinate.

O yes, I know we are new creatures, but only in a spiritual sense. Our physical bodies are just the same as they ever were.

I have seen many people converted, and they became new creatures. They had been thinking sinful thoughts, and going after sinful things before they were converted. Afterward, they were changed beings. They thought righteous thoughts, and did righteous deeds. I have seen both those that claim they are born of the Spirit at conversion, and those that believe they are just begotten of the Spirit at that time. For the life of me, I can't see any difference between them. Yes, I know there are those that go off on a tangent, doing such wild things that they earn for themselves the sobriquet of "holy rollers," but they are aside from the question at issue.

James A. Patrick

"As we have borne the image of the earthy, we shall also bear the image of the heavenly" (1 Cor. 15:49). How do we bear the image of the earthy? The only answer is: By natural begettal and birth. There is a period of gestation between the time of begettal and birth. If we bear the image of the heavenly in the same manner we do the earthy, can we leave out either of these two operations? Can we do away with the begettal and the period of gestation before birth? If we can, then we do not bear the image of the heavenly in the same manner as we bear the image of the earthy.

Paul told the Corinthians, "I have begotten you through the gospel" (1 Cor. 4:15), and in speaking of Onesimus, he said, "Whom I have begotten in my bonds" (Philemon 10).

Christ is our example. When was He born of the Spirit? Was He ever converted? Since He had no sin, there was no necessity for conversion in His case, but there was a necessity for a birth other than His natural birth. When did that take place? In Colossians 1:15 it is written that Christ is "the firstborn of every creature," and in verse 18 it is written that He is "the firstborn from the dead."

Well, if Christ was the firstborn of every creature, and that birth was the birth from the dead, and we know according to 1 Peter 3:18 that He was "quickened (made alive) by the Spirit," it would seem to me that we would be very much out of place to think that we were born of the Spirit in a different way than He was.

Christ was begotten naturally and spiritually when, as the angel said to Joseph, "Fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost." Both the Common Version and the American Revision put in the margin for "conceived," "Gr., *begotten.*" Christ's natural birth did not fulfill His being "the only begotten of the Father" (John 1:14), for He 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).

"But," some will ask, "what about those texts that speak of being 'born of God,' which texts evidently refer to this life?" In every one of these texts the Emphatic Diaglott and the American Revision use "begotten," except in 1 Peter 1:23 the Emphatic Diaglott uses "regenerated."

Let us consider one more text, John 3:8, "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 every one that is born of the Spirit." The subject of the first clause is "wind." The only place where "Spirit" occurs is in the second clause, *(Please turn to page 11)*

EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

Life

The mystery of life in no way detracts from its glory. Life is the soil from which all blessings grow. Life is tenacious, and all creatures cling to it. More life, and of its own kind, is sought by the amœba and the whale. Competition among men, whether they are serfs or kings, is a struggle for more or better life. Life feels good, is pulsating, and warm. Life develops, and men seek its charms.

What is its price? How long does it last? For whom will you lay it down?

Death

The mystery of death in no way detracts from its sting. Death is a monster mocker of the pure white lily doomed to so soon fade and turn to dust; the lily-of-the-valley is twice named—its location prophetic of its grave. Death is a cruel wrestler who strangles Life who would better win. Death is a hound which tracks Life, and always hunts him down. Death is the night that follows day, and can no more be denied than the darkness after setting of the sun.

Opposites

Hezekiah was "sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the Lord, Set thine house in order: for thou shalt die, and not live" (Isa. 38:1).

Regardless of so-called "ten thousand instructers in Christ" who preach "another gospel," the Word of God teaches throughout its pages that *"thou shalt die, and not live."*

Can a man stand and lie down at the same time? Can a living man cease to breathe, and yet continue living? Neither can a dead man be such and have any life in him.

God said, "Thou shalt surely die" (Gen. 2:17). Something else said, "Ye shall not surely die" (Gen. 3:4). Something lied!

The lie still deceives. "Thy seed and her seed" (Gen. 3:15) is just as prophetic of false teachers as it is prophetic of Jesus the Christ. Both prophecies have been fulfilled. Jesus said, "Ye are of your father the devil" (John 8:44). While I cannot actually hear and see the Christ, "her seed," I believe He lives because I can actually hear and see the Devil's seed, those who preach the false hope of him who "was a murderer from the beginning" (v. 44 again). Why should only half of the prophecy of Genesis 3:15 be true? . . . False hope proves the true. There can be no counterfeit without the real; and that there is the counterfeit one can well prove by listening to the average funeral sermon which, reduced, says, "This dead person is not really dead, but has gone to heaven." . . . What a snag!

As long as others teach the false hope, we must teach the true. And because others are strong for that which is wrong, we must be stronger for that which is right. That our work is colossal is no reason for not working, but is a challenge to put and to keep our hands to the plow.

Everlasting Life

I like to live. If there are ten chances to one that there can be no eternal life, I shall yet give up this present life—which will at any rate fade with the lily-of-the-valley—for the hope of living forever.

It appeals to me that Jesus is earth's wisest counselor, the truest prophet, the safest harbor. He does not wear out. He is "Jesus Christ the same yesterday, and to day, and for ever" (Heb. 13:8). Jesus tells me, "Every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day" (John 6:40). I believe Jesus. Who else has the "words of eternal life"?

Glorified Life

The life of the amœba or me is a life that loses its sweetness. The "wrestler" with cruel and deadly skill will surely strangle us at the last.

But the life that is promised, and for which I hope, is that life wherein I may be a partaker "of the divine nature" (2 Peter 1:4) "when this corruptible shall have put on incorruption, and this mortal shall have put on immortality" (1 Cor. 15:54), "that in the ages to come he (God) might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus" (Eph. 2:7).

That saints shall but bask in the sunlight or play upon golden harps is a child's dream, and an unscriptural "Alice in Wonderland" hope. Saints "shall *reign*" (Rev. 22:5), and God's "servants shall *serve* him" (v. 3).

While "no good thing will he (God) withhold from them that walk uprightly" (Psalm 84:11), eternal glory will be found in joyful *service*, and "I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness" (v. 10). Immortal glory has no competitors.

The Church of the Living God

Article 2

By J. H. Anderson

SOME claim that the church originated on the day of Pentecost. There is no Bible to support this theory. On the contrary, we read that on that day God "added to the church" such as should be saved, thus showing that the church already existed and on that day received more members. In Acts 2:41 we find that new believers were added to the believers who had met to keep the Feast of Pentecost.

Let us remember that the church means "the called-out believers." In Genesis 12:1 and Hebrews 11:8 we find that Abraham was called out. Thus, Abraham, the man of faith, was a called-out believer, a member of the church. In Acts 7:35-39 we find that Moses was called out, and a member of the church. Reader, read these references and let God's Word decide the truth.

Church of God is the title that God has given the church, and no one has a right to change it. (Acts 20:28; 1 Cor. 15:9; 1 Tim. 3:15.) Thus she bears the one name that Christ, her head, inherited, the name through which salvation comes to the members. (John 5:43; Heb. 1:4; Acts 4:12.)

The church is an organized body with apostles, pastors, elders, and deacons. God placed these officers in the church. (1 Cor. 12:27, 28; Eph. 4:11-13.) In the election of these officers great care should be taken to select those that are qualified for the work.

The relationship that the church bears to Christ is the same that the body bears to the head. Each member is related to Christ as surely as an arm is to the head. "Now ye are the body of Christ, and members in particular" (1 Cor. 12:27). The head governs the body, so Christ governs the church. Hence, each member must look to Christ, his Head, for orders. "Be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren" (Matt. 23:8).

Christ's orders are in the Bible, and in the Bible only. So if we would find His orders we must study His word. "Ye are my friends, if ye do whatsoever I command you" (John 15:14). Here is one of His commands that we must obey so that we may know what He wants us to do: "Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me" (John 5:39). When we search God's Word to find the Master's orders we must believe it is God's inspired Word, and that He and His Son speak to us through His Word. "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe" (1 Thess. 2:13).

In the Bible you *never* find any of God's people claiming that His Word had errors in it. They believed that God had given the Word by inspiration, and that He kept it pure. (Matt. 5:17, 18; John 10:35; 2 Tim. 3:15-17.) I believe this and do not believe the teachers who tell us that God's Word is full of errors. Such teachers can only lead us to doubt the Word if we believe them, but if we read in the Word that such teachers would come in the last days and lead many into infidelity then when we hear these teachers our faith in God's Word grows stronger. Reader, please get your Bible, and with the above statement in mind, read the following references: Psalm 138:2; Acts 20:28-32; 2 John 9, 10; 1 Timothy 4:1. God's preachers, placed in the body of Christ by Him, are sent to teach the Word, not to tell the people that it is full of errors. (2 Tim. 4:1, 2; Mark 16:15, 16.)

I have been a student of God's Word for fifty years, but have never found any errors in it, but have found many in myself.

"Now ye are clean through the word which I have spoken unto you" (John 15:3). "Sanctify them through thy truth: thy word is truth" (John 17:17). Thank God for such a Word that testifies of His Son, making us wise unto salvation. When I study that Word I believe God is speaking to me through the Word that He has given to me.

In a church service some time ago the preacher began his sermon in the usual way, spoke a few minutes, then, to the surprise of everyone in the congregation, he left the pulpit, went to the piano and began thumping the keys. Yes, everyone was surprised, because all knew that the minister did not know anything about music. In a short time he left the piano, went back to the pulpit, and continued his sermon with these remarks: "The piano seems to be out of tune: I guess we'll have to get another one. But I wonder why it was in tune when Sister W——— played and out of tune when I played." Then he added, "I guess the trouble was in me, not in the piano." Finally, he explained, "When one finds discord in God's Book he should look at himself, and in himself he will find the discord, not in the Word.

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15). I can get a discord out of the piano, but can't get music because I do not know music. The one who has studied music finds music when she plays. Follow God's rule when you study *(Please turn to page 11)*

The Moral Life

By A. E. Griffiths

THE general belief of religious people is that morality is the most important factor in salvation, and as long as one lives a moral life, attends church, gives to charity, and is looked upon as a good citizen, the future is all clear and bright. But is this a Scriptural teaching?

Certain phrases are used by the different religious sects of the Protestant and Catholic creeds which are not taught in the Scriptures, "the moral life" being one of them.

The words "moral" and "morality" are not to be found in the Bible! Neither occurs even once, though of course their precepts are implied in many instances.

A. E. Griffiths

Another phrase of like nature is "immortal soul." This does not occur in the Bible, either. The word "soul" is used about seven hundred times in the Old Testament, and one hundred eighty times in the New Testament. The word "immortal" is used once only, in 1 Timothy 1:17, and is applied only to God. The word "immortality" occurs five times, but neither of these words is ever used in conjunction with the word "soul." These are facts worth remembering, and are a great help in Scripture study.

Let us now return to the word "moral." Webster defines it as virtuous, or to conform to right or good conduct. It is simply the obeying of certain laws laid down for men. But who makes the laws, God or men?

If we review the Decalogue, we find the *first* five commandments refer to men's conduct toward God, and the *last* five to men's conduct toward each other. This leads us to understand that our first duty is toward God, then comes our duty to each other. There is no alternative but to first obey God's laws, then to conform to man's laws, as long as they do not conflict with God's.

This "moral life" of those who are respected as good citizens, therefore, has nothing to do with God, and is not an element of salvation. We have several records of loose morals recorded in the Bible which did not interfere with personal salvation. One case in particular stands out prominently, that of David taking another man's wife and causing her husband to be killed. (2 Sam. 11.) This was a most serious offense, according to man's moral standard. Nevertheless, David was forgiven, because he believed in God's promises concerning the future. On the other hand, had he not committed this sin, but had disbelieved God's promises that he would inherit the earth through a future son (Christ), he certainly would not have been forgiven. Instead, he would have been irretrievably lost. This proves, most emphatically, that if we do not believe in God's doctrine we have no hope, and morality is no substitute for this belief. Morality, in itself is not an element of salvation.

Doctrine, principles of God taught in the Bible, is absolutely necessary for salvation. Unless one reads and understands the plan of salvation that God has offered, common sense tells us that he has no hope. Paul makes this perfectly clear in Ephesians 2:12. He had just shown that the believers at that time were originally Gentiles, and that formerly they had no saving knowledge of the truth. Consequently, he said, "At that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." This desperate condition was solely caused by not knowing God's doctrine.

This point is emphasized in Hosea 4:6, "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee." Again, "I have written to him the great things of my law, but they were counted as a strange thing" (8:12).

Here we have definite instruction from God that unless we conform to His laws we have no hope of salvation. Our own goodness or morality is nothing in God's sight, and when we vaunt our own righteousness before Him, He abhors us. For proof of this assertion, let us read Psalm 14:2, 3: "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one." Psalm 53:2, 3 tells the same story. Solomon said, "There is not a just man upon earth, that doeth good, and sinneth not" (Eccl. 7:20). Paul quotes, "There is none righteous, no, not one" (Rom. 3:10). Mankind, as a whole, is nothing before God. "All nations before him are as nothing; and they are counted to him less than nothing, and vanity" (Isa. 40:17).

To climax these records hear what Jesus Himself said. "Behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is, God" (Matt. 19:16, 17). When Jesus who never sinned refused to be called good, how can we be called good or moral? "Our righteousnesses are as filthy rags" (Isa. 64:6). Morality cannot save us, it only leads us deeper into the mire. These facts being established, we can realize that our conduct must be regulated by our obedience to God's instructions.

Many think that is they say, "I believe in the Lord Jesus Christ," they will be saved. But do such persons know who Christ is, and what His office is, and how He can save? One must have an intimate knowledge of another person before he can believe *(Please turn to page 11)*

Death or Imprisonment?

By John O. Conrad

I HAVE long been interested in the pro's and con's of capital punishment. My interest has been increased of late, partly, as it concerns the citizens of Ohio, the shocking publicity given it by the Governor of Texas, and a recent article in THE RESTITUTION HERALD.

It is remarkable the extent to which people are accustomed to think and act in relation to punishment, which too often seems to reflect an attitude of revenge. God has said, "Vengeance is mine." That does not imply that it is a part of His attitude, but that it should not be a part of ours. Mr. Blackstone once said, as I recall, "The great end of law is not to punish the evildoer, but to deter him from repeating the offense."

John O. Conrad

Many people entertain the mistaken idea that capital punishment has a restraining effect on those who might otherwise commit grave criminal acts, but statistics fail to confirm this impression.

Capital punishment implies law and order, without which society could not well exist. Order is a matter of custom or opinion, but law has its primary meaning in the divine will. Statutes which prescribe capital punishment are said to have precedents in the laws of Moses. However, laws relating to ethics are conditioned upon mercy as well as justice.

It is true that many of the provisions of the law of Moses provide, in effect, for capital punishment. Two things should be considered, however, in relation to the people of Israel: first, they were ignorant, undisciplined, and purposeless; second, it would have been quite impractical to have established prisons in the wilderness.

Obedience to divine will was undoubtedly the great objective of the law of Moses. The penalty of death for certain violations would seem to have been a temporary means of expediting the effectiveness of the law, rather than that it should be thought of as being a permanent necessity.

The spectacle of being stoned to death, or stricken by a blast of heavenly fire, would undoubtedly produce a fearful obedience in all who witnessed such acts; but it is difficult to believe that they would ever produce a wholesome and willing obedience. Moreover, the sudden or irrevocable application of capital punishment makes no provision for either mercy or repentance.

It is to be observed, that during the administration of the law in the wilderness, when the Israelites were unduly influenced by the reports of the ten spies, God did not condemn all over twenty years of age to immediate death, which impartial justice might have decreed, but returned them to the wilderness, thus imprisoning them for life.

We observe the same condition in the instance of Adam and Eve who were not slain for their disobedience, but driven out of the Garden of Eden. Cain also was banished for life from the society of his family for having killed Abel. Is not the application of capital punishment in any form, in any government, a limited concept of a higher law, that of *mercy*, which has existed even from creation?

Let us notice a prophecy of Him who was to become the administrator of this higher law: "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 desiredst of the Lord thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the Lord thy God, neither let me see this great fire any more, that I die not" (Deut. 18:15, 16).

We believe that Jesus was that prophet. Who can doubt that He was more concerned about mercy than justice? Notice the parable of Matthew 13:24-30. The "wheat" here undoubtedly typifies the saved, and the "tares" the lost. The tares are not to be destroyed during the growing season, but at the harvest, lest the wheat also be rooted up with them. Again, in the account of the adulterous woman (John 8:3-11), justice was superseded by mercy. The verdict was, "Go, and sin no more."

My attention was attracted to a recent news item of the death of Anatole Diebler, high executioner of France since 1898. He fell dead on his way to execute his 402d victim.

Death, like some invisible contagion, seems to exert some malignant influence on all who are in any way associated with his nefarious office; extorting from them some vital tribute, as it were, to the "King of Destruction."

I have come to feel that wherever capital punishment is practiced, intelligent, thinking citizens feel to some extent that they are remotely responsible, and are themselves made to suffer in some degree whenever it is invoked.

We have progressed far from the law of an eye for an eye, a tooth for a tooth, and a life for a life, but there is still room for improvement if we would pattern after the Man of Mercy.

Some are born mentally deficient and must be incarcerated. Many who are regarded as social misfits and have been imprisoned, have sacrificed their right to liberty, not by choice, but because of the conditions affecting them.

A greater improvement in education and environment will undoubtedly lessen the amount of imprisonment, but, while imprisonment may continue to be a necessity, certainly capital punishment is not.

Christians—Ordinary and Unordinary

By Lottie E. Young

THE UNITED STATES, and a large majority of the countries of Europe are nominally Christian, but many of the inhabitants of these lands do not live up to the standard set by Jesus Christ: "If any man would come after me, let him deny himself, and take up his cross daily, and follow me." The definition of a Christian is: "one whose inward and outward life is conformed to Christ." If we look at our own lives, and those of the relatives and friends by whom we are surrounded, how many are there who can truly say, "I am fully surrendered to God, taking my cross daily"? Some may say this is too much to expect from frail humanity, but if Jesus gave this command to His followers when He was among them, would He not repeat it to us at this present day?

We sometimes hear the excuse made, "There are so many hypocrites in the church I would not care to associate with it." Undoubtedly, there are hypocrites, even as in the days of Jesus when one of the Twelve chosen by Him was not only a hypocrite, but a traitor to the Great Example he had been watching and following for three years. Then, there are "tired" Christians, and again in the Bible we have at least one such—John Mark, the companion of Paul and Barnabas on their first missionary journey—who, after undergoing the hardships endured, decided to leave the two older men to struggle on, and he went back to the comforts of home.

Have you known those who could stay very much awake at some form of entertainment until the wee small hours, but always confessed to a drowsy feeling in church after twenty minutes of preaching, sometimes yawning in the face of the speaker? Retired Christians are those like Peter who, not seeing any immediate result from the Lord's resurrection, was disappointed after a short time and said, "I go a fishing." Then the Savior appeared, and Peter was distinctly given work to do, being told, "Shepherd my sheep and lambs." Many start their Christian life energetically, but when discouragement or opposition arise they decide they are not fitted for the work, and retire from active service altogether. They forget the words, "He that endureth to the end shall be saved."

There are some "tiresome" Christians, who may regularly go to church, but are real trouble-breeders and fault-finders, always ready to quote "they say" when a nice bit of gossip comes along, or a fellow man does not do the right thing, not remembering the "seventy times seven" of Jesus for forgiveness. Some churches are afflicted with "bossy" members, who think it their duty to direct the affairs of same, whether they are competent to do so or not. They like to have "a finger in every pie," often against the wishes of the majority, thus breaking up many a gathering.

We almost laugh at the unbelief of those early Christians who, when Peter was in prison, were praying earnestly that he might be restored to them, yet when the maid said, Peter is standing at the gate," they said, "Thou art mad." But does it not make us think of the prayers ascending to God for some dear one in our midst in trouble, and the faint belief we have that our petitions will be answered, although we may sing, "God hears and answers prayer"?

Do we know any such "ordinary" Christians, perhaps more or less faithful attendants at churches? Possibly so, but let us rejoice that we also know some who are "unordinary," seemingly tireless in the work for the Master. We draw a long breath after reading 2 Corinthians 11, which tells of what the Apostle Paul endured that he might preach Jesus Christ to the nations, and wonder if any today are doing likewise. However, books and papers tell us of devoted men and women who are constantly witnessing for Christ, giving their lives to enlighten others.

Then there are "courageous" Christians, ever ready to sacrifice self to an ideal. A letter recently received from China told of native converts who had been "through fire and through water," literally. While their faces were drawn and haggard from the suffering endured, and tears flowed as they told of loved ones not heard from for months, and of burned homes, yet they always closed with a "Praise God" for mercies rendered, and for safety when every day their lives were in jeopardy.

An incident was reported of the son of a wealthy brewer who was seen wearing a button on his coat showing his firm adherence to total abstinence. When asked how much he was paid for wearing same he replied, "I will tell you what I have *given up* for doing it, and that is $100,000." His father had cut off all his fortune for this action.

What kind of followers are most desired? Fruit bearing, and the practice of the virtues given in Galatians 5—love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control. These graces will indeed convince all those with whom we come in contact that we are Christians in the fullest sense of the word. There used to be an old hymn which read:

"O the bitter pain and anguish
That a day could ever be,
When I proudly said to Jesus,
'All of self and none of Thee.'"

Succeeding verses bore the refrain:

"Some of self and some of Thee,
Less of self and more of Thee,
None of self and all for Thee."

This is the ideal of a truly consecrated Christian. Shall we try to live up to it?

"The Things Concerning the Kingdom of God"

Concluded

By J. M. Morgan

WHAT are the things (elements) of the kingdom of God? When will they be brought together? Why should we know and believe these certain truths of the kingdom of God?

Jesus' very first discourse was about the gospel of the kingdom of God. We read, "When Jesus had heard that John was cast into prison, he departed into Galilee" (Matt. 4:12). This is the place and the time that Peter tells of in Acts 10:36, 37, saying, "The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) that word, I say, ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached." "Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom" (Matt. 4:23). Luke 8:1 says, Jesus "went throughout every city and village preaching and shewing the glad tidings of the kingdom of God."

Now let us consider Jesus' last discourse. It, too, was about the kingdom, and was forty days long: "Being seen of them forty days, and speaking of the things pertaining to the kingdom of God" (Acts 1:3).

Philip, also, preached the things, or elements, of the kingdom. "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). Notice the truth here, that these Samaritans *believed the things concerning* "the kingdom of God," *before* they were baptized. Did you have the same kind of faith the Samaritans had *before* you were baptized?

When Christ is King the kingdom of God, spoken of in Daniel 2:44, will then be "set up." This kingdom when "set up" "shall not be left to other people," as the so-called church kingdom is now left to others, "but it shall break in pieces and consume all these kingdoms (not churches), and it shall stand for ever." It is "the everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Peter 1:11). This kingdom will be "under the whole heaven" (Dan. 7:27). The dominion of this kingdom will be "from sea to sea, and from the river unto the ends of the earth" (Psalm 72:8).

In Isaiah 9:6, 7 we read, "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."

Thus, Isaiah tells of the baby King Christ and His throne, "the throne of his father David" (Luke 1:32). Here subjects are included in the word "kingdom," for there can be no kingdom without subjects.

"There came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews?" (Matt. 2:1). To further show that Christ will be King we read, "Rejoice greatly, O daughter of Zion: shout, O daughter of Jerusalem: behold, thy King cometh unto thee: . . . and the battle bow shall be cut off: and he shall speak peace unto the heathen (the nations): and his dominion shall be from sea even to sea, and from the river to the ends of the earth" (Zech. 9:9, 10).

In Luke 1:31-33 we have a clear statement as to the king, the throne, and the subjects: "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 for ever; and of his kingdom there shall be no end."

There must also be associate rulers. We read in Isaiah 32:1, "Behold, a king shall reign in righteousness, and princes shall rule in judgment." Paul says, "If we suffer, we shall also reign with him (Christ)" (2 Tim. 2:12). We read in Revelation 5:9, 10, "They sung a new song, saying, Thou . . . hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth."

In Revelation 2:26, 27 we read, "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." Further, "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).

Acts 17:31 shows that God will "judge the world" by Christ, and in 1 Corinthians 6:2, 3 Paul both says that "the saints shall judge the world," and "Know ye not that we shall judge angels?"

Such language is strong proof showing who will be the associate rulers and judges with the King.

Another important "thing" about the kingdom is the capital city. Jesus said, "Swear . . . neither by Jerusalem; for it is the city of the great King." (See Matt. 5:34, 35 and Isa. 24:23.)

Another essential element of the kingdom is that it shall fill the earth. All kingdoms of men have used only parts of it, but the everlasting kingdom is destined to use all the earth. "The Lord shall be king over all the earth" (Zech. 14:9). "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).

This earth was first given to Adam. He was to "have dominion over . . . every living thing that moveth upon the earth" (Gen. 1:28).

Likewise, God promised this earth to Abraham, and to Christ. "To Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, That the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise" (Gal. 3:16-18).

God's promises to Abraham included earth, for the Lord said, "Lift up now thine eyes, and look . . . northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever."

Jesus said, "Blessed are the meek: for they shall inherit the earth" (Matt. 5:5). And in Psalm 2:8, David, speaking of God, about Christ, said, "Ask of me (God), and I shall give thee the heathen (the nations) for thine inheritance, and the uttermost parts of the earth for thy possession."

Finally, let us notice the element of law in the kingdom. In Micah 4:1-3 we find the kingdom and its law. "The law shall go forth of Zion, and the word of the Lord from Jerusalem. . . . He shall judge among many people."

Daniel Eleven

Article 2

By A. R. Johnson

IN OUR last article we came to the development of the two iron legs of the great image of Daniel 2. We are now arriving at the point where these two divisions are beginning the last series of wars to precede our Lord's advent.

In Daniel 11:7 (R.V.), we read, "Out of a shoot from her roots (Mary's office?) shall one stand up in his place (Christ's place?), who shall come unto the army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail."

Though the first of these epochal wars is in favor of the king of the south who is ready before the northern king is prepared, this latter king soon makes a comeback, and strikes a heavy blow carrying the war into southern territory, greatly angering the southern king who battles in real earnest. (V. 13.) Casualties run into the tens of thousands. The resources of the king of the north are too great for even him who is strong and well prepared. The opposition is too great for the southern king. Many stand up against him, even "the children of the violent among thy (Daniel's) people," the children of Israel. (V. 14.)

The statement is made in verse 14 that this action on the part of certain Jews in Palestine is "to establish the vision." Did the revealing angel expect Daniel to be there to check events against the word spoken over two millenniums before? Surely this is *not* the thought, for these "violent" ones "shall fall." (V. 14.) We believe this was placed on record for *our instruction*, who, like Daniel, are desirous of knowing what the future holds.

With this victory the king of the north becomes the fourth beast of Daniel 7, and the seventh king of Revelation 17:10. The king of the south who wounded one of its heads as unto death is portrayed as the great red dragon in Revelation 12:3.

Following the death of the northern king, who "shall stumble and fall, and shall not be found" (v. 19), there is to be a time of peace in which his successor raises the taxes until he also is removed to make room for the last great dictator, who arises in a period of peace. (Vv. 20, 21.)

This last dictator is a contemptible person who obtains the kingdom by flatteries and the careful use of force, until he is in possession of it all. (V. 22.) He originates from a small people. (V. 23.) One of his first acts is to "make a firm covenant" (Dan. 9:27) with the people of Israel known as the Jews, who evidently render him considerable financial help. The Savior spoke of this in John 5:43, saying, "If another shall come in his own name, him ye will receive." This will mark the beginning of the last week of Daniel 9:27.

To us this covenant has much of interest. Israelites, the world's financiers and the most persecuted nation, are now being pushed hither and yon, none wanting them, even as Moses predicted in their beginning. (Deut. 28:68.) It is easy to see why they shall surely be quick to covenant with this false Messiah.

The establishment of a Jewish homeland in Palestine is a heartbreaking failure for the Jews, largely due to Britain's interest in Moslem lands. This covenant, then, must have something in it to remedy this situation. To the coming ruler these obstacles will not exist. Thus, having received him as their deliverer, and with their ancient home thrown open to them, Israelites will flock in, happy even in their unbelief to find a haven where they may escape the world's persecution.

With Palestine predominantly Jewish, it is not hard to visualize the Mosque of Omar being torn apart and the material in it being used in the fourth Jewish temple, and the ancient sacrifices, burnt offerings, and ritual again instituted as in days of old. (See Ezek. 22:17-22.) If that covenant with the "man of sin" does not consist of such restorations, how shall he break it by taking their things away? (Dan. 11:31; 9:27; Isa. 33:1.)

He will cause craft to prosper by his policy. (Dan. 8:25.) This must be an explanation of the futile efforts to this end by our contemporary rulers; for if he is to "cause craft to prosper," evidently, it has not prospered for some little time before.

About this time the great king stirs up his power against the king of the south, subjugates him, and becomes first universal ruler of all the earth. (Isa. 10:14; Rev. 13:1, 2.) Isaiah 10:12, 24 identifies him as an Assyrian. Chapter 14 identifies him as King of Babylon, as was his type Nebuchadnezzar, King of both Babylon and Assyria.

Nimrod, also, was a type of this last ruler. Isaiah calls him the "day star," or Lucifer, because of being the last ruler before the Lord's coming to end Gentile darkness.

Meditations on Evil and Sin

Concluded

By A. Anthon

ONE may visualize God, before ever He created our universe, sitting on His great white throne in the midst of grandeur, splendor, magnificence. It would seem everything was there that it was probable God could want, including myriads of faithful angels whose very beings are saturated with fidelity, and who were there to do God's every bidding. Yet, if one could have looked into God's eyes he might have read there a loneliness—a yearning for more than He had—an ever-progressive disposition, urging Him onward to greater achievements.

God may have had such a yearning for our universe, and for us. God, with all His angels, may yet have yearned for children of His own, even us—children to love and to love Him, dutiful, appreciative children.

How was God to have such children? If He *created* them to be exactly of such character they would not be that way by reason or choice of their own minds. Because they could not be any other way they would be automatons or machines, like a phonograph saying and doing only those things it was made to do and say—not anything of its own mind. God wanted children who could and would do things of their own minds, children to be free moral agents. He wanted children who could be naughty if they wanted to, or who could be appreciative and noble if they so chose.

With this desire in mind, God created this universe and His first two children, Adam and Eve. They must have been babes—baby free moral agents. They had opportunity to do right or wrong, just as they pleased.

God did not put His babes where pain, sickness, and death were, as we have today. They were placed in an Eden, a paradise, a kingdom of heaven, a kingdom of God. However, they were not satisfied with this, and did not like to dress and keep this Garden. (Gen. 2:15.) They had a tempter to suggest naughty things they could do that would surely give them pleasure. The naughty thing that the serpent suggested was to eat of the tree of knowledge of good and evil which the Lord had forbidden.

Now, let us study a bit. Eve could not know that she was in a paradise. She had never seen a thing go wrong: had never a pain, heartache, or fright in all her life up to this time. She had all of the finest fruits to eat. Every animal was a pet, lions, bears, and mice. There were no lice, fleas, or mosquitoes to cause discomfort. She had never dashed her foot against a stone or root. There were no briers. Her bed on deep grass was most comfortable. Weather was ideal. But how could she know this was a good place when she knew nothing of anything unpleasant? Thus, after long experience, when children disobey God's way they surely should be punished.

So it was with God and His children. They disobeyed because they did not realize, did not know, did not appreciate what God had done for them. God began His great school of trials, and put them in it to learn that Eden was a grand and glorious place in which to live. The only way, the best way, was to let Adam and Eve live for a while where things were not very pleasant, to let them live in a place just like where you and I are living today, a place where things go wrong much of the time, a place where things go right just enough of the time to make us see how good things must have been in Eden. God put Adam and Eve *and us* to live in this place to teach us to want to live in Eden.

Now, if we learn to want to live in Eden God will let us into His paradise *after our resurrection*. God will let back into Eden all who prove by their deeds now that they will do righteously in Eden, who will do as they are asked to do.

In ordinary schools of today some pupils learn easily, some slowly, others never learn. Some have to be punished, others are ideal pupils. Some have to be expelled! God deals in exactly the same way with us. We receive punishments as God knows to be right. Those who will not learn in the end are going to be expelled—rocked to sleep in a

(Please turn to page 11)

SAVED AS BY FIRE

By E. E. Giesler

"If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire" (1 Cor. 3:15).

THE word "work" does not refer to sin in a man's life that will be burned out, or purged, in the day of judgment, but is something that will cause the man to suffer loss if it is burned up. Sin purged would not be a loss, but a gain.

"For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain" (1 Thess. 3:5). Paul knew there was danger of this church falling away, and that its members might lose the crown of life promised them, and that their loss would also be his loss—not that he would lose his life on account of their waywardness, but he would lose his "work" among them.

The same thought is brought out in 1 Corinthians 3. Paul and Apollos were ministers by whom the Corinthians believed. Paul said, "We are labourers together with God: ye (the members) are God's husbandry (field), ye are God's building (temple)" (v. 9). Paul, "as a wise master-builder . . . laid the foundation, and another (minister) buildeth thereon. But let every man (minister) take heed how he buildeth thereon" (v. 10).

In verse 11 we see that Christ is the foundation, and in verse 12 there are six building materials named. Three of these are indestructible, and three are destructible. Gold, silver, and precious stones represent members worthy of being saved. (1 Peter 2:4, 5.) Wood, hay, and stubble represent members that failed, and are worthy of destruction. (See Jer. 5:14; Isa. 47:14; Malachi 4.)

Sin not repented of will be punished by death. There is no chance of a cleansing by fire in a purgatory after death. Do not be led away by the error of the wicked.

BE STRONG TO DO RIGHT

"So many temptations around us are spread
That we must keep watching while onward we tread;
We'll try to remember, while hard is the fight,
When evil assails us, be strong to do right.

"In life's happy morning there's work to be done,
No time to be idle, God counts on each one;
With loyal endeavor we'll go in His might,
When evil assails us, be strong to do right."

"I had fainted, unless I had believed to see the goodness of the Lord in the land of the living. Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord" (Psalm 27:13, 14).

SOME OF THE BEST CHAPTERS IN THE BIBLE

I AM submitting my list of sixty of some of the Best Chapters in the Bible. Note, I am not calling it, "The Sixty Best Chapters," but "Some of the Best Chapters in the Bible."

1. Genesis 1—The Beginning Chapter.
2. Genesis 3—The Temptation Chapter.
3. Genesis 12—The Abraham Chapter.
4. Genesis 41—The Joseph Chapter.
5. Exodus 2—The Moses Chapter.
6. Exodus 20—The Ten Commandments Chapter.
7. Joshua 1—The Good Courage Chapter.
8. Judges 7—The Gideon Chapter.
9. 1 Samuel 20—The Jonathan-David Chapter.
10. 1 Kings 3—Solomon-Wisdom Chapter.
11. 1 Kings 18—Elijah Chapter.
12. Job 1—The Suffering Job Chapter.
13. Psalm 1—The Blessed Man Psalm.
14. Psalm 19—The Works and Word of God Psalm.
15. Psalm 23—The Shepherd Psalm.
16. Psalm 51—The Penitent's Psalm.
17. Psalm 91—The Shadow of the Almighty Psalm.
18. Psalm 103—The Bless the Lord Psalm.
19. Psalm 119—The Bible Study Psalm.
20. Proverbs 3—The Advice to Sons Chapter.
21. Isaiah 6—The Call of Isaiah Chapter.
22. Isaiah 53—The Suffering Christ Chapter.
23. Isaiah 55—The Everlasting Salvation Chapter.
24. Ezekiel 3—The Watchman Chapter.
25. Daniel 2—The Dream Chapter.
26. Matthew 5-7.—The Sermon on the Mount Chapter.
27. Matthew 13—The Parables Chapter.
28. Matthew 26—The Gethsemane Chapter.
29. Matthew 28—The Great Commission Chapter.
30. Mark 9—The Transfiguration Chapter.
31. Luke 2—The Nativity Chapter.
32. Luke 10—The Good Samaritan Chapter.
33. Luke 15—The Prodigal Son Chapter.
34. Luke 24—The Emmaus Chapter.
35. John 1—The Call of the First Disciples Chapter.
36. John 3—The Nicodemus Chapter.
37. John 10—The Good Shepherd Chapter.
38. John 14—The Comfort Chapter.
39. John 15—The Abiding Chapter.
40. John 16—The Holy Spirit Chapter.
41. John 17—The Christ's Intercessory Prayer Chapter.
42. Acts 2—The Pentecost Chapter.
43. Acts 10—The Cornelius Chapter.
44. Acts 22—The Paul Defense Chapter.
45. Romans 8—The Victory Chapter.
46. Romans 12—The Service Chapter.
47. 1 Corinthians 13—The Love Chapter.
48. 1 Corinthians 15—The Resurrection Chapter.
49. Galatians 5—The Fruit of the Spirit Chapter.
50. Ephesians 6—The Armor Chapter.
51. Philippians 3—The Pressing On Chapter.

52. Colossians 1—The Preeminent Chapter.
53. 1 Thessalonians 4—The Believer's Hope Chapter.
54. 2 Timothy 2—The Good Soldier Chapter.
55. Hebrews 11—The Faith Chapter.
56. James 1—The Doers of the Word Chapter.
57. 1 Peter 2—The Chief Corner Stone Chapter.
58. 1 John 2—The Fellowship Chapter.
59. 1 John 4—The God Is Love Chapter.
60. Revelation 22—The Tree of Life Chapter.

—E. B. Turner in *The Gideon;* selected for THE HERALD by G. M. Birkey.

THE CHURCH OF THE LIVING GOD

(Continued from page 3)

His Word, and you will find harmony in that Word.

Romans 1:25 records, "Who changed the truth of God into a lie." Yes, this can be done. When one does this, destruction will come to him. "As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction" (2 Peter 3:16). The Bible has the power to save, and the power to destroy—save the believers and destroy the unbelievers. (2 Cor. 2:15, 16.)

The church finds Christ's orders in the Bible, the Bible only. *(To be continued)*

MEDITATIONS ON EVIL AND SIN

(Continued from page 9)

"lake of fire and brimstone," or destroyed by "the breath of his lips."

Eve disobeyed being innocent; *you and I are not innocent!* We see the vicissitudes caused by sins. Consequently, we should know enough not to sin and cause more vicissitudes to be heaped upon us. Thus, we see we are more sinful than Adam and Eve. Any one of us would have sinned the same as Eve did if we had been there, for we sin now with all our knowledge.

We can visualize Eve after she was driven out of Eden, crying and promising to be obedient if God would let her back into Eden. But all this came *after* she had stepped on a thorn, dashed her foot against a root or stone, or a wasp stung her. However, both she and we must stay in this great school of God's until Eden will be so glorious to us that we will forever be satisfied with it, never get tired of it. We must prove by our lives here that we will enjoy righteousness, and will not again yearn for naughtiness.

Let us all be "apt" students in God's great school, and graduate into the Eden restored, there to joy with God, Christ, angels, and each other.

THE MORAL LIFE

(Continued from page 4)

in him. Paul makes this clear, saying, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" (Rom. 10:14, 15).

The majority of professing believers will tell you Christ brought in a new doctrine, but remember, that whenever He was asked a question he replied, "What saith the scripture?" In John 7:16 Jesus said, "My doctrine is not mine, but his that sent me." He taught only what God had already taught through the prophets in the Old Testament, and that is where we go for much instruction concerning salvation.

We find the first gospel promise in Genesis 3:15. Abram received his promise of inheriting the earth in Genesis 12:1-3. These promises were afterwards repeated and enlarged to Isaac and Jacob, later to Moses and David. In fact, these promises comprise the main theme of the Old Testament, and run through the whole Book. After one has studied these promises, and learned all about Christ who came to confirm them (Rom. 15:8), he is then beginning to understand how to obtain salvation. After believing all these things and being baptized (Acts 8:12), one is then eligible for eternal life when Christ comes to bestow it. Having gospel faith we live the moral life from choice, not looking for salvation through this means alone.

Belief in God's promises engenders love toward Him for His great goodness to us. He owes us nothing. Therefore, it is our duty to thank Him and to appreciate his condescension toward us. We always find our greatest pleasure in doing things for those we love on earth. Hence, when we know our heavenly Father as we know our earthly fathers, it is only natural that we should strive to please Him in every way possible. Having this desire to please God causes us to live the moral life, as men call it. In reality, the love of God changes our nature from the worship of material things to the love of spiritual things. May God help us to respond to the Spirit of Christ.

THE NEW BIRTH

(Continued from front page)

and there it is the object of the preposition "of." Wind is the thing that is being spoken of, and we are told what it does; just how it operates. "So is every one that is born of the Spirit." Can people in this life come and go as the wind? Christ did that very thing *after* He was born of the Spirit, and so shall we when "we shall also bear the image of the heavenly."

BEREAN DEPARTMENT

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Keeping a Promise

* * * *Mary Richardson, Hammond, La.*

Is this matter of keeping a promise of any importance to you? Does it bear any significance to you? Most of us who are Christians would say immediately that of course it is important, and that we keep all the promises we make. But do we *really* fulfill all our promises? So often one makes a promise because he wishes to avoid an argument, even though he knows perfectly well that he has no intention whatever of doing what he has promised to do.

People look to us to *do* things, and are depending upon us to cooperate when they ask a favor of us, else they would not waste their time and ours with the matter. A promise kept is a step toward a steadier character, it wins respect from others, builds confidence, and last but never least, a fulfilled promise gives one a feeling of inner satisfaction—a feeling that something worth while has been done.

Little duties well fulfilled lead to bigger and broader tasks in all phases of life. If one keeps little promises people will soon learn that he can be depended upon, and sooner than we expect he will find that he is entrusted with responsibilities of great value, not only pertaining to his own life but to the lives and works of others. Confidence that what has been promised will soon be done is an essential factor in any work or employment. No employer wants a slipshod worker.

The ability to keep promises is no inherited trait. Anyone who will use his will power can learn to do the things he promises to do, no matter how distasteful and hard they may seem. If you are a promise breaker, try keeping just one promise you have made, and see if you don't have an inner glow of satisfaction.

God's promises are steady, sure, and never-failing. Why don't you try to have these same qualities of keeping a promise?

Life and Death

* * * *Mrs. Claibourne Lee, Hammond, La.*

"As in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:22). The loving favor of God enters into the thought of this verse, for it is written that "he (Jesus) by the grace of God should taste death for every man."

Are we as Christians thankful to have the promise of eternal life? Do we appreciate that there is to be something better in the future life? Are we grateful for the prospect which lies before us and our fellow men?

Do you remember about the ten lepers who were healed by Jesus? Only one of them turned back and glorified God; only one healed of that terrible disease gave thanks. Let us be like the one leper, rather than unthankful like the nine. Let us truly appreciate God's goodness and love. It surely does not take much thought to appreciate what eternal life, instead of death, really means.

It is promised, concerning Christ, that we shall see Him, that we shall be with Him, that we shall reign with Him. All these blessings will be part of the eternal life to which we have been called. What is this hope of eternal life which is ours? The eternal life which God the Father, and our Lord Jesus possess—life in themselves—is to be the crown of life given to you and to me if we are faithful unto death. This is a Bible promise; it cannot fail.

God is immortal, Jesus Christ is immortal, and of us it is written, "We shall be like him." "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory" (1 Cor. 15:54). Immortal life is the best possible gift we could receive.

In its gift, then, we see that God's grace supports us, and helps us to bear up under trials and sufferings.

Berean Motto

How many know what the Berean motto is? Most of you, I hope, but how many find it possible to live up to such a motto as "Search the Scriptures Daily"? It can be done. Many have proved that it is possible, and several we know are reading the Bible through this year. You may, in your reading, question if you are getting any good from it. Let me give you an illustration.

Two women using baskets were attempting to dip water from a stream. One, realizing the futility of her efforts, became discouraged and quit. The other argued in this manner: " 'Tis true that we cannot carry water in our baskets, but see, the mud that was in the bottom of my basket is gone, and the basket is clean and white." This is an almost ludicrous illustration, nevertheless, a good one. When we read our Bibles we may not retain all we read, but we are cleansing ourselves.

In our Berean work we need to exercise our motto, primarily for our own good; secondarily, so that we can be ready always to give an answer to any questions that may be asked us in regard to our Bibles. Let us truly "Search the Scriptures Daily."

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota

"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).

Saul Becomes a New Man

Saul thought he was pleasing God when he caught and punished Christians. He was going on a long journey, and he was sure he was going to catch Christians! Had he not gone to the high priest and been given letters to the synagogues at Damascus, "that if he found any of this way (Christians) . . . he might bring them bound unto Jerusalem"?

Damascus is often called the oldest city in the world in which people still live. Although from recent pictures it looks like any modern city, it is said that in the side streets one can find people living just about the same way others lived long years ago. Damascus is about one hundred forty miles from Jerusalem, measured straight across mountains, rivers, and valleys. So, no doubt, Saul had to go over twice that far to get to Damascus. From reading Acts 9:3, 4, 7, and 8, you will discover that Saul walked. He had no fine automobile to ride in, nor even a horse and buggy. How anxious he was to serve God, to walk all that distance to persecute Christians!

Our ECE Club members who study their *daily* lessons know that Saul suddenly saw a great light shining from heaven. What did Jesus say to him?

Our lesson shows that Saul's desire was to do God's will, for he, surprised and trembling, answered Jesus, "Lord, what wilt thou have me to do?"

How the Lord would enjoy hearing each of us ask from our hearts that same question! We trust Him to guide us day by day, and we learn His will from study and prayer.

Can anyone be a good farmer if all he knows about farming is how to milk a cow? Can anyone be a good housekeeper if all she knows how to do is to wash dishes? Neither can we be good Christians by only reading the Bible. We must put to daily use the ideals of right living we learn from our Bible study. We learn to decide right words to say from wrong ones, how to choose good friends to play with instead of bad ones, and to really *be kind* and helpful instead of *only knowing how* to be kind.

After Saul understood God's will he repented and *believed* and was *baptized* by immersion. Instead of doing evil to the Christians at Damascus, he *preached Christ to them in the Jewish synagogues!* Saul had become a new man! In Acts 13:9 we read that his name was changed to Paul. Why do you think his name was changed?

ECE Club News

Every week brings several new members. Generally, they send a postal card with their age, and other important facts and often tell me if they like our page, or what part they enjoy most.

Here are parts from one letter. Meet Pauline, Ruby, and Ishmael Humphreys of Royal, Arkansas. Pauline writes:

"I have been going to Sunday school at Bear for about five or six years. There used to be a village here called Bear. It was named from Bear Mountain. The land is pretty hilly, and there are some real mountains here; also hot springs. There are hunting and fishing grounds. There are many trees here. We live about fourteen miles from town. Ruby is six years of age. I am in the sixth grade, and thirteen years of age. Ishmael is nine, and is in the third grade. Our father teaches the adult class at Sunday school."

Here are two poems written by Ishmael:

"Jesus came to save from sin,
That eternity we'd win.
Let us love him day by day,
Let us never from Him stray."

"We should to our Lord be true,
Honor Him in all we do;
We should ever watch and pray
That we may not from Him stray."

These above verses can be sung to the tune of "Jesus Loves Me."

Later on we will publish parts of the letters from other members.

Vocabulary List

1. Persecute—hunt down, torment, worry.
2. Synagogue—Jewish house of worship.

Treasure Books

Perhaps your book is filled. If so, buy or make another. Name this one your "Book of Paul," for he is our friend from whom we shall learn this quarter.

Happy Birthday Wishes

Helen Burnett, March 4, 7 years, Ripley, Illinois.
Jean Mock, March 18, 12 years, Fruita, Colorado.

AMONG THE CHURCHES

BRUSH CREEK CHURCH OF GOD
Near Tipp City, Ohio

Many here have been sick the past few weeks, and it was deemed advisable to hold the Berean meetings in different homes, rather than heat the church for only twenty or thirty. Last week we met with Sr. Callie Worley, where the class was organized and held weekly meetings about ten years ago. This week we plan to meet at the home of Bro. and Sr. Clyde Pearson. This will be a treat for Sr. Pearson who is still confined to her room most of the time.

Sr. Zelma Kessler, who has been suffering from bloodpoisoning, and Bro. Charles Doll, who has an ear abscess, are both recovering, although still confined to their beds.

Seven-and-one-half-pound Dennis Clyde arrived March 16, to make his home with Bro. and Sr. Harold Pearson.

Plans are being made for special Easter services, including a sunrise service and special speaking both morning and evening.

The sewing circle met March 9 with Sr. Verna Stine.

Mrs. E. M. Pearson, Reporter.

OUR DAY IN SOUTH BEND

In spite of the worst sleet storm in years, March 12 proved to be a very pleasant day. After negotiating the very treacherous highways we reached South Bend in time for Sunday school, and were pleased to find a very good attendance, and to observe the genuine interest in Bible study that was evident in the young adult class.

Attendance and interest at the sermon periods both morning and evening were good. These brethren deserve much credit for the loyal way in which they have carried forward the work in years past with no church building of their own.

It was our privilege on this occasion to inspect the building which they have now purchased and into which they hope soon to move. We wish to congratulate them most heartily in the obtaining of such a splendid building in so desirable a location. When properly decorated this church home will be one of the finest in use by our denomination in the United States. May God continue to guide and bless these loyal workers.

F. E. Siple.

SUMMER TRAINING SCHOOL FUND

Wayne Yows	$1.00

BIBLE QUESTIONS
Read Rev. 17 to 22
By M. W. Lyon

Which chapter describes the millennium?

By what events is the millennium bounded?

What influence does "Babylon" have on the cause of Christ?

What importance does its fall have?

What chapters picture a time free from all sin?

What is represented by the great supper of chapter 19?

What is it that disappears in the 3rd chapter of Genesis, and does not reappear until the closing of the Bible?

SIMON PETER

"I am a sinful man, O Lord," was richer treasure to Peter than the "great multitude of fishes" which filled his net let down into the deep. "Depart from me," prayed at the feet of his Lord, was more confession than command. Jesus, alert to gold previously hidden in the sand, replied, "Thou shalt catch men." Then Peter forsook all, and followed him."

"In the midst of the sea, tossed with waves, . . . in the fourth watch of the night," fear, splashing into the boat, quenched the faith of the crew. Then, as if bringing death, He looked like a phantom on the waves! "But straightway Jesus spake, . . . and Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water." Jesus said, "Come." Now, though the apostles all feared, and though Peter started to sink, it is wonderfully true that Peter "walked on the water, to go to Jesus."

Over many months a multitude of thrilling, gripping, converting experiences, as unmistakably real as the two mentioned, developed in Peter a consecration and determination that at last found victory in the cross. While Paul worked westward, it must not be forgotten that Peter, too, evangelized in fields untouched before. As a result of his work in the east he could prayerfully close his letter, "The church that is at Babylon, elected together with you, saluteth you; . . . Peace be with you all that are in Christ Jesus. Amen" (1 Peter 5:13, 14).

It is a simple, unappreciative mind that too loudly hears the boastful crowing, but forgets the bitter tears. Why will men so often see the sand, so seldom see the gold?

That Peter led the Twelve there can be no doubt. When once the Twelve were questioned by Jesus, it was Peter's ready voice which said, "Thou art the Christ." Again when questioned he answered well for all, "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."

Called "blessed" by his Lord (Matt. 16: 17), promised the rule over a tribe (Matt. 19:28), taken to the scene of transfiguration (Matt. 17:1-9), admitted to the room of the damsel's resurrection (Mark 5:37-42), directed to catch the tax-money fish (Matt. 17: 24-27), prayed for and forgiven by the Christ he denied (Luke 22:31-34, 54-62), witness of his Lord's resurrection (1 Cor. 15:5), leading evangelist at Pentecost (Acts 2:14), this is the man we shall study—the fisherman from Galilee who preached not only from Dan to Beer-sheba, but from Babylon to Rome.

PETER'S DOCTRINES

That Christ was alive, and alive with the immortal nature, was Peter's main burden to the Jews. (Acts 2:22-36; 1 Pet. 1:3.)

There was no question in Peter's mind, nor can any be found in his writings, about an eternal reward for the saints. (1 Pet. 1:4; 5:4, 10; 2 Pet. 1:4, 11.)

Peter was positive of Christ's return to this earth. (1 Pet. 1:7, 13; 2 Pet. 1:16-18; 3: 3-14.)

Peter was very plain in his teaching about repentance and water baptism. (Acts 2:38; 3:19-23; 10:47, 48; 1 Pet. 3:20, 21.)

Peter taught the judgment of death for the wicked, using such words as "destruction," and "perish." (2 Pet. 2:1, 12; 3:16.)

And not least among his doctrines was that of living a clean, faithful, charitable life. (1 Pet. 3:8-12.)

Gleanings From the Field

An all-day meeting with Sunday school, two preaching services, basket dinner, and a business session was held at the Maurertown, Va., Church of God, March 26.

"The stork in the heaven knoweth her appointed times" (Jer. 8:7).

Sr. Erma Bowser and husband of Springfield, Ohio, are happy parents of a boy that came to their home March 14. Congratulations.

Grandpa Clyde Pearson rejoices with Bro. and Sr. Harold Pearson of Tipp City, Ohio, who welcomed Dennis Clyde to their home on March 16. Congratulations.

Feed him Pablum? . . . "We were over to see the new baby at Vivians, and he said you are coming."—An Ohio baby fan.

"I am past ninety years of age, but I can still see to read The Restitution Herald. . . . Sixty-five years ago I put on Christ by baptism. . . . I am longing for the time to come when God shall wipe all tears from our eyes, and when there will be no more death."—Mrs. George Reighard, Wauseon, Ohio.

"Some are beginning to plan attending the General Conference. It is a great blessing to meet with the brethren from all parts of the country."—Eld. C. E. Randall, Fonthill, Ont. . . . The General Conference will begin on August 1.

Bro. John O. Conrad, clerk of Golden Rule Church of God, Cleveland, Ohio, greets you in this issue. He lives at 14115 Darley Ave.

"Though we enjoy social calls, we must give preference to calls of need—sickness, death, church business, or some spiritual problem to be discussed."—Eld. J. R. LeCrone, Woodstock, Va.

Blessed with the twin brothers of a large attendance and good fellowship, the Ripley church would surely have had bulged walls the last day of the Illinois Quarterly Conference if the weather had been fair.

A box of daffodils—"a breath of western sunshine and good will from our little church group"—was recently received from Sr. E. R. Burk of Tacoma, Wash. Thank you for the flowers, and double thanks for the spirit of the gift.

WEB DUSTER
By Emory Macy

Where does the Bible say someone will hide behind a tree to eat mice?

Send your solutions to The Restitution Herald, Oregon, Ill. Names of those sending the correct answer will be published.

ALVERDA E. CHAPMAN

Mrs. Jacob Chapman of Camden, Ill., died March 8, at the home of her son, John E. Chapman. Sr. Chapman, formerly Alverda Ellen Potts, the daughter of Enos and Martha Tavener Potts, was born in Adams Co., Ohio, June 7, 1848. She was married in that county to Jacob Chapman in 1869. The newlyweds moved to Brown County, Ill., that same year, and then to a farm in Schuyler Co., in 1876, on which farm she has lived ever since.

Sr. Chapman heard the gospel and obeyed the call in baptism by Bro. S. J. Lindsay. Though she was confined to her bed for the last eleven months, a more patient and uncomplaining person has probably never been found.

She was the mother of nine children. Her husband and three children preceded her in death. The surviving children are: John E. and Bert of Camden; William F. of Galesburg; Artie B. of Rushville; Mattie F. Valentine of Pleasant Plains; and Victoria Harden of Fairberry, Neb.; also twenty-six grandchildren and thirty-four great-grandchildren.

The writer conducted the funeral at the home, after which she was laid to rest in the Rushville cemetery, to sleep until the resurrection morning.

Wilsie J. McKnight.

MRS. THOMAS WILSON

Lillie M. Cackroft was born February 5, 1853, at Chicago, Ill., and fell asleep March 11, 1939, at Oakland, Calif. She was a daughter of Joseph and Martha Ann Cackroft.

She married Thomas Wilson January 6, 1873, who became editor of The Last Days. Four children were born to this union: J. Elmer Wilson, Mill Valley, Calif.; Edith, deceased; Mrs. Norman F. Turner, Oakland, Calif.; and Irlou Wilson, Waterbury, Conn. She also leaves one step-son, Ira F. Wilson, Kansas City, Mo.; eight grandchildren; fifteen great-grandchildren; and four step-great-grandchildren; besides other relatives and a host of friends.

She became a Christian early in life, and was faithful and steadfast in the faith. It was her pleasure in early life to teach children the Bible in Sunday school, vacation school, and classes in her home. She was of a genial nature, and made many friends with her cheerfulness.

She attended the Advent Christian Church of Oakland. Bro. George E. Cooprider, pastor, spoke words of comfort to the sorrowing family and friends.

Sr. Wilson sleeps in Jesus, waiting for His second coming and the resurrection. She is resting beside her husband in Mountain View Cemetery.

Jessie M. Wilson.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Delos and Mabel Andrew; Leota B. Hanson.

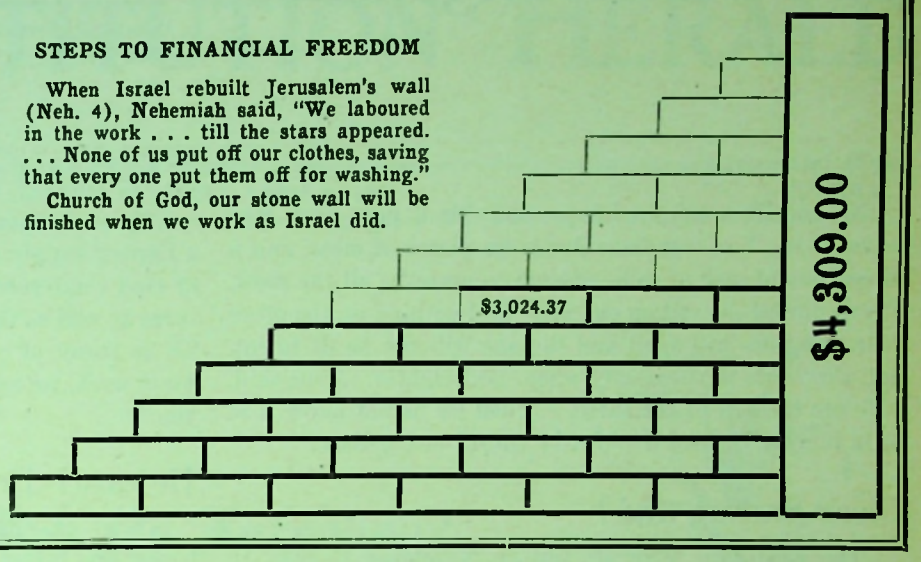
HERALD RECEIPTS

Vernon W. Chaplin; Mrs. George Reighard; John Railton (for another); Mrs. A. M. Ross; May J. Abbott (for another); Wayne Yows.

STEPS TO FINANCIAL FREEDOM

When Israel rebuilt Jerusalem's wall (Neh. 4), Nehemiah said, "We laboured in the work . . . till the stars appeared. . . . None of us put off our clothes, saving that every one put them off for washing."

Church of God, our stone wall will be finished when we work as Israel did.



INDEBTEDNESS FUND

Notes Payable		$4,309.00
Amount received	$2,821.37	
Mrs. George Reighard	3.00	
Mr. and Mrs. T. J. Ellis (Planned as a New Year's contribution by Mr. and Mrs. Ellis before his death)	50.00	
In Memoriam—Mrs. T. J. Ellis for Mr. T. J. Ellis	100.00	
Mrs. Harriet E. Boice	25.00	
A Brother and Sister	25.00	3,024.37
		$1,284.63

CONTRIBUTIONS TO N. B. I.

Vernon W. Chaplin	$ 1.00
A Brother and Sister	15.00

THE BIBLE

Give the children the Bible,
Give them the message of old;
Give them the full revelation,
All that God's servants have told.

Teach them the story of Eden;
With the Creator begin;
Tell of the garden of beauty,
Marred by the entrance of sin.

Lead them past ages of dimness
On to the clear, shining light;
Tell how God constantly kindled
Light in the darkness of night.

Farther and farther, then bring them,
Till, at the dayspring of love,
Angels and shepherds are hailing
God's wonderful Gift from above.

Tell how His people have used it,
Spreading its message abroad,
Teaching each new generation,
Leading the children to God.

—Sunday School World.

USE YOUR BIBLE

No Sunday school quarterly or commentary is a substitute for your Bible. Such are only helps in your study of the Scriptures. References given should be looked up and studied. Use the Bible as the basis for your study, for in it alone are to be found the words of eternal life.

THE RESTITUTION HERALD

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L. E. Conner . Business Manager

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Go-Pher Evangelism

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Salt in Lumps

No one likes salt in lumps, and 'tis a poor cook who serves it so. You may have five large pieces of meat, and a fifteen pound sack of salt—enough to preserve all the meat. If you put all the salt on one piece and nothing on the other four, the four will spoil and the one will not be fit to eat. Salt serves its purpose only when used rightly. Jesus said, "Ye are the salt of the earth." Then let us not allow it to be in lumps! Spread the Word! *Go-for* evangelism!

Clear Sailing and?

The good ship MSE set sail on November 1, 1938, to establish on new soil and to cultivate on older soil the Word of God. Now, in its fifth month, a regular course has been established. Much good has already been done. Before us lie even greater opportunities, but listen—

SOS—SOS

Our ship "Minnesota State Evangelism" is sounding the distress call, for we're in shallow water, and in immediate danger of becoming grounded on the sands of financial distress. Under prevailing conditions we can hold out only until April 1. Nothing less than strong favorable winds and a rising tide of financial support will bring our ship into clear sailing again. Let everyone of us talk it up, do our biggest bit, and above all, pray for His work. Pray!

Are You Behind?

If those of us who have not yet paid our 1938 dues ($1.00 per year per member) will do so it will help a great deal. Our treasurer is Mrs. Ruth Hoskins, Eden Valley.

Faith Without Works

Do you remember the story of the little girl who, upon seeing her brother set out a trap for the birds, prayed that Jesus would keep the birds from entering the trap. Then, just to be sure, she prayed again that Jesus would prevent the trap from closing even if the birds did go in. Finally, recognizing her own ability, she went out and picked the trap to pieces. Don't expect God to bless this work if you are not doing all you personally can to make it a success.

Mite Boxes

We hope you not only might, but really will. Most of us are acquainted with our mite box system. If anyone is not, let us know and we will send information. You who do have them, please remember that we will be glad to send you a new one just as soon as you remit the savings of your old one.

A Gift to You

We now announce a very special offer. We have on hand a limited supply of the "History of the Minnesota Church of God Conference." This book contains a number of pictures as well as the written background of our church work. To as many of you as will send in a contribution to the State work, we will send a copy of this book. Be sure to get yours.

Beware! Be Where!

Be at St. Cloud, Minn., June 7-11, 1938, for another bigger and better Annual Conference of the Church of God in Minnesota. Bro. F. L. Austin of Chicago will be the guest speaker and teacher. The St. Cloud group is making preparations for a large crowd. Plan *now* to attend!

Crime School!

Several months ago the above title was displayed on the bill board of one of our local theaters. In this day when crime is on the increase, and the larger percentage of the criminals are young men, we are inclined to believe that for once the theater was advertised in its true light. We do agree that it could be a wonderful agency for good, but as in so many other things the Devil and his imps have the upper hand.

The reason theaters are such a great influence is because eighty per cent of what one learns is impressed upon the brain through the eye gate. If the theater were showing pictures that were always uplifting, then they would be a blessing, but when they glorify nude women, liquor, immorality, sex troubles, murderers, robberies, divorce, etc., they have become a curse to our nation, and especially to the plastic mind of youth. Too many feel as this following line suggests:

A little Sunday school lad, after seeing his first movie, rushed into the presence of his mother and said, "Oh! Mom, if you ever went to the movies once, you would never want to go to the prayer meeting again."

The nearer one gets to God the less he cares for the things of this world, and the more one gives himself to the things of this world the more out-of-place he feels in God's place of prayer.

Is it wrong? Why should real Christians be concerned about this thing of the world? Does a Christian ever ask, "Is it wrong to pray; or to go to church; or to sing His praises; or to help those who need?" We had better ask, "What is right about it?"

Even great crimes against society which may be committed because of the movies' influence might be forgiven, but the greatest crime of all is that the people who frequent these places of the world *neglect* the greatest thing of life—*Eternal Salvation!*

THE RESTITUTION HERALD

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Was He Forsaken?

By Harvey U. Krogh, Jr.

"MY GOD, MY GOD, why hast thou forsaken me?" These are words of our Savior as He hung upon the cross. They are also the words of David, the prophet and psalmist, in the twenty-second Psalm. This chapter is a prophecy of the sufferings of Christ. We sometimes wonder if Jesus may not have spoken many of the words of that Psalm in His hour of suffering.

The four Gospels give us seven things which Jesus spoke before His death. Matthew wrote to the Hebrews whose minds were steeped in the law of Moses. They understood the meaning of a sacrifice and the shedding of blood. Therefore, Matthew emphasized the fact that Christ actually gave His life as a sacrifice for sin.

Let us consider the sufferings of Christ. He had deep affection for His Father. He loved Him and obeyed Him. Jesus said they were one, their fellowship was so intimate. Yet, they were not the same, for there were two wills. Jesus confessed that it was not His own will that He was doing, but the will of the Father.

He was the Son of God and the Son of man. As He was a man, we can understand His suffering, His emotion, and His strong feelings with cries. As the Son of God we see Him always giving His strength, His time, and His service for man. And last, His life, the perfect sacrifice, the supreme gift, was given for the salvation of sinful man.

We see Jesus having completed His first two years of successful ministry—successful, yet not without trials and many difficulties. Then came His last year of preaching. The plot deepened, His enemies became more antagonistic, more desperate. He told His disciples of the things that were to come upon Him. They ate the last supper together, and He prayed the blessed prayer of John seventeen. They crossed the brook Cedron, and went into the Garden of Gethsemane. Then came the great struggle of our Savior, who was victor when He steadfastly determined to do the will of His Father. The disciples slept. The soldiers assembled. Jesus was betrayed. His disciples then fled, and He was taken before the high priest and before the governor.

He went through the mockery of a trial, was scourged, beaten, buffeted, and spit upon. They mocked Him, crushed a crown of thorns on His head, and put a purple robe upon Him. They compelled Him to carry His cross to Golgotha, and there they crucified Him.

Darkness fell upon the whole world. He not only forgave His enemies, but prayed for them. In answer to the plea of the penitent thief He promised a place in paradise. Jesus commended His mother to the beloved disciple, and commended John to His mother. It was the bequest of Love. It was all that He had.

Then He "cried with a loud voice, saying, Eli, Eli, *lama sabachthani?* that is to say, My God, my God, why hast thou forsaken me?

Had God forsaken Him? No! He was cast down, but not utterly forsaken. He was allowed to die, but not to be lost. God had to withdraw His sustaining power from Him, else His soul could not have been poured out unto death. His lifeblood was shed that it might cover our sins, and that He might carry our iniquities into death and leave them beyond the camp.

Did God forsake Him? NO! For on the third day God called Him forth from the tomb to life and immortality, and has set on high and placed His name above every name.

Will God forsake you? Will Christ forsake you? No. He said, "Lo, I am with you alway, even unto the end of the world."

The centurion and others who saw these things said, "Truly this was the Son of God."

Oh, the darkness of sin!

Behold, Jesus the light of the world!

EDITORIAL

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Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

Where He Was Before

Jesus asked doubting Jews, "What and if ye shall see the Son of man ascend up where he was before?" (John 6:62). This verse demands study. It holds a pleasant surprise. Denied comparison with other texts, it seems to teach that Jesus pre-existed and was about to return to heaven. John 6:62 is no such bare bone. It is "meat in due season."

God does not require true faith to be founded upon a tangled conglomeration of incredible theories that men thump from Bible keys. There is harmonious music in John 6:62, not the discord that Jesus dethroned Himself to enter the womb of Mary, from whom His former immortal self was born the mortal Jesus who again became immortal for a return trip to heaven.

Can immortality become mortal? If Jesus was coequal with God in a pre-existent life, how could He have died? It takes no master theologian to discover that the pre-existence theory denies the actual death of Jesus. If Jesus did not actually die He did not actually rise, and "if Christ be not raised, your faith is vain; ye are yet in your sins."

Study with us. We shall surely find that God's Word—its own best interpreter—proves that *John 6:62 teaches resurrection.*

The Sign of the Prophet Jonas

Doubting Jews sought an unfailing sign that Jesus was the Messiah. Jesus said, "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth" (Matt. 12:39, 40).

In Matthew 16:21 Jesus plainly foretold that He would "suffer . . . be killed, and be raised again the third day." The whale could not digest Jonah. The grave could not hold Jesus "whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it" (Acts 2:24)—the prophecy promised, "neither wilt thou suffer thine Holy One to see corruption."

Yes, doubting Jews were given an unfailing sign! The stone was rolled away. The tomb released its prey. "Behold my hands," said Jesus. A doubter had to believe: but Thomas was reproved a little with Jesus' words, "Blessed are they that have not seen, and yet believed."

But most of the Jews were too busy, too blind, too wicked, to see the "sign of the prophet Jonas." This time Nineveh did *not repent.* A plea had been made, "If one went unto them from the dead, they will repent" (Luke 16:30). But answer was made, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead" (v. 31). . . . "What and if ye shall see the Son of man ascend up where he was before?" Resurrection proved nothing to the blind!

"Ascend"—*Anabaino*—"Rise Up"

The word "ascend" in John 6:62 is *anabaino*, the same Greek word that is translated "rise up" in Revelation 13:1. With the authority of the Bible's own use of the word *anabaino* we try the "rise up" translation of it in the text that some have supposed proved the pre-existence theory. Here is the promised pleasant surprise:

"What and if ye shall see the Son of man *rise up* where he was before?"

In other words, Jesus was again promising the unfailing sign of His resurrection to prove His Messiahship; "the third day he shall rise again" (Matt. 20:19); it is "the sign of the prophet Jonas" (Matt. 12:39; 16:4). And that sign, His resurrection, is the only unfailing sign that Jesus promised to give to "an evil and adulterous generation." The apostles, and they alone, saw Jesus ascend into heaven, but ten thousand doubting Jews saw an empty tomb! Praise God for a risen and living Lord!

Clinched

Immediately after Jesus said He would "ascend up where he was before," He explained, "It is the spirit that quickeneth." Christ was "put to death in the flesh, but quickened by the Spirit" (1 Peter 3:18). Obviously, Jesus was made alive at *resurrection,* at which time according to the preceding verse He *rose up* "where he was before."

Bread From Heaven

Even as God supplied manna for Israel, Jesus is "the living bread which came down from heaven: if any man eat of this bread he shall live for ever" (John 6:51). None insist that Israel's manna actually poured from God's very throne. Rather, it was miraculously furnished. Likewise, Jesus "is the Lord from heaven." Feast on *your* gift from God! Dare any hunger for Egypt's "fish, . . . cucumbers, melons, . . . leeks, . . . onions, . . . *garlick*" (Num. 11:5)?

Some Predictions Concerning Easter

By F. L. Austin

IT WAS "very early in the morning" of the first of the week, Sunday, Nisan 17, when some women were startled before the door of the empty tomb. The world of that day was wholly ignorant of the marvelous things transpiring. A few lives had been saddened by the government's recent judgment against Jesus; another group, possibly larger, was gloatingly gleeful over the same condemnation; but humanity as a whole knew not, was wholly unconcerned.

Accepting Hebrews 10:19 as authoritative, it was at this early-in-the-morning hour when the resurrection of the God-anointed High Priest became the hour of the completion of His entrance into the holy of holies once for all time. In His death the veil of His flesh (v. 20) had been "rent from top to the bottom," but His journey through the temple to the holy of holies beyond the veil was not accomplished till "very early in the morning" of that particular first day of the week, which in that year was on Nisan 17.

F. L. Austin

How strikingly God had long previously pointed out that day—Nisan 17! And, as throughout the intervening centuries when God's sun dial annually pointed anew to the wave sheaf offering upon Nisan 17, so, on the resurrection morn of God's "only begotten Son," both Israelite and Gentile were equally unconcerned.

God's Prophetic Passover

Israel—the seed of Abraham, the people of God's covenant promises—had been under serfdom and bondage in Egypt. The appointed promised time for delivery was nearing. Nine plagues had covered the land. The strange, superhuman things which were daily transpiring had caused dread uncertainty in both bondmen and masters. The rulers insolently repudiated the name of God; Israel gradually grew in faith. To Moses God assured that after one more plague Egypt would release Israel. That plague was to be the death of the first-born son of each family.

But to the families of Israel God instructed that a yearling male lamb should be offered, and so used as to form identification marks of faith. This would release the first-born son from succumbing to the tenth plague—death. The lamb was to be free from all imperfections. It was to be selected upon Nisan 10; kept until the 14th; slain, and its blood applied. The record in Exodus 11 to 15 completes the narrative: Following midnight of Nisan 15, under a full moon, the Israelites took their journey. Looking back through the Hebrew Soli-lunar Calendar Table to the year of exodus, 2513 A.M., we learn that Nisan 15 fell on the day we call Friday. Israel hurried. Only three brief camps were pitched for hasty rest, the third being made late on Saturday at Pi-hahiroth. Soon camp was hastily lifted, for the waters of the sea had parted asunder under the outstretched rod of Moses' faith, and Israel was marching between its liquid walls to his exodus.

It was "in the morning watch" of the first day of the week, Nisan 17, that the wheelless chariots greatly slowed the pursuing Egyptians, and Israel was putting foot on freedom's land—"very early in the morning." That which the Egyptians presumed would be certain death to Israel became their certain life.

What similarity! The same day of the month, the same day of the week, and "very early in the morning"!

A Prophecy of Christ's Exodus

Is it possible that the exodus which took place at the first Passover season in Egypt was also an "example" and "pattern" (as Hebrews 8:5 and 9:23 mention in regard to other matters) of the exodus of our Lord from "the street of that great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified"—an exodus which God provided Him at a later Passover?

Yes; verily.

To this agree the words of Moses and Elias in the vision of transfiguration, as recorded in Luke 9:30, 31, when "they spake of his decease (Greek—"exodus") which he should accomplish at Jerusalem."

True, Christ's exodus was, in a smaller sense, out of life into death. It was a "decease." But, in the real and greater sense, His exodus was from the holy status of life and activity into the status of life and activities represented by the holy of holies. This, just as Israel's exodus was, in the greater sense, out of a status of bondage into a status of liberty and blessing. While Israel went down through the sea—"were all baptized unto Moses in the cloud and in the sea"—Christ went down through death, which was the rending of the veil of the flesh of Hebrews 10:20.

More to Follow

But there are still other exoduses to take place. One of them is sufficient to mention here. Turning to Jeremiah 16:14, 15, we read: "Behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers."

That preparations for this prophesied exodus are this day rapidly advancing is *(Please turn to page 11)*

Jesus, the Light of the World

By George M. Siple

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

AS WE view the life of Jesus while He was on earth we find that He was born in Bethlehem, raised in Nazareth, and began His work in Cana and Capernaum. His first words recorded in Scripture are found in Luke 2:49, "How is it that ye sought me? wist ye not that I must be about my Father's business?"

Jesus' mother and Joseph went up to Jerusalem, as the custom was, each year to the feast of the Passover. This feast was the first of the annual festivals of the Hebrews to commemorate the exodus when the destroying angel, had passed over their first-born, and had smitten those of the Egyptians. Each year at this feast the paschal lambs were slain. Jesus, although only twelve years of age, was aware that the lamb was a type of Himself.

In those days people traveled on foot in large companies as they went to Jerusalem for the Passover. At this particular time when they started home, Jesus was not missed by His mother and Joseph, until they had gone a day's journey. They had supposed He was among the relatives and friends. When inquiry was made they found that He was not in the company, and they turned back and sought for Him three days, finally locating Him in the temple. The foregoing quotation was Jesus' reply to His mother's anxious inquiry as to where He had been while they had sorrowfully sought Him.

Jesus was found "sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished" (2:46, 47). This plainly shows that Jesus was far in advance of the ordinary child at that age. "The child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him" (2:40), "and Jesus increased in wisdom and stature, and in favour with God and man" (2:52).

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him" (Matt. 3:13-15).

Christ was baptized to fulfill His personal mission on earth, as well as to be an example for true believers. His burial in the watery grave signified His willingness to die in order to make possible man's salvation. Christ was willing to suffer a horrible death in order to redeem sinful man from the curse pronounced upon him because of Adam's transgression.

"For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself" (Heb. 7:26, 27).

The life of Jesus combined in a threefold way the office of prophet, priest, and king. His prophecies pointed both to the time and manner of His work of redemption. His priestly office was shown in His atonement for the sins of men, and His kingly office appeared in His power of leading men to do His will for the good of all the people. To His church, He became prophet, priest, and king above all others who had held any of these offices. Jesus founded a system of morals that is still bearing fruit in the lives of His people.

Jesus was only an obscure Galilean wood carver, often called "the caprenter's son." His time on earth after baptism was short, though all are not agreed on the exact time. Jesus went about healing the sick, the lame, and the blind. There is no record that anyone that came to Him for help or healing was ever turned away. The only one He ever turned away was the tempter. "When he had fasted forty days and forty nights, he was afterward an hungred. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:2-4). He was tempted and tried in many other ways, but ever stayed the sinless One.

When our Lord entered upon His ministry He was followed by great multitudes. He called teachers who were to assist Him in the work. The Twelve Apostles whom He selected were needed to assist Him in the great work of spreading the gospel. He ordained them to go forth to preach, and bestowed upon them a special gift of the Holy Spirit. This gift, more plentifully given on the day of Pentecost, enabled them to work miracles, and to speak with tongues.

The life and message of Jesus comprise the main subject matter of the New Testament, and much of the prophecies of the Old Testament. Moses and the prophets held up to view a person who was to appear to do wonderful works: "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isa. 9:6);

"There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots" (Isa. 11:1);

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel" (Micah 5:2);

"And he (God) said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth" (Isa. 49:6);

"He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth" (Isa. 53:7);

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him, and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (Dan. 7:13, 14).

Much of the foregoing prophecies has already been fulfilled, when our Savior came the first time. Jesus was born in Bethlehem from the tribe of Judah, and has already proved Himself a light to the Gentiles. He also suffered and died a humble death upon the cross that He might be a redeemer for the sins of the world.

The prophecies in regard to His second coming, at which time He will set up His kingdom on David's throne in the New Jerusalem, are still to be fulfilled. We can rest assured that just as surely as He came the first time exactly as was prophesied, He will also come the second time. He will then reward all those who have faithfully served Him until the end of their lives, or until the return of our Lord from heaven. "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" (1 Thess. 4:16, 17).

John tells us, "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven" (John 3:13). David was a man after God's own heart, yet after he had been dead for centuries,

(Please turn to page 10)

I Have Resurrection Hope! Have You?

By J. H. Anderson

I AM a mortal man under the sentence of death. Soon I must fall asleep, and return to the dust. (Gen. 3:19; Eccl. 9:10; Rom. 5:12.) I love life, and should like to live forever. I do not want to die, and go to the grave where there is no knowledge of God, no love, no joy.

Shall I live again? (Job 14:14.) The Bible, God's Book, teaches that God's people will live again—live where there will be no death. (John 14:19; Rev. 21:1-4.) What a wonderful message of hope! How it encourages me!

The preacher, however, tells me the Bible is full of errors, mistranslations, and my hope fades away; for if the Book is full of errors, then all its promises that God's dead shall live again may not mean anything. However, I go to the Word, and find these passages that lead me to believe God's Word *is true:* Matthew 5:17, 18; John 10:35; 2 Peter 1:19; 2 Timothy 3:15-17. Yes, I believe the Bible is all inspired, and that it is *the* truth. (John 17:17.) Thank God, that I do believe His Word.

How and when shall I live again? Jesus tells me that His people will live again when He comes. (Luke 14:14.) Paul tells me the same. (1 Cor. 15:21-23.) John points out a great blessing to come to those who shall be made alive when Jesus comes. (Rev. 20:4-6.)

How can anyone bring me to life after I have returned to dust? Doubts assail one. Will God be able to take the dust and from it make me again—make me in the likeness of Christ? (1 John 3:1-3.) I find that nature is one of God's witnesses, and that the Bible is the other—that God has two. (Matt. 18:16; Acts 1:8; Psalm 19:1-6.) All around me the trees are budding, flowers blooming, plants coming out of the ground into a new life, from seed that has been in the dust during the long winter months. Nature says there is a new life. Faith says, "Yes, God is bringing new life from the dust and will give new life to His people by bringing them from the dust." (Isa. 26:19.)

As I think about coming from the dust into immortal life, if a doubt comes into my mind, then Acts 26:8 fills my mind with renewed hope. "Why should it be thought a thing incredible with you that God should raise the dead?" God made this universe with all its many planets, suns, etc., and made them out of things that do not appear. (Heb. 11:3.) Yes, our God who made this universe has given His Son the power to resurrect us, give us eternal life. (Matt. 28:18; Rom. 14:9; Rev. 1:18; John 10:27, 28; 14:19.)

Is there anything that I must do to be raised like Jesus, immortal? Yes! "For *if* we have been planted (by baptism) together in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. 6:5).

Reader, I have been. *Have you?*

What About Bible Miracles?

A Reply to the Rationalist Objector

By R. H. Judd

NEARLY twenty-six hundred years ago Scripture prophesied through the Prophet Daniel that "knowledge shall increase" (Dan. 12:4). During that whole period from then until very recent times scarcely any perceptible increase in knowledge transpired; certainly nothing that could be described as epoch-making in importance. The science of today is but of yesterday. Yet, strangely enough, it is from the standpoint of science (modern knowledge) that attempts are now made to overthrow the Scriptures which have until now stood the tests of some three thousand years. Did Scripture thus foretell its own overthrow through the channels of science? We think not, for "the word of God . . . liveth and abideth for ever" (1 Peter 1:23).

R. H. Judd

Probably in no other sphere of Scripture testimony has there been a more united attack than that directed against Bible miracles. Professors and students, atheists and infidels, and even ministers and clergy have united in proclaiming their disbelief in miracles. Some earnest believers in the Bible as the Word of God, still maintain their belief in miracles, but they are, generally speaking, utterly unable to give any cogent reason for their belief, other than their belief in God as the Author of the Book. Such testimony, owing to their wider knowledge of the Bible, may be in a measure satisfactory to themselves, but it obviously cannot suffice to those who are ignorant of the wonders that lie between its covers.

It must be conceded that the miracles of the Bible occupy a sufficiently prominent position to call for explanation, and that it is by no means unreasonable that from among leaders of religious thought there should be expected a satisfying and convincing answer to those in doubt.

Modern knowledge under the exceedingly modern name of "science" has, with an arrogance almost unsurpassed, assumed the role of "final authority" which it does not possess. It has, to all practical purposes, put God out of the reckoning, and substituted a code of laws which scientists term "natural" and "immutable," and with this as their basis they have decreed, like Professor Foster of the Chicago University, that "a miracle cannot be admitted."

Mr. Lecky in his *History of the Rationalists* contends that "as knowledge has advanced belief in miracles has declined." We may add that even this does not embrace the present extent of disbelief in miracles. It is also contended "that with further advance in knowledge belief in miracles will absolutely disappear." Mr. Laing says, "If Christianity exists at all, it will exist without miracles."

We are told by these "rationalists" that miracles are incredible because "they are contrary to universal experience, and are at variance with the laws of nature." In making these statements we think that we have interpreted fairly the mind of these objectors, whether they be scientist, minister, or layman. Mr. Laing says, "Former ages saw miracles *everywhere*, the age in which we live sees them nowhere." Mr. Blatchford, the well known atheist, says, "The Christian's Bible is *full* of miracles," and still another, "In the Old Testament miracles occur incessantly."

We wish to notice two lines of thought expressed here, and to examine the correctness of them, for, as they are the basis of rationalistic objections to miracles, to disprove their accuracy will go far to disprove their objections.

To say that miracles are contrary to experience is claiming a conclusion before the matter has been investigated, because, according to the Old Testament, they were not contrary to the experience of the men of those times. There may be many things in your experience to which I am a stranger, and conditions which are perfectly natural to the Arctic Circle are unknown at the equator. To say that miracles are at variance with the laws of nature amounts to an egotistical claim that the speaker is in possession of *all* the laws of nature, which is obviously not the case. Further, the only source from which "experience" can be tested, is human testimony. The same objector asks, "Why, if God furnished proofs to one generation, did He not ordain that those proofs should be established for all time beyond the possibility of cavil?" But the objector surely knows that so long as human nature is what it is, men will never cease to cavil, no matter what the issue. Besides, if every generation were furnished with "miraculous proofs" these would cease to be miraculous.

Let us call renewed attention to one vitally important fact which the objector to miracles has failed to notice, and which the Bible has *not* left out, namely, that "God is." The Bible starts with the words, "In the beginning God." We might stop there, insofar as the existence of God is concerned as one insurmountable difficulty to the infidel and doubter, but for its intimate relation to a phase of the question that seems to have been overlooked by those who in their certainty of the unchangeableness of nature's laws have deduced therefrom the supposed axiom that "miracles cannot happen." Had nature's laws continued to carry on in nature's way, we never would have had the miracles of the tomato, the navel orange, the Burbank plum, the

magnificent British draft horse and carriage horse, and all the varied species so wonderfully adapted to human needs. Bronze, aluminum, and stainless steel would never have come into existence. But, a *new* law came into being (not by the hand of nature, for nature never has and never will create—God alone can create) through the ingenuity of man. This *new law* in the person of man's will *controls* the laws of nature, as nature left to its unchangeable laws could never have been made to deviate from its immutable course. Thus, we see that the objector to miracles has not only declared theoretically his personal acquaintance with *all* law, but he has by his very attitude declared that no *new* law can come into being, the absurdity of which does not need to be pointed out.

We now consider the statement that "the Bible is *full* of miracles," and we ask, Is the statement true? Let us see.

We think that it will be readily granted that the supposed supernatural as exemplified by legend, myth, and miracle occurs in nearly all religions as their starting point, and that the rationalists have themselves stated this to be the case. Strangely enough, the Bible is in this respect uniquely different! During the two thousand five hundred years from creation to the exodus there is not recorded any

(Please turn to page 10)

The Germ That Raises the Dead

By Wilsie J. McKnight

A FARMER on his knees was digging into the soil. A few days before he had planted corn. Why should that make him dig in the soil? When he worked hard that spring—plowing, harrowing, and planting—he looked forward to the next fall for the fruit of his labor. As surely as he had prepared the soil and planted the seed corn, he had expected it to come forth from the ground in the form of a plant. He had faith that the seed would be sprouting, hence, was digging to see how soon it would be up.

When seed is planted, it must decay before it can come forth in a new plant. In the very end of the seed is a minute particle called the "germ," and it has life. In the spring, when the conditions are right, this germ will send forth a shoot, and the decayed material of the seed gives food to the germ and shoot, hence, vanishing in the new plant. A person can see no resemblance between the corn that is planted and the corn that comes forth as a plant, yet the one comes up in the other.

Such is the story of the resurrection. When Paul explained the resurrection of the dead to the Corinthians, he used this illustration of the seed planted in the ground: "But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die (the seed decays): and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body. . . . So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption. . . . It is sown a natural body; it is raised a spiritual body. . . . And as we have borne the image of the earthy, we shall also bear the image of the heavenly. . . . For this corruptible must put on incorruption, and this mortal must put on immortality" (1 Cor. 15:35-53).

The resurrection is like the plant. The righteous dead (for Paul uses this illustration for the righteous only) will come forth in the spring of God's kingdom. We will then have a body as superior from this one, as the new plant which comes forth in the spring is superior to the seed planted. Even those who are in the rapture and have their bodies changed immediately (v. 51 and 1 Thess. 4:16), must die to this body, though it is "in a moment," and receive the immortal body, as we know "flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption" (v. 50).

If the resurrection of the righteous is like the seed, what is the germ that brings life to them in the spring? It is the *Word of God*. In the parable of the sower (Luke 8) the seed that is sown is the Word of God (v. 11), and the ground is our hearts (v. 12). If the ground is cold and unproductive the germ will die, but if warm and fertile the seed will grow.

When we go into the grave in death, what can we take with us? Regardless of its value, we can take nothing that we may have accumulated in this world, except the *Word of God*. This Word of God must be planted in our hearts, and by its abiding in the heart at death, we shall be raised in the spring—"being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (1 Peter 1:23).

We may feel that we have the Word of God in us if we know of His plan of salvation and truths that are set forth in His Word. But is that all? No, for how can the Word be alive within us unless we obey it, unless it controls us in all our thinking and our actions? We might understand all the mysteries set forth, and it would do us no good unless we conformed our lives to it. Therefore, may we keep the seed in our hearts, and the germ alive, that it may go with us into the ground and bear us forth in the resurrection.

Nothing but God's Word through Jesus Christ can raise the dead. Job said, "Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands."

Betraying the Lord That Bought Them

By R. A. Curtis

"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."

APPARENTLY, "there is no new thing under the sun." (Eccl. 1:9, 10.) Even the ties of consanguinity were ruthlessly swept away at the beginning of Adam's race when Cain killed his brother Abel. (Gen. 4:1-8.)

At the beginning of Christ's ministry, "one of the twelve, called Judas Iscariot," sought opportunity to betray Him. (Matt. 26:14-16.) If "all these are the beginning of sorrows," what may we expect at the culmination of "the times of the Gentiles"? (Matt. 24:8, 9; Luke 21:24-27.) Would your convictions of truth and loyalty to Jesus, "unto death" in prison walls, not lead to a betrayal? (John 8:32, 36; 17:2, 3; Rev. 2:10.) "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. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life" (John 6:64-68). When "faith and a good conscience" is *voluntarily* put away; then shipwreck of all that makes life hopeful, happy, and desirable, is swept away as "with the besom of destruction." (1 Tim. 1:19; Isa. 14:23, 26, 27.)

Jesus has given us His blessed assurance to minimize our trouble, and quiet our fears, saying, "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." (John 14:27; Phil. 4:6, 7.)

"The care of this world, and the deceitfulness of riches, choke the word," and cause many professed followers of Jesus to betray their allegiance to Him, and to become unfruitful and offended. (Matt. 13:21, 22.) "Looking back," with longing for the transitory "pleasures of sin," will render many unfit "for the kingdom of God." (Luke 9:62; Heb. 6:4-6; Matt. 12:31, 32.)

If you would not walk in the shadows, you must keep your face to the sun. Jesus said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12).

The antediluvian age, with its "evil" thoughts, and world-wide "violence," is rapidly becoming a prototype of "this present evil world." (Gen. 6:5, 13; Gal. 1:3-5; Matt. 24:37-42.) Of Adam's race living in Noah's time, only eight persons were saved in the ark. (1 Peter 3:18-20.) Although the saved ones were few, the rest outside the ark "were destroyed from the earth." (Gen. 7:21-23.)

"He is a coward, who dare not be
In the right, with two or three."

This truth is amply verified by Jesus, who is the personification of Truth. (Matt. 18:20; John 14:6.) "He that is not with me is against me; and he that gathereth not with me scattereth abroad" (Matt. 12:30). "Whosoever therefore shall be ashamed of me and my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels" (Mark 8:38). "Choose you this day whom ye will serve." (Josh. 24:15; 1 Kings 18:21; Deut. 30:19.)

If you have chosen Jesus as the captain of your salvation, "will ye also go away?" To do so is betrayal. Judas was a betrayer. Would you choose his end? "Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!" (Matt. 18:7; 26:24; 24:7-13.) "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being lead away with the error of the wicked, fall from your own stedfastness." (2 Peter 3:17; Eph. 4:13-16.) "But that which ye have already hold fast till I come" (Rev. 2:25).

"How blessed, as the years pass by
While pilgrims here we roam,
To leave the desert track behind,
To find we're nearing home;
Not looking back with vain regret,
But looking up with praise,
And looking on that bless'd day
When Christ His own will raise—
And we, the living, shall be changed,
And rise to meet our Lord.
Oh, blessed, bright, and glorious hope,
What joy it doth afford;
And 'hitherto' our hearts can say,
Our God has been our stay.
Henceforth in restful trust in Him
We tread our pilgrim way.
Upon the barren desert sand
Falls manna from above,
And every footstep of the way
Proves God's unchanging love.
So while our days are passing by,
Our days of testing here,
We tread in perfect peace our way,
Till Jesus shall appear."

Death Is Swallowed Up in Victory

By James A. Patrick

SOME time ago I heard a funeral sermon with the foregoing caption as a text. For a lesson the minister read 1 Corinthians 15:51-58, in which the words quoted above occur, and for the believer in the immortality of the soul he gave a very good sermon; the best I think I ever heard from that standpoint. He read about every text that is ever used in the attempt to prove that

"Saints go to heaven when they die when they die,
Saints go to heaven when they die.
Sinners go to hell and stay there a spell,
Brought back and judged to find out why."

The foregoing stanza of poetry was composed by the late Brother A. E. Hatch, the blind minister who was among us some years ago.

The man who preached the funeral sermon tried very hard to prove that the saints go to heaven when they die, but he said nothing about the sinner or where he goes. That question is not discussed very often any more by the believers in the immortality of the soul, for it is rather an embarrassing question to most of them.

The minister mentioned in the foregoing stood over that dead woman and repeated his text over and over again, carrying the idea that she, instead of being dead, had gained the victory over death.

Let us examine some scriptures to see if such conclusions can be honestly drawn.

David, a man after God's own heart, when the time "drew near that he should die," said to his son Solomon, "I go the way of all the earth." If we can find where David went in death, we will know where all the people of the earth go. In 1 Kings 2:10 we read, "So David slept with his fathers, and was buried in the city of David." In Acts 2:29 Peter says, "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day." And in Acts 13:36 we find these words, "For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers and saw corruption."

Paul and Peter tell us where David did go, and Peter tells us where he did not go. Listen: "David is not ascended into the heavens" (Acts 2:34). And remember, David said he was going *the way of all the earth.*

I heard the same minister mentioned in the foregoing say of a man whose funeral sermon he preached, "He has been called to the Master's side." The Master is in heaven. Up till Jesus' time on earth, no man had ascended into heaven, according to Acts 2:34. If this minister spoke the truth, there must have been quite a change made after Jesus' time.

Is it not strange that people will cling so tenaciously to a doctrine that has no Scriptural foundation?

One of my Sunday school class recently said, "Mr. Patrick, you are spoiling all our pretty pictures." They believe that their loved ones go to heaven at death, and they make, what to them is a pretty picture of them floating away to heaven. But to me that is not a "pretty picture" at all. All I have known of my loved ones are their physical bodies which I can caress and love. If at death they change to something that would scare most people stiff to meet, it doesn't seem to me that it is a very "pretty picture." I told the class if the truth was spoiling their pictures, they ought to be spoiled.

I have refused to tell them what I think or believe, but when they ask questions I quote scriptures to answer them.

The lady who made the statement in the foregoing, later asked, "Mr. Patrick, don't we ever go to heaven where God is?" In answer, I had them take pencil and paper and I gave them the texts that are used pro and con. It was since that that she said I was spoiling their pictures. I give them the scriptures, because I feel that the Bible can take care of itself.

Now let us consider the lesson the preacher read for the basis of his funeral sermon: "Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump (when? at the last trump!): for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. . . . Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" (1 Cor. 15:51-55).

When is all this to take place? At the last trump! How could anyone read this beautiful language, and then stand over a dead woman and say that she had swallowed up death in victory? Death was actually victorious over her. Not till the last trump can anyone be victorious over death.

Of course the preacher was trying to comfort the mourning relatives and friends, but he went at it in a different way than Paul did. Paul said, "Comfort one another with these words." What words? "The Lord himself shall descend from heaven . . . with the trump of God," the dead will be raised, the living will be changed, and all will be caught up to meet the Lord in the air. (1 Thess 4:16, 17.) That will bring the "far more exceeding and eternal weigh of glory" Paul speaks of in 2 Corinthians 4:17. And the prophet of old adds his word: "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away

from off all the earth: for the Lord hath spoken it" (Isa. 25:8). How will the Lord do this? "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction" (Hosea 13:14).

If, when people die, death is swallowed up in victory, how could God redeem them from death? Why would He be death's plagues, and be the grave's destruction if death is victory over death? Yes, and why would He call death an enemy, and say, "The last enemy that shall be destroyed is death"?

Dear brethren, it is too bad that we are not putting forth more of an effort to destroy this God-dishonoring doctrine: the doctrine that makes of Him a liar, because "he that believeth not God hath made him a liar" (1 John 5:10).

FOR YOU AND ME

By Edith Andrew Burchell

Jesus softly tells me
He died on Calvary,
So that the world could see
He shed His blood,
For you and me.

Come, weary and distressed,
Lean thou thy head upon His breast,
And He will give thee rest;
He shed His blood,
For you and me.

We know that God is Love,
He watcheth us from realms above,
He knoweth all our fears,
Sometime He'll wipe away all tears.

He 'rose from out the tomb,
The stone was rolled away,
He conquered Death—Hell and the Grave,
On Easter Day.

JESUS, THE LIGHT OF THE WORLD

(Continued from page 5)

we read, "David is not ascended into the heavens" (Acts 2:34). Only Christ, the "Sun of righteousness" looks down upon us from the sky. From that exalted position He shall yet come to bless His waiting people. Jesus says, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:12). Earth's clouds will then be scattered, and Jesus, "the light of the world," shall shine in His fullness.

MARKS

By D. C. R.

EASTER is here. Thoughts of many are turned to perhaps their one annual appearance in some church. For some it is their semiannual showing, but for faithful ones it marks another year for Christ in which He has had the preeminence.

Naturally, on Easter we think of the cross and Christ's love for us. Let us look a little deeper at those marks, marks, as it were, of identification. In Luke 24:40 we read, "When he (Jesus) had thus spoken, he shewed them his hands and his feet." There we have Christ showing His identification marks to His fellow workers.

Christ was the sacrifice for our sins, just as the lamb offering in the Old Testament typified. In Numbers 28:3 we find commandment concerning two lambs without spot (or marks) for a burnt offering. In Christ we have the sinless one—the one not marked—becoming marked for us.

In Romans 3:23 we read, "All have sinned, and come short of the glory of God." We are marked from our birth—marked with the sin of our foreparents, Adam and Eve. In Africa many are marked with the tribal signs all over their bodies, some just on their faces. All are marks of identification, telling what tribe the individuals belong to. Paul says, "I bear in my body the marks of the Lord Jesus" (Gal 6:17). In the tribulation period many will be marked with the mark of the beast on their foreheads. (Rev. 13:16.)

Let us trust in the marks of our Savior's hands, side, and feet, and the fullness of His sacrifice on Calvary. Then He will not say of us, "Thine iniquity is marked before me." Best of all let us be ensamples of Christian love and duty, until others can truthfully say, "Mark them" for examples. (Phil. 3:17.)

When you tithe your increase you are not helping the Lord as much as you are helping yourself. That, of course, is not the attitude a true tither takes, but God really does not need your service, seeing that He is Lord of heaven and earth. God has given us the wonderful privilege of sharing in His work and also sharing in His glorious riches. Can we afford to let such an opportunity go by?

WHAT ABOUT BIBLE MIRACLES?

(Continued from page 7)

miracle in the commonly accepted sense of the word. We repeat, two thousand five hundred years without a miracle, and yet we are told that in the Bible miracles occur incessantly! Again, in the golden age of David and Solomon there were no miracles. We then come down the stream of time for two hundred years to find that miracles lie in an-

other group during the days of Elijah and Elisha. Then, there is another period in which there were no miracles until the Babylonian captivity, and from that time on, for a period of six hundred years until the New Testament opens, no miracles are recorded. We thus see that miracles are not *incessant*, and that the Bible is not "full of them." They lie in well-defined historical groups, and he who says that the Bible is crammed with them misstates the case.

Why do miracles occur in groups? The question is reasonable, and requires an answer. Before giving our answer we wish to point out one important consideration. It will be noticed that in the Revised Version the word "miracles" is often replaced by the words "mighty works," "powers," and "signs." The last named is certainly the most frequent. Strictly speaking, in the Bible sense, a miracle is a "sign." A miracle wrought for the purpose of merely creating astonishment is of no value. To be of value it must have relation to some purpose. Hence, according to the Bible miracles are "signs."

A careful study will show that miracles were wrought primarily for the *people of Israel* in relation to the *kingdom of Israel* with the *Lord Jehovah* as King. Only incidentally were outside nations involved. Thus, miracles generally occurred during the establishment, or just prior to the establishment of the *kingdom*. The same is true of the New Testament, for it first presents Jesus the Christ as the *King* destined to rule, and you will find that when miracles were performed by Him, the cry was often raised that He was *"the son of David."* When the words "he shall save his people from their sins" are quoted they are mistakenly supposed to refer chiefly, if not solely, to moral salvation, but "his people" has undoubted reference to His own race. Moral salvation is unquestionably included, but that without the attainment of perfect salvation can be of no permanent value. Christ's answers to the Pharisees in reference to the man let down through the roof in order that he might be healed, shows clearly that He who can rightfully pardon sin, can, must, and will remove all the consequences of it.

We would call attention to the fact that the Scripture nowhere endeavors to *explain miracles*. The fact of the miracle alone is stated. Even Paul, looking down the whole vista of the past, does not explain the *modus operandi* of miracles, but he does define them, and his definition is significant. He calls them "the *powers* of the age to come" (Heb. 6:5). All miracles wrought, including those by Jesus the Christ, are presented as earnests and pledges of "the age to come"—a phrase Christ Himself makes use of. Prophecy distinctly declares that the ushering in of that kingdom (as in the earlier one) will be accompanied by "signs" and "wonders" in heaven and on earth.

There is possibly one exception to the foregoing statement that the Scripture nowhere endeavors to *explain* miracles, nor does it except in the sense stated by Peter in Acts 2:22 with reference to the miracles of Christ, which are to most of us perhaps the most wonderful. There it is said *"God did"* the miracles, signs, and wonders "by him." Thus, we are again brought to our starting point as expressed in the Bible, *"In the beginning God."*

Before the rationalist seeks to discount the miracles of the Bible let him first explain the wonderful fact which lies before him, namely, that in this Book—the Bible—covering centuries of time, there is carried forward by different authors without possibility of collusion, a definite plan expressing a definite purpose with regard to miracles. One Author alone could perform that, and that Author is *God Himself*.

SOME PREDICTIONS CONCERNING EASTER

(Continued from page 3)

unquestioned. And when it starts not even the whole world, of which Egypt was a type, can stay its progress or abbreviate its completeness. Related thereto are many, many other phases of God's revealed plan. For instance:

Moses, God's announced leader for Israel, first fled Egypt—an exodus—for "a far country" where he tended sheep. Christ, God's true Leader, has gone to a far country. He, too, is caring for His "fold."

Moses returned to his charge, and made ready for delivering Israel, which deliverance God knew would be on Nisan 10 to 17. Jesus, the true Leader, Himself received deliverance Nisan 10 to 17. He, too, is coming back to redeem Israel anew. It will be a permanent exodus unto abiding blessings.

Are Hebrew Feast Days Prophetic?

Several feasts were established by the Father to be solemnized yearly by Israel. Surely past remembrances were not all that were referred to by those annual solemn occasions. The Passover in Egypt pointed to a greater and future Passover for Christ; Pentecost, to a future Pentecost; Tabernacles, also to a future Tabernacles. It becomes more and more startling that each of these several feasts possibly point prophetically also to events yet in our future.

The world is looking for Christ to return—as did Moses—and gather His first-born lambs for service unto a new-made Israel. Will that be at some Passover anniversary? Scriptural indications are that Christ and His first-born church will lead Israel from his present world bondage to the liberty of God's righteousness. May it be that the prior Passovers prophesy of some future Passover when an exodus of far more comprehensive proportions will be occasion for "the song of Moses and of the Lamb" to thrill many seasides?

Attention!

Let us watch the approaches to all Hebrew yearly convocations which God commanded to be observed. (This year's Passover season of Nisan 10 to 17 falls on our March 30 to April 6.) They probably are prophetic of consummations suggested by their former beginnings. In a sense, let us discontinue so much concern about the "shadows" of the past and focus attention upon the approaching realities of the eternal future.

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Thoughts on Easter

Easter, the greatest of Christian holidays, is with us once again. Just what do we mean by Easter, and what does it signify to us? That question might be answered differently by various people. Let us consider what these ideas might be.

To the "socialite"—one who is oftentimes known as a member of the four hundred—Easter is merely the time when one puts away his old clothes that he has been wearing all winter, and dons new spring outfits. The Easter parade down Fifth Avenue in New York City is known the world over for its styles. The clothing that is worn there on Easter Day really sets the style for clothes that are to be worn by others all spring and summer. Women (and the men as well) plan for months ahead what they are going to wear on this day. To most of them the fact that Christianity is celebrating the resurrection of Christ, has but a remote connection with the Easter holiday. To a lesser extent, people everywhere are bitten by the new-clothes bug on this great day. No doubt all of us who possibly can will have new suits, hats, shirts, dresses, and various other things to wear Easter Sunday.

If we were to ask a child what he thought of on Easter, he would no doubt tell us that he thought of the eggs that the rabbit laid. Now I ask you, in all sincerity, what possible connection can eggs and rabbits have with this holy day? One encyclopedia tells us that eggs once signified the resurrection, but the rabbit part remains a mystery. Yet, every Easter, otherwise normal parents hide eggs, or otherwise do their best to convince their children that the rabbit laid the eggs. Why do they not tell them the truth? It is a wonderful story that they could tell their children—a story that would not be stretching the truth one bit.

In the United States there are thousands of people who profess to observe the ancient penitential rites of Lent. Lent is a period of forty days of fasting and sacrifice previous to Easter. There are probably a good many of these people who truly worship God during this period, but to a great many Easter is a day when they are at last free to do the things that they want to do. We know it to be true that even on Easter night many people have a dance to celebrate the ending of Lent, that had prevented them from having their regular dances. Easter to them marks the end of religious ceremonies that have grown tiresome. None of these ceremonies are mentioned in the Bible. In fact, Easter as we celebrate it is not taught in the Book. We celebrate it through custom.

Since the whole world celebrates Easter as the time of the resurrection of Christ, and since in the springtime when Easter comes the beauties of Nature are being resurrected after having laid dormant for many months, I see no reason why Christians should not observe this ancient feast day as the actual anniversary of Christ's resurrection. To us who believe that Christ died and rose again, Easter is the most important day in the year. Christmas is a great day, indeed, but not nearly so much as is Easter. To the Christian Easter is the day that he recognizes that he has a *living* God. Most other religions have gods that are dead, but Christianity does not. We have a *living* God who has imparted that life to His Son Jesus Christ, and who, in turn, has promised us that life if we are faithful to Him.

Are you going to worry whether or not you can afford as "nice" a hat as your neighbor's across the road? If you worry about such a trivial thing as that, you have not the true meaning of Easter. Rather should you worry whether or not you are living the Christlike life, so you will be recognized as one of His! Are you celebrating Easter hiding eggs so your youngsters can find them, and then telling them that the Easter bunny laid them? Shame on you, if you are! You had better be telling them the story of the resurrection of Christ, so that they will really know what Easter is.

Are you glad that Easter has come, so that you will no longer have to do without meat, or candy, or something else that you enjoy very much? Rather than sacrificing these things during a part of the year, you had better heed Romans 12:1, and "present your bodies a living sacrifice" *all of the time.*

Are you thrilled at the thought that Jesus once was dead, but that He overcame the enemy death, and gave opportunity for all to live who are faithful to Him? If you are, then you are blessed of God. You are one of a very few who see in Easter a wonderful day. You are a real Christian, a rare specimen of humanity.

Let us appreciate the beauty of the resurrection, and do our utmost to observe this great anniversary with our minds on Jesus Christ, the Life-Giver.

Bereans at Work

Sister Mildred Pearson, Berean secretary at Brush Creek, Ohio, has placed an $18.00 order for nine Bibles.

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota

"Now is Christ risen from the dead, and become the firstfruits of them that slept" (1 Cor. 15:20).

Paul Tells of the Risen Christ

How unhappy were the friends of Jesus when they found only an empty tomb! But when they learned that the Lord had risen, how happy they were!

Paul, in our lesson today, tells his friends about the risen Christ. Once more we are planning to meet at our various Sunday schools and churches to celebrate that most wonderful event in all the world.

Because Jesus rose from the dead on "the first day of the week," Christians have kept that day as the day to meet to worship Him.

Last week we learned how Saul was converted. As Paul, the apostle, he won many people to Christ. The people we study about today are some of those who had learned about Jesus through Paul's teachings.

When Paul wrote this letter to the Corinthians there were still many who could say, "I saw Jesus after His resurrection." Paul, too, was sure Jesus had risen from the dead. We know, through faith, that Christ lives and is in heaven at His Father's right hand.

It seems that some of the people at Corinth did not believe in the resurrection of Christ. Paul told them that Jesus was the "firstfruits" of the ones who slept, or the first to gain *eternal* life, and that He had conquered death. Because He lives, we, too, shall live with Him if we daily follow Him.

It is an interesting fact that the word "Easter" is found in Acts 12:4.

With all sincerity let us sing the first verse and chorus of this hymn by Jessie B. Pounds:

"I know that my Redeemer liveth,
And on the earth shall stand;
I know eternal life He giveth,
That grace and pow'r are in His hand.

"I know, I know that Jesus liveth,
And on the earth shall stand;
I know, I know that life He giveth,
That grace and pow'r are in His hand."

ECE Club Easter Parade

ILLINOIS: *Oregon:* Iola, Malcolm, Milo, and Norma Magaw; *Marshall:* George Murphy; *LaPrairie:* Betty and Bobby Hightower; *Ripley:* Helen and Marjorie Burnett; *Sherrard:* David and Luella Mae Unterkircher.

CALIFORNIA: *Mineral:* Jerrold and Dean Moore; *Pomona:* Lois and David Rahn.

MINNESOTA: *Cold Springs:* Harold W. and Douglas Hamilton; *Paynesville:* Diane LeMasurier; *St. Cloud:* Elaine Lapp, Darlene Denchfield, David Skinner; *Sauk Rapids:* Glena Rae Hoskins; *Waite Park:* Ruth Dell, Sara Beth, and Thomas Jr. Savage; *Grove City:* Ruth and Darrell Anderson; *Eden Valley:* Dick Hoskins, Russell and Gordon Roach, Betty Ann and Jim Mills, James Gaspar, Milton Swanson, Virginia and Barbara Jean Coulter, Bonnie Weis, Margaret and Marion Coulter.

OHIO: *Tipp City:* Dwaine Demmitt, Lee, Barbara, and Billy Stine; *Cleveland:* Ralph Low, Donald and Robert Voelker, Ralph Lindstrom, Murray Larner, Leroy Merchant, Richard Libby, Robert Bartlett, Billy Halls, Albert Hollinshead, Fred Hummel, Richard Jackson, Eugene Muhvic, Virginia Muhvic, Beatrice Elshow, Eugene Frazier, Donald Bartlett, Richard Lindstrom, Gevendolen Durkin, Kathryn Lamb, Alice Plantner, Helen Rehmer, Marion Smith, Marilyn Millner, Florence Klassen.

WEST VIRGINIA: *Shady Springs:* Clarence, Mayme, Paul, Martha, and Earl Poland.

MISSOURI: *Vanzant:* Versal Dennis.

OKLAHOMA: *Edmond:* Elfrida Morgan; *Asher:* Mildred Murphy.

WYOMING: *Lander:* William, Lois, John, and Alexander MacDonald.

NEBRASKA: *Freedom:* Eugene E. Evans; *Moorefield:* Dick Messersmith.

ARKANSAS: *Royal:* Pauline, Ishmael, and Ruby Humphreys.

COLORADO: *Fruita:* Lita and Jean Mock.

INDIANA: *Frankfort:* John Benge.

Membership

Is your name listed above in that fine group? If not, send me your name, age, date of birth, and address *now*.

Happy Birthday Wishes!

Earl Poland, Age 3, Feb. 21, Shady Springs, W. Va.
Paul Poland, Age 8, Mar. 12, Shady Springs, W. Va.

Do you know the names of the two friends who found that the stone had been removed from Jesus' tomb and what time of day it was?

AMONG THE CHURCHES

ILLINOIS CONFERENCE REPORT

The Illinois Quarterly Conference and spring board meeting held at Ripley March 25, 26, are now history. Every service was well attended. Seven other churches were represented: Eldorado, Oregon, Rockford, Dixon, St. Louis, Macomb, and Camden. The preachers present were: L. E. Conner, S. E. Magaw, Harvey Krogh, Jr., Paul C Johnson, and our local pastor, Wilsie McKnight. Over a hundred attended the Sunday morning services, although it was raining hard. Seven Illinois board members were present and all the General Conference board.

We feel we have been strengthened much in the Lord's service by being thus blessed with this opportunity of meeting brethren from other churches. It is our prayer that this meeting truly glorified God. We can say with the Psalmist, "Behold, how good and how pleasant it is for brethren to dwell together in unity." Mrs. Frank Laning, Secy.

"A GOOD NAME IS RATHER TO BE CHOSEN THAN GREAT RICHES"

When Victor Smith made his hazardous flight from South Africa to England, he was offered $5,000 if he would ask for a certain brand of whiskey as soon as he landed. He refused. $2,000 was offered him if he would say he smoked a certain brand of cigarettes on the way. Again he refused. $7,000 against a glass of whiskey and a package of cigarettes! He left Capetown at midnight. When dawn broke he saw a piece of paper, a note from his mother, and he read: "For I, the Lord thy God, will hold thy right hand, saying unto thee, Fear not, I will help thee."—Selected from Church of God Messenger.

MARCH EVANGELISTIC RECEIPTS

We are glad to report that another Sunday school has responded to the call for their birthday offerings. Has your Sunday school responded?

Dixon, Ill., S. S.	$10.00
Mr. and Mrs. H. S. Bell	5.00
Mrs. E. C. Carpenter	1.00
A sister	2.00
Mrs. Lapp and Ida	4.00
Total for March	$22.00

C. E. Lapp, Treasurer,
41-31st Ave. N., St. Cloud, Minn.

HERALD RECEIPTS

Mrs. Maggie Luthy; Mrs. Mauvine H. Green; California Conference (2); M. W. Lyon (for another); Fred Paisley; Elza Robbins; Mrs. Floyd Mills; Mrs. F. T. Blyth (for others); Mrs. J. L. Harland; Mrs. Otto E. Dick (for others); Harry Goekler (for others); Miss Clara Fredyl (18); Mrs. Earl Smith (for another); Mrs. R. L. Adams; Ella C. Boyer (self and another); Clarence Reynolds.

CONTRIBUTIONS TO N. B. I.

Maurertown, Va., S. S.	$8.20
Maybelle Hanson	4.00
Otto E. Dick	.51
Mrs. Earl Smith	.50
Mr. and Mrs. Roscoe Dunbar	7.50
Mrs. Ida Jeffrey (G.R.H.)	5.00

"GOLDEN STORIES FOR BOYS AND GIRLS"

A Book Review

This is the title of a delightful volume of stories and attractively colored pictures for children from six years of age to ten, if read by themselves. They are stories that are interesting and uplifting as well, and may be read to tiny tots. For example, the story, "The Twins' Birthday," takes Robert and Roberta through a day at the zoo and ends with Mother telling them a good-night story about Noah and the animals in the ark.

Easy lessons in drawing are also found in this fine book. Several poems of simple lines, appealing to children, are included. Stories of Richard E. Byrd and Charles Lindbergh will be found of interest to both boys and girls. Daniel and his three companions also come in for their share of attention.

Attractively bound, 191 pages, all in all, it is an excellent birthday gift for that beloved child you wish to remember.

Written and compiled by C. L. Paddock, and published by the Pacific Press Publishing Association. For sale by National Bible Institution, Oregon, Ill. Price $1.75.

PAUL, GEOMETRICIAN

The Apostle Paul is the Q. E. D. to Christianity. Either he saw the glorified Christ, or he did not. If he did not experience the Damascus Road vision, there is yet to be advanced a plausible explanation of his missionary life. On the other hand, if he did see and hear the ascended Christ whom he had before persecuted he would most surely live the very life that is so truly recorded of him. We challenge the craftiest skeptic to explain the conversion of Saul into Paul, in any other way than that which he personally said he was converted.

Only absolute persuasion, which in Paul's case required sight and conversation, could have led the one who once imprisoned Christians and then "compelled them to blaspheme" to at last say, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ" (Phil. 3:8). If the whipped, beaten, and stoned Paul was a farce, then show us a man who is true.

"Flattery is 90 per cent soap, and soap is 90 per cent lye."

Gleanings From the Field

Bro. C. E. Randall of Fonthill, Ont., reports the holding of a shower for two young people of his congregation whose coming marriage has been announced. They are Melvin Haines and Violet Snow. . . . This is the correct season for showers, and for violets, but Snow had better change her name.

Many of the Oregon brethren motored to Dixon, Ill., Thursday evening, March 30, to hear Bro. G. E. Marsh of Grand Rapids, Mich., who had been invited by Bro. L. E. Conner to participate in the pre-Easter service. Bro. Marsh visited with us at The Herald office on Friday morning, and, accompanied with his son Arlen, returned home in the afternoon. We were glad to see you, Bro. Marsh.

Members of the Dixon and Oregon churches tendered a farewell to Bro. Arlen Marsh of the Oregon, Ill., church on Tuesday evening, March 28. Arlen will make his home with his parents, Bro. and Sr. G. E. Marsh, 2514 Oakley Ave. S.W., Grand Rapids, Mich. Mizpah! (Gen. 31:49.)

Bro. and Sr. W. V. Lansbery and Bro. and Sr. William Lansbery, all of Casey, Ill., recently visited the office force. Come again—August 1-13, if not before.

The Summer Training School will begin on July 5. Every church should send at least one student. We want workers.

Every congregation should have a pastor; it is more expensive to go without one.

Bro. Earl Brossard of Eden Valley, Minn., is slowly recovering from his long sickness. His family looks up.

Bro. and Sr. R. F. Dunbar of Delta, Ohio, have been in Battle Creek, Mich., for seven weeks, where Bro. Dunbar installed four 12-inch water wells for the city. They are now leaving for Lexington, Mich., and are planning their other spring work so as to be able to return home in time for Bro. S. J. Lindsay's visit in June for the annual series of meetings at the Delta church.

"We plan to attend General Conference next summer. . . . We are expecting to have Bro. James A. Patrick to preach at Brush Creek on Easter, and Bro. Harvey Krogh, Jr., to conduct a series of meetings in April."—Mrs. Earl Smith, Dayton, Ohio, Rt. 1.

They are good to read, worthy of your library, suitable for gifts, and cost only 25¢ each or $3.00 per dozen. What? Bro. W. H. Wilson's books, "The Destiny of Russia," and "The Revelation Made Easy to Understand." Get yours.

"There are fourteen in my non-member class, and all seem to be enthusiastic."—S. J. Lindsay.

With her order for The Restitution Herald to be sent to four new readers, Sr. F. T. Blyth of Cleveland Heights, Ohio, writes, "We hope these friends will get the inspiration and instruction from The Herald that we do."

"Keep up the good work. We are praying for you."—James A. Patrick.

Sr. Rowena Randall of St. Cloud, Minn., is visiting at the Hardesty home in Oregon, Ill.

Sr. Clara Freydl, 5421 Magnet Ave., Cleveland, Ohio, has just sent us seventeen new subscriptions. We do have missionaries!

INTERNATIONAL HOOKUP

That Paul lived nineteen centuries ago in no way affects the sound of his voice. He is heard in all nations, and loved by all races. In his program there is no static of tom-tom jazz, political gabble, or cookbook frivolism. His messages of "truth and soberness" have larger audiences than any other speaker, even from Rome, is able to boast of. Paul has a world hookup, and there is no authority among men that can put him off the air . . . But where is there even a whisper of Voltaire, Paine, or Ingersoll? Let book shelves support them; but the human heart holds Paul.

PAUL'S NAME IS LEGION

That Paul lives in the hearts of many people can be readily seen from the fact that his name is so frequently used. Paul once spoke of Timothy as his "dearly beloved son," but if Paul were alive today he would find a legion of sons whose names and lives reflect his own. That some have shamed the name in no sense detracts from the high purpose of their mothers who chose the name.

More Pauls have been so named by choice, than there are Joneses, Smiths, and Browns, all combined, whose names have come by birth.

FOUR GREAT CHAPTERS

From Paul's inspired pen came four of the Bible's outstanding chapters. They are:

(1) 1 Corinthians 13. As a prism separates what seems to be such common light into its various and gorgeous hues, so this chapter of Holy Writ—unrivalled in its picture of love—divides love, usually so loosely used, into its several grand and unfailing characteristics.

(2) 1 Corinthians 15. Resurrection, a life like Christ's, is here not only promised the Christian, but, lest some should think that Paul was but painting a picture of his own desire, he boldly reasons that if there is no resurrection his whole life of service has been wasted, and all Christian faith is vain.

(3) Romans 8. Here is freedom! Not a freedom to sin, but freedom in Christ from having to die for one's own sins. Here is hope! Not a hope for more of the husks of lust, but of being glorified with Christ. Here is victory! Not by self, but by the power of Christ who loves and makes "intercession for us."

(4) Hebrews 11. This is the Bible's great chapter on faith. Faith explains the universe. Faith of the ancients won God's favor. None can please God without it, and since the grace of God is not restricted, faith is thereby proved to be a possible element of every life. Faith works. It has built an ark on dry ground and it has accepted torture when deliverance was at hand. Faith will have its sure reward when those already tested with those of the present who prove true are made perfect together in the "better resurrection."

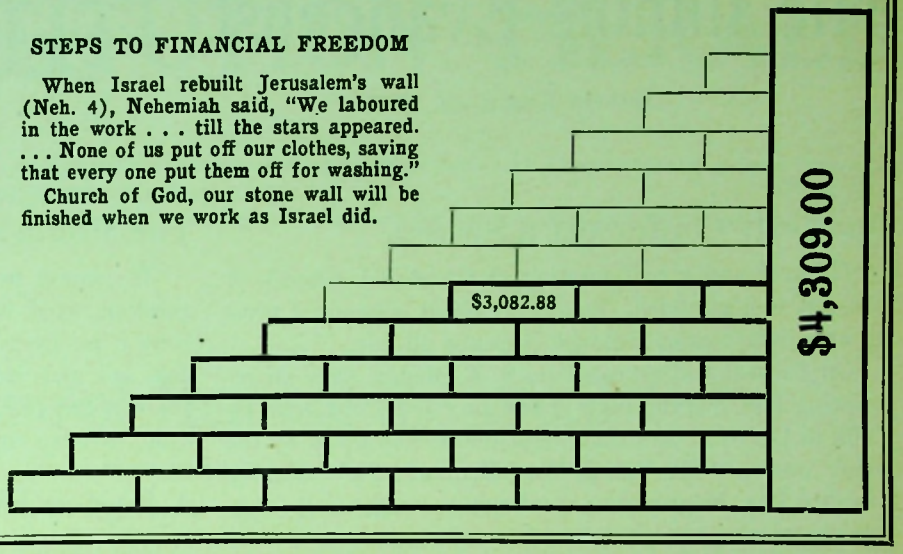
CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Maybelle Hauson; Mrs. Ray Maysilles (3).

STEPS TO FINANCIAL FREEDOM

When Israel rebuilt Jerusalem's wall (Neh. 4), Nehemiah said, "We laboured in the work . . . till the stars appeared. . . . None of us put off our clothes, saving that every one put them off for washing."

Church of God, our stone wall will be finished when we work as Israel did.



THE RESTITUTION HERALD

The Restitution Herald is the official organ of the General Conference of the Church of God. It is published by the National Bible Institution at Oregon, Illinois.

L. E. Conner . Business Manager

Subscription Rate.—51 issues per annum, $2.00.

Receipts.—The change of date on your address label is your receipt. If date is not changed in two weeks after payment of subscription, please notify this office.

Change of Address.—When ordering change of address, be sure to send us both old and new addresses.

REMITTANCE FORM

National Bible Institution
Oregon, Illinois
Dear Sirs:

Believing in the things for which the Church of God stands, and wishing to have a part in the general work of the church, I inclose

$.....

If you wish to specify how you wish it used, fill out the following blanks:

For General Expenses . . . $.....

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For Training School . . . $.....

For Golden Rule Home . . $.....

For Herald subscriptions $.....
(Per year—renewals $2.00; new subscriptions $1.50)

Name .....

Address .....

Name .....

Address .....

(Signed) .....

Address .....

INDEBTEDNESS FUND

Notes Payable		$4,309.00
Amount received	$3,024.37	
Ripley, Ill., S. S. & visitors	15.33	
R. H. Judd	1.00	
Mr. & Mrs. Harvey Krogh, Jr.	2.00	
Oregon, Ill., Church	4.43	
Mr. and Mrs. Roscoe Dunbar	7.50	
Mrs. Ida Jeffrey	10.00	
Mrs. Irena Margrave	10.00	
G. R. Church, Cleveland Ohio	4.25	
Mrs. A. P. Leamon	4.00	3,082.88
		$1,226.12

"Example is a powerful stimulant, generating increased energy, greater capacity, better behavior, and higher thoughts."

"People will sit up and take notice of you if you will sit up and take notice of what makes them sit up and take notice."

COLLEGIATE DICTIONARY
Fourth Edition

The largest abridgment in the famous Merriam-Webster series. Surpasses all other abridged dictionaries in popular acceptance. Defines 106,000 words. 1,268 pages. Illustrated. Thumb index. Used as authority by every court. Defines many obsolete Bible words. Unusually accurate.

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NATIONAL BIBLE INSTITUTION
Oregon, Illinois

The Illinois Evangelist

"When the Church Builds Evangelism, Evangelism Will Build the Church."

HARVEY KROGH, JR., EDITOR

Quarterly Conference a Success

The day and a half meeting at the Ripley Church of God was well attended, there being about a hundred present at Sunday school although it rained all day.

On Saturday afternoon Bro. S. E. Magaw gave an interesting and helpful Bible lesson on "Our New Life by Faith in Christ." Saturday night the sermon given by the writer was on "The Things That Empower Us." Sunday morning Bro. Magaw gave a stirring message on the fulfillment of prophecy and how it should cause us to have great faith.

In the afternoon a short talk was given on the Illinois State Conference work, and Bro. L. E. Conner gave an explanation of the purpose and work of the National Bible Institution. Bro. Wilsie McKnight then spoke on "Baptism, a Stumbling-Block." The closing sermon was given by our General Conference president, Bro. L. E. Conner.

It might be of interest to know that all of the pastors of the State and the Sunday school superintendents from Oregon, Eldorado, and Rockford were present.

Next Quarterly Conference at Eldorado in June.

A Rumor, Take Notice!

We have heard from reliable sources that Ohio is planning to outnumber the Illinoisians at the Illinois Bible School and the General Conference. We would be glad if all of Ohio would come over for those blessed days of fellowship and study, but you and I had better be there, too. What do you think about it? Can you make it? If we begin right now to make plans to attend (if you have not been planning all of the time), I'm sure the Lord will help us so we will not have to miss the Bible School this year.

Don't forget the dates: August 1-13.

Start working on a plan to take several auto loads from your church or community. Share expenses and make the trip. It will be the best two weeks you ever spent. There will be some new teachers and speakers. Be sure to come.

The March of Dollars

The returns from the four hundred Dollar Day letters sent out has so far been one hundred eleven dollars. We wish to thank all of you who have sent in your dollars. If you have not yet sent yours in, it is not too late, and it can still be used to proclaim the gospel in the State.

Don't Forget

THE RESTITUTION HERALD is being sent to you once a month by the Illinois State Conference if you are not a subscriber. By sending one dollar you can receive the paper every week for nine months as a trial subscription. Join the "Read-It-All Club."

The Month's Question

We would be very glad to receive an answer to this question, as it is one in which we are deeply interested. Here it is: Do you know of any Christian that tithes who does not give more than his tithe to the Lord's service? We contend that a tither will always give more than his tithe. Are we right or wrong?

A Fact in Finance

God will not trust His children with very much of this world's goods until they have proved to Him that they know how to use a proper portion of those goods in His service.

One Solitary Life

"Here is a man who was born in an obscure village, the child of a peasant woman. He grew up in another obscure village. He worked in a carpenter shop until He was thirty, and then for three years was an itinerant preacher. He never owned a home. He never had a family. He never went to college. He never put His foot inside a big city. He never traveled two hundred miles from the place He was born. He never did one of the things that usually accompany greatness. He had no credentials but Himself.

"While still a young man, the tide of public opinion turned against Him. His friends ran away. One of them denied Him. He was turned over to His enemies. He went through the mockery of a trial. He was nailed upon a cross between two thieves. While He was dying His executioners gambled for the only piece of property He had on earth, and that was His coat. When He was dead, He was taken down and laid in a borrowed grave through the pity of a friend.

"Nineteen wide centuries have come and gone, and today He is the centerpiece of the human race and the leader of the column of progress.

"I am far within the mark when I say that all the armies that ever marched, and all the navies that were ever built, and all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected the life of man upon this earth as powerfully as has that one Solitary Life."—*Author unknown.*

Bible Students, Attention!

"In the fear of the Lord we rejoice,
For the day will soon come when He rules;
And He said He would make us His choice,
'___ _____ _____ _____.'"

The last line is found in chapter 3 of the 39th book of the Bible. Answer will be in next week's RESTITUTION HERALD.

THE RESTITUTION HERALD

VOLUME 28 | OREGON, ILLINOIS, APRIL 11, 1939 | NUMBER 27

A Famine of Hearing the Word

By H. H. Hawkins

WHEN one thinks of a famine, he usually thinks of a general scarcity of food, due, as a rule, to the failure of crops or outbreaks of a plague.

Scripture records several famines in Palestine and the neighboring countries. However, the most remarkable one was that of seven years in and around Egypt, while Joseph was governor. It was distinguished for its duration, extent, and severity. Owing to the general fertility of Egypt, it was least expected in that territory.

H. H. Hawkins

In our everyday hurry have we ever stopped to think that there might be a famine of another type slowly creeping upon *us*. Let us turn to the sacred page of Amos 8:11: "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord."

Amos was one of the greatest prophets, and, no doubt, was referring to the very day in which we are now living. It is claimed that the majority of church members of our land have little or no interest in spiritual things. They have more pleasure in worldly amusements and companionships than they have in Christian fellowship. Bible study and prayer mean little or nothing. In other words, they have no Christian testimony, and for this reason they have no joy in the Christian life. They seem to have a sense of security because their names are on some church record, but they assume no responsibilities for the spiritual life of the church.

The Apostle Paul has sounded a warning which seems to fit our present day. "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. 4:3, 4). Jesus asked, "When the Son of man cometh, shall he find faith on the earth?" (Luke 18:8). Again, in 2 Timothy 3:4, Paul speaks of those who are "lovers of pleasures more than lovers of God" ("preferring pleasure to God"—Moffatt).

Little do we realize this condition until we stop and take inventory of the day in which we are living. Statistics compiled some two years ago show that $890,000,000 were spent for amusements, as compared to $551,000,000 for churches and welfare institutions. For years, the amusement bill of America has been increasing far more rapidly than has the amount spent for the maintenance of religion.

When we lose the spirit of worship that our forefathers had, then amusements and similar things creep in, and they undermine the foundation of our faith, and society as well. In the last few years we have seen the mushroom growth of the so-called saloon or cafe in our cities and on our highways, and it is now claimed that there is a saloon for every 209 population.

When we see crowds pouring out of the theaters as compared to the small numbers coming out from places of worship, we can readily understand the words of the Prophet: "a famine of hearing the word." Please bear in mind that it is not a famine of God's Word, but of *hearing* the Word. The Bible is still the greatest seller of all books, and is found in practically every home, yet its pages are seldom searched.

Man may corrupt "the way" of the Lord, but he cannot improve it. Whenever he attempts to adapt it to meet his circumstances he converts it in "the way that leadeth to destruction" which is both broad and easy to walk in, being in perfect harmony with the lusts of the flesh. These are some of the things which cause humanity to drift into the sea of confusion and darkness, resulting in ignorance and unbelief, because people have become "alienated from the life of God through the ignorance that is in them."

People of today are very much like those of old when the hardness of their hearts caused Israel to become "a stiffnecked people" who wandered from God's ways, statutes, and covenants. Today, we find many whose time is so taken up with the things of the world that they have little or no time for the Word *(Please turn to page 11)*

EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

Truth Spiritualized

One handy and popular way to dodge truth is to spiritualize the factual statements of Scripture. That there is figurative language in God's Word is most surely true. Its beauty belongs there. But it is evident that milk-fed teachers have taken a dangerously wide license in spiritualizing the very plain and positive truths of God.

The ministry is guilty in this matter; so are "itching ears." Jesus asked, "Can the blind lead the blind? Shall they not both fall into the ditch?" James warns, "Be not many of you teachers, my brethren, knowing that ye shall receive heavier judgment" (3:1, A.R.V.).

In Romans 1:21-26 Paul tells of men who "knew God," but they "became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, . . . who changed the truth of God into a lie. . . . For this cause God gave them up unto vile affections." Here is a kernel: it makes a difference what one believes; for truth in its purity will bless, but when changed into a lie will curse.

The world today is steeped in "vile affections." Why has God allowed this world to become so drunken, and mired down in lust? God has been mocked! Stubborn sons have refused the Father's plan. With God's Word in their hands, clergymen have long preached *over* but not *from* the Book. Does someone ask, Wherein have modern teachers "changed the truth of God into a lie"? Dear reader, you may be the judge as you study the following list:

God is modernized to G-o-o-d
Conversion is warped into catechism
Death is flowered into a door to glory
The church is dwarfed into a social club
Repentance is dried up into formal confession
The return of Christ is three ways spiritualized
Zion is a simplified "beautiful isle of somewhere"
A prophetic kingdom is hurried into the church
Gehenna's fires are being cooled to electric shocks
Prayer is modernized into the doubter's meditation
"One baptism" is guinea-pigged into a dozen kinds
Christianity's "Go ye" is now a passive "Come ye"

——— *Ad infinitum* ———

Rev. Warper, why not spiritualize it all? "Oh, no," says he, "My salary must be *real cash.*" So, why not pay him his sure reward? Add a fried chicken, and let him go!

Reality in Immortality

Brother Ellsworth Richardson of Hammond, Louisiana, has asked us to explain the nature of the next life. To *what* will saints be "changed"? His question may be yours.

The hereafter is the richest field for spiritualizers. Edwards saw ten thousand immortal souls dancing on the point of a cambric needle. Pope saw "the soul dance upon a jig to Heav'n." A weird home in glory "ghostulated" with gaseous beings who travel like blazes, though they have all eternity in which to get there (where?), is as warped an idea as guess-so's could make if they tried. Maybe they did try, and "there came out this calf." Bah!

God has ordained that saints shall be "conformed to the image of his Son, that he (Jesus) might be the firstborn among many brethren" (Rom. 8:29). "We shall be like him" (1 John 3:2). Christ "shall change our vile body, that *it* may be fashioned like unto his glorious body" (Col. 3:20, 21). Christ was "raised from the dead, the *first-fruits* of them that are asleep" (1 Cor. 15:20, A.R.V.).

Was Jesus raised a spirit? Our blessed Lord *denied* that! The disciples "supposed that they had seen a spirit," but Jesus pleaded, "Why do thoughts arise in your hearts? "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." (Luke 24:36-39.) That the immortalized Jesus was an actual person is proved in that His disciples "did eat and drink with him after he rose from the dead" (Acts 10:41). Nor was Immortality vegetarian! "Have ye here any meat? And they gave him a piece of broiled fish, and of an honeycomb. And he took it, and did eat before them" (Luke 24:41-43).

"*Christ* died, . . . *he* was buried, . . . *he* rose." Job said, "In my *flesh* shall I see God." "There is a natural body, and there is a spiritual *body*" (1 Cor. 15:44).

The risen Christ, whose flesh had not corrupted (Acts 2:27, 31), was necessarily the same person that was buried! True, "flesh and *blood* cannot inherit the kingdom," but that may refer to blood-life. It most surely does not teach that resurrected saints will be fly-away will-o'-the-wisps.

Can the more abundant life be any less real than the present life? If, in my resurrection, I become an intangible nothing, why call it *my* resurrection? No ghost deserves *my* reward! How could a ghost enjoy before God that prize for which *I* had suffered?

The Gospel in the Old Testament

By Emma C. Railsback

"For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it" (Heb. 4:2).

THE APOSTLE is speaking in the foregoing text of Israel's lack of faith in the gospel, which he states was preached unto them under the Mosaic covenant. (Heb. 3: 8-11.) Writing to the Galatian church, he informed the brethren there that the gospel was preached unto Abraham, God saying, "In thee shall all nations be blessed."

Looking for a Scriptural definition of the word "gospel," we find from an abundance of evidence that it is good news of the kingdom of God and all that pertains to it—the things pertaining to Jesus Christ, His joint-heirs, the laws, the territory, and subjects, are all things related to the kingdom of God. We speak of the last nineteen hundred years as being the gospel or church age, and so it is. Nevertheless, the good news was proclaimed on the first pages of the Word, when God said the seed of the woman would bruise the serpent's head. However, this promise did not reveal the time, place, or manner of the plan of redemption from sin and its penalty—death.

Emma C. Railsback

Considering the promise made to Abraham, "In thy seed shall all the nations of the earth be blessed" (Gen. 22:18), of which Paul is so sure that it is the gospel, we find that it not only included a seed, which is Christ (Gal. 3:16), but also territory. "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" (Gen. 17:8); "to thee will I give it, and to thy seed for ever" (Gen. 13:15).

We find in Genesis 15 how God revealed to Abraham, through the "horror of great darkness" that came upon him, that he must first fall under the power of death, and be gathered to his fathers in peace. But God sealed the covenant with Abraham in sending fire to consume the sacrifice he had prepared. In spite of certain death, Abraham believed God's promises, and God counted it to him for righteousness.

Now, just what was it that Abraham believed? He believed in the promised seed, in the inheritance of the land, and in the final blessing of all nations through the promised seed, which blessing could be fulfilled only in the promised land. This is what Paul called "the gospel"; yet, how many there are who have never heard it, and how impossible it is to find and comprehend it, if we reject the Old Testament scriptures which Paul tells us were written for our learning, and to give us hope! (Rom. 15:4.) Abraham understood that everlasting life must go with an everlasting inheritance, else the promise was of no avail. When he sacrificed his son Isaac, he foreshadowed God's sacrifice of His Son. Abraham sojourned in the land of promise with Isaac and Jacob, also heirs, not having received the promise, but they died strong in the faith of being made perfect with the redeemed of all ages.

Because we have the name "Church of God of Abrahamic Faith" on our little edifice in Los Angeles we have been asked if we are Jews. Many professed Christians today are decidedly ignorant of the fact that Abraham's name appears seventy-four times in the New Testament.

Paul tells us that the gospel was preached to the natural seed of Abraham, so we look further to find where the gospel came in under the old covenant. There are so many types which were real gospel messages to Israel that we shall mention a few of them. The slaying of the Passover lambs pointed to "the Lamb of God which taketh away the sin of the world." The bread from heaven foreshadowed the true Bread of Life, even Christ. The smitten rock represented Him who was smitten that we might have the water of life. The brazen serpent lifted up, to which a sin-sick people could look and be healed, was a certain type of Christ. Then, too, Moses foretold of a prophet like unto himself, whom God would raise up, whom they must hear and believe.

Yes, there were many gospel messages in the types and shadows, which could have produced faith in all the Israelites had they not been so hardened in sin. Evidently, the gospel was operating in that day, as it is in the present time, to take out a people for God's name. (Acts 15:14.) Paul enumerates a few of the Israelites who obtained a good report through faith, not having received the promises, but having embraced them. (Heb. 11.)

God gave the prophets visions of future events. David said, "I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved" (Acts 2:25). David looked forward with the eye of faith to the immaculate character who was coming to take away the sin of the world. The Old Testament scriptures revealed Christ as the Redeemer, the Prophet, the High Priest, and as King in God's kingdom.

Isaiah foretold of so many phases of Christ's redemptive work that he is called the Messianic Prophet. He foresaw the virgin birth of the child on whose shoulders the government of the earth would some day rest. Isaiah saw that He would be called the Prince of Peace. He saw His righteous judgments, His humilia- *(Please turn to page 11)*

The True God

By S. J. Lindsay

CHRISTIANS are warned in the Bible against serving idols. Yet, the one who adores and extols the Bible, without knowing what it contains, is an idol worshiper. So, too, the one who worships any other god than that revealed in Scripture is worshiping an idol.

John says, "Because as he is, so are we in this world" (1 John 4:17). It is said that one becomes part of what he eats. There is a sense in which this is true. It is also true that one becomes like the God he worships. If I worship a God of hate, I will likely become hateful. If my God shows no mercy, I will become unmerciful. If He is a furious God, I will no doubt give way to fits of fury in my dealings with others.

The idea that one becomes like the God he worships is found in the language of Matthew 5:44, 45, which reads as follows: "I say unto you, 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; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

Our Father directs us to do as He does because He wants us to be like Him—like Father, like children.

If I have a God who delights in tormenting His contrary children throughout eternity, and if I firmly believe that, I will surely lend myself to the task of torturing or tormenting those whom I dislike. Indeed, I believe that it was Queen Mary of England who excused herself for the tortures she inflicted upon heretics by pointing out that God has in store for heretics something far worse. Her reasoning was right if she had a God of that kind.

How shall we account for this language: "God is jealous, and the Lord revengeth; the Lord revengeth, and is furious" (Nahum 1:2)? Other language of like import may be found, and it is sometimes hard to harmonize with other statements which show God's great love.

In the first place, God created us not machines, but human beings with a right to choose our course in life that we may have pleasure in it. He has placed good laws before us. They are for our good, always. "The Lord commanded us to do all these statutes, to fear the Lord our God, *for our good always* (italics ours), that he might preserve us alive, as it is at this day" (Deut. 6:24). To serve us to a great purpose, there must be a certain potentiality in His law. If a law is to do us good by observing to keep it, there must also be hurt in the opposite direction if those laws are broken. To illustrate:

Here in Arizona, farmers depend entirely for moisture for their crops upon the water stored behind four great dams. The one from which the water is directly drawn for that purpose is the Stewart Mountain Dam. It is up the Salt River Valley about thirty miles from us. There a large body of water is impounded. By the law of gravity it has force back of it. When the law of gravity is properly observed, that water furnishes us with great currents of electricity, able to light in a great way the whole country round about, and to furnish power to turn all the machinery of a large part of the State. On the other hand, if something should happen to suddenly break that dam, all that housed up power turned loose would bring terror to the citizens of the valley below. There must be a power for harm in the broken law as great as the power for good as long as that water can be housed up.

So it is with God's laws. They are able to do us great good if observed; they are capable of doing great harm if they are broken. Great floods, tornadoes, and other like catastrophes are but evidences of broken law. Denuding the land of its forests is likely at the base of these terrors. Broken laws of health bring pain. Health laws observed are able to strengthen even those who have inherited disease tendencies.

God is always the same. I could not honor a God who gets furious in the sense in which it is generally spoken of. If God started something that failed in any sense, could He be God? To get furious would make Him still less a God to be worshiped.

Strange ideas of God exist. While I was editing THE RESTITUTION HERALD, a brother wrote a splendid article in which he beautifully set forth the character of God, showing the error of the idea often expressed that God was so angry with sinful man that He turned His back upon him and would not be reconciled to man until He could see the terrible death of His Son on the cross. He called attention to the fact that "God so loved the world (when it was found in sin), that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

In a short time a man wrote us a very biting criticism, in which he declared that God's dignity was so hurt that He could not be reconciled to man until He saw the blood of the cross. This critic was determined to have me cut the writer off from further access to the paper. Because I refused to do it, he wrote the board of directors, asking that we be fired from our job. We are glad to say our directors never saw fit to pay any attention to him.

But how can such ideas of the Father in heaven be reconciled to the fact that our God always exhorts us to love mercy, gentleness, and kindness, and points out to us that if we lack these qualities we can have no part in the coming kingdom? We are invited to reason together with God. We are admonished to choose the good, and to reject the evil.

God's love, like His sunshine, has a different effect upon what it touches. His sunshine acting upon running water, purifies it; but shining into an inactive pool, stagnates it. God's love shown to Moses made him a deliverer of Israel; the same love made a Pharaoh. Pharaoh brought upon himself the result of broken law. The great things of God are done by observing His commandments. Obeying His commandments delivered a people from bondage. Breaking His commandments drove them again into exile.

What God do you worship? Is your God one who, because his subjects in a short lifetime commit so much sin, will require an eternity of suffering for Him to get even with them? Or is your God one who says, "I take no pleasure in the death of the wicked" (Ezek. 33:22)?

Are You Carnally Minded?

By Vernon Nichols

THE war clouds are threatening more each day to cast the world into another orgy of bloodshed. Even the most optimistic of our statesmen think it is inevitable, a matter of but a few years if not months, or even weeks. It makes it of vital necessity, then, for all of us, especially the young man of military age, to settle the problem of bearing arms for his country. Those of us who lived through the trying times of the last world conflict, know how necessary it is to decide what the attitude is to be toward war. It takes the strength of firm conviction to sustain one in such circumstances.

There seems to be some difference of opinion among our people as to what extent, and in what manner, the Christian is to separate himself from worldly things. I am sure all agree that a separation is necessary. 2 Corinthians 6:17 is one of many testimonies that cannot be overlooked.

The problem, simply stated, is: What do we owe the country that affords us protection? Our Guide Book instructs us to render to Cæsar that which is his, and to God that which is His. (Luke 20:25.) The world powers are ordained of God for a purpose, and we do owe them an obligation. (Rom. 13.) In our patriotism, however, we must not lose the all-important fact, that all men fall short of the standards of righteousness set by Christ for His people. If this were not true, there could be no work for the saints to perform during the millennium. This duty and privilege will be to teach the nations righteousness. (Rev. 2:26-28; 20:6.) We are taught to avoid all unrighteousness. Thus, it is a serious error to become a part of that which is ungodly.

The soldiers were instructed to do violence to no man. (Luke 3:14.) The apostle who severed the ear of the servant of the high priest was rebuked for his violence. He that lives by the sword will perish by it. (Matt. 26:51, 52.) The example of the Master was to do good to those who hate and mistreat you. Since nations are only a collection of individuals, bound together by ties of race and thoughts, there cannot be one law for the man, and another for his country. In order to follow in Christ's footsteps, one must be a man of peace, as He was.

Those of us who live under the stars and stripes should be proud and thankful for that blessing, but we should not idealize it too much. We must keep vividly in mind that God is not a respecter of persons or nations. Even though the blessings which are promised to those who deal kindly with the Jew (Gen. 12:1-3) could be applied to an entire nation, it does not of necessity follow that any such nation has the approval of God for all its acts. All worldly powers are under sin, and will continue to be till freed from the curse by the righteous reign of Christ and His co-rulers.

We must not forget that in peace and in war we all pray to the same God for a blessing, whether we are German, Russian, Bulgarian, or of any of our so-called Christian nations. Our duty is ever the same, regardless of our fatherland. Taking arms for one's country must be without consideration of principles involved, or by personal animosity. Either leaves that person guilty in the sight of God. Vengeance and judgment is not for you and me. (Rom. 12:19.)

Those who transgress through ignorance have some redress, but not the wilful violator. The world sees "through a glass darkly," but a child of God should be able to see with clearer vision. The gist of the matter is, we are no longer bound by the law of retaliation that was in effect before Christ's time, but we are now bound by the law of love which completely separates us from that which still holds the nations in its militant grasp.

The training and association of war is anti-Christian, and utterly foreign to the person trying to follow Christ's example. In the military training where the once guileless and innocent boy is made into a first class killing machine, the first requirement is to eliminate these same attributes of childhood, (and Christian manhood). The following language was used verbatim by an officer in the late war, and speaks for itself—this was said when gun drill was supplemented by bayonet practice, which makes a vastly different weapon out of the rifle:

"Men, you are up against real war now! There is a Hun before you! It's him or you! If you don't get the knife in him first it's your hard luck. Wipe the smile from

(Please turn to page 10)

That Martyr Complex

By J. R. LeCrone

BEFORE the martyrs of Christendom, both ancient and modern, we bare our heads in deepest humility. To be cast to wild beasts and torn asunder, to be burned as a human torch to light the festivities of some cruel emperor, to face a well nigh intolerable existence in a concentration camp, or to stand before a firing squad rather than to be for one instant false to the Savior who died for the sins of the world, that is martyrdom indeed, and worthy of our deepest respect. We can only pray that, should the time ever come when we must face similar trials, our courage and faith in God will be equal to theirs.

We know some Christians, however, who are living in the midst of their loved ones, among comfortable surroundings, wearing good clothing, and eating three satisfying meals a day, who seem to rather fancy themselves in the roll of martyrs. These people will tell us, resignedly and bravely, how much their faithfulness to Christ and the gospel is costing them: "If I chose to disregard Christian ethics in my business, I could be a rich man right now." "Were it not for the tithe of my income that I pay for the support of my church, I could have a new car every year." "Except for the limitations placed upon my activities by my Christianity, I could have such a good time." "Oh, if I could only do the things that other people do, and still be sure of salvation." Thus, their "martyrdom" is laid bare for the whole world to see and marvel over.

Such people seem to feel that, though they may some day reap a reward for their "sacrifices," the world has all the best of it now. According to their way of thinking, those people who have the greatest possessions and the fewest restraints on the lusts of the flesh are the ones who lead the happiest and most contented lives. They are the ones who live "the more abundant life."

To them the "abundant life" consists of plenteous wealth, and lots of leisure in which to enjoy it. That this combination could fail to bring them happiness and contentment never seems to enter their minds. Our present political administration has defined the abundant life as consisting of higher wages and shorter hours, and for most people that definition seems to suffice.

How successful wealth and leisure are in bringing about this much desired happiness is evidenced by the fact that during the next twenty-five minutes, someone, somewhere in the United States of America will willfully end his life by his own hand. Before another twenty-four hours have rolled around, fifty-two more citizens of the richest nation on earth will have decided that "the more abundant life" of the administration was not worth the living.

If all the citizens of the nation who will commit suicide during the next twelve months could be gathered together in one place they would make a city of twenty thousand inhabitants. Add to that number the forty thousand who will make unsuccessful attempts to "end it all," and you would have a city of sixty thousand people who are dissatisfied enough with their life to desire to terminate their existence upon earth.

If the bulk of these were from among those living in slums or among the crippled, blind, or sick, we could attribute their acts of self-destruction to desperation born of insurmountable financial or physical handicaps. Dr. Jean S. Milner points out, however, that "those who kill themselves are those who have everything in the world to live with, but nothing to live for." The sad truth is that by far the huge majority of these malcontents come from among the middle class (financially) and upward. They are the ones who possess the wealth and leisure that our Christian "martyrs" have "deprived" themselves of in order to help along the cause of Christianity among men.

It is apparent that Jesus had something entirely different in mind when He used the term "abundant life" that the politicians have so blithely borrowed and turned to their own uses. "I am come," said Jesus, "that they might have life, and that they might have it more abundantly" (John 10:10). But when a certain man said to Him, "Master, speak to my brother, that he divide the inheritance with me," Jesus replied, "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12: 13-15). And in the parable which immediately follows He told of a certain rich man who had prospered greatly and was prepared to spend his declining years in comfort and ease. "And I will say to my soul, Soul, thou hast 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 those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God" (Luke 12:19-21).

Being rich in this world's goods, according to the Master, is as nothing when compared to the joy and satisfaction that comes with being rich toward God. That His apostles caught this spirit is plain both from their deeds and from their advice to their converts. Says James, "Hearken, my beloved brethren, 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?" (James 2:5.) And Paul admonishes Timothy, "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to

come, that they may lay hold on eternal life" (1 Tim. 6:17-19).

That Jesus himself lived the most abundant life of any man whose feet ever trod the accursed soil of this old earth, no one will deny. Yet of Himself He said, "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).

The rewards that Jesus promises His followers, both now and in the future, are not only the things that make life worth the living; they are the things that money cannot buy. "Then Peter began to say unto him, Lo, we have left all, and have followed thee. 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 hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life" (Mark 10:28-30). To those who have long been active members of the Church of God this verse needs no explanation. They know that there are many times a hundred homes scattered throughout the length and breadth of the land where they can drop in at any time and find, brethren, and sisters, and mothers, and children, with whom they expect to share the second half of the promise—eternal life in the world to come. Without these, wealth and luxury turn to ashes and dust!

Neither, as many men both rich and poor have found to their sorrow, can gold and silver purchase immunity from the curse of sin as it is promised in the future to those who are God's people. "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" (Rev. 21:4).

True, Jesus promised His apostles that they should "sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:28), but He went to great length to be sure that

(Please turn to page 10)

Whosoever Will May Come

By Mrs. Mae Nedrow

"Jesus . . . said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God."

IN A SMALL village an evangelist had been holding services in a tent. At the conclusion of a sermon he asked those of the congregation who had not accepted Jesus Christ as their Savior to come forward. Timidly, a shabbily dressed woman of middle age went forward, along with a few others. One of the elite of this certain town, and an active member of a church, laughingly turned to her companion, saying, "Look who is going forward." She did not seem to understand that salvation is full and free, that God is no respecter of persons, and that "whosoever will" may come.

Not long ago, I had the opportunity to work among a group of underprivileged children. One of my sons was operating a gasoline service station near a little community center where it was customary for children to stop to buy candy. One day a little boy of eight years picked up my Bible that lay on the counter, and asked me what kind of a book it was. I told him it was the Bible, and that in it was revealed God's purpose and plan for our welfare, showing that we may grow in grace, and in the knowledge of our Savior Jesus Christ. I told him about the Savior who died on the cross for our sins, of the resurrection, and of God's kingdom that some day will be established on the earth.

Tears filled my eyes as I heard him say, "Oh, but that isn't for us poor 'kids'; that's just for the 'kids' that have good clothes, and whose shoes are not ragged." I told him that God and His Son Jesus never looked on the outward appearance, but at the inside, *the heart*. That morning this little lad spent *three hours* with me asking me to tell him more of the One who loved little children.

That afternoon—like Andrew—he brought his brother, later his little sister. More of these little children came each day, asking me to tell them about my God, and about Jesus who loves the children.

For weeks, *morning* and *afternoon*, they came. I put newspapers on the floor where they would sit, all ages from three years to fourteen. One day there were twenty-five present.

How their eyes opened wide the first time I brought them to church—to a real Sunday school! It was a glorious sight, and my heart rejoiced as some of them—barefooted and in overalls—walked up the aisle telling me God's house was the prettiest place they had ever seen. . . . "Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?" (Matt. 21:16).

Then, there was the little boy with the beautiful, big, blue eyes. He was very timid. He could hear but had never been able to speak. He never came with the others, but would come alone and peek through the window. If I was alone he would come in, point to the Bible on the counter, and then point up. It was his way of telling me to read the Bible, God's Word, to him.

Dear brethren, there are many near us who have never heard the Word of God. May we proclaim the gospel of the kingdom of God, and tell them of salvation through Jesus Christ.

The Strange Case of Apollos

By Norman J. Macleod

IF YOU were told to bury a dead animal, would you not cover it so deeply that there would be no possibility that it would be uncovered by any chance? Would you not bury it so that there would be no doubt that it was buried? If you merely sprinkled a little dust on the dead body, or poured a single shovelful of dirt on it, would you think that it was buried? Would anybody else think that you had buried it? Why do Christians read and not understand: "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. 6:1-5). The old man of sin is dead, why not bury him? Why sprinkle a few drops of water on a symbolically dead man, and say we have buried him? Why pour a dipperful of water on a dead body, and say we have buried it? Certainly, that is illogical. Christian baptism is a symbol of death, burial, and resurrection. Should not the symbol be as accurate as possible? Should it not represent all three things?

For many centuries the Hebrews had practiced baptism as a rite of cleansing, of symbolic purification in connection with their traditional worship. But, with the coming of John the Baptist it took on a new significance: it was a rite of the cleansing of repentance; it included a belief in Jesus as the Christ; and it served until the death, burial, and resurrection of our Lord. But after that event John's baptism was no longer valid, because the symbolism had changed. "For Christ also hath 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: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ" (1 Peter 3:18-21). This was a new baptism; not the old rite of the cleansing of the flesh, but "the answer of a good conscience toward God." But, some will say that if we have that good conscience that is all that is necessary. What do the Scriptures say? The afore-quoted passage says, "The like figure whereunto even baptism doth also now *save* us" (my emphasis).

Apollos was a Jew who was a mighty preacher among the Jews at Ephesus, and he had converted many Jews to belief in Jesus Christ. Notice in the account, as given in Acts 18:24 to 19:7, that Apollos was instructed in the way of the Lord, and received careful training thereafter from Aquila and Priscilla. "He mightily convinced the Jews, and that publickly, shewing by the scriptures that Jesus was Christ" (Acts 18:28). This Apollos had baptized many people in Ephesus. However, before we conclude certain things concerning this man, let us also follow another mighty worker for Christ, who baptized the first Gentile.

The story of Peter and Cornelius is so familiar that there is no need to rehearse the series of miracles that preceded that immersion. Cornelius was heard of God, sent for Peter, was instructed by that great teacher, and had received the gift of the Holy Spirit. Surely, was that not enough? Surely, if nowadays a man received the gift of the Holy Spirit he would say that he need do no more. But, did Peter or Cornelius stop there? No! After "they heard them speak with tongues, and magnify God," Peter asked, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" (Acts 10:46, 47.) Baptism was so important that it must needs be administered in such a case.

The people who had been baptized by Apollos, in spite of his mighty eloquence, had not received the gifts of the Holy Spirit. When Paul came back to Ephesus he said, "John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus" (Acts 19:4, 5).

Why is the rite of baptism so important? Why is it important to perform it correctly? Why be so meticulous as was the Apostle Paul? Surely, nowadays the Apostle would be accused of "splitting hairs." The answer is in history, and in the world about us.

The Boy Scouts of America have a sign and salute that must be learned by each new member before they admit him to their ranks. A boy cannot legally be admitted to their ranks before he understands what that sign and salute mean. Do any of them expect to gain admission to the ranks of that organization without such information?

The foreigner who comes to the shores of the United States may wish most sincerely to become a citizen. Does that make him a citizen? No! He must first go through the following steps:

(1) He must have a certificate of entrance into the United States;

(2) He must take out first papers which chiefly consist of a foreswearing allegiance to his native land, and

(Please turn to page 10)

Light in Darkness

By Mae Magnus

"Unto the upright there ariseth light in darkness: he is gracious, and full of compassion, and righteous" (Psa. 112:4).

NOT long ago we were living in a rather comfortable and stable world. Prosperity was at its peak. We placed our confidence in many things that we thought had a permanent value. Today, with the thousands of unemployed, we are living in a time when all these things are falling in ruins about us.

Hurricanes, floods, scandals, murders, graft, world-wide unrest—all on a scale larger than ever before—are here. Our statesmen are at their wit's ends. Thinking minds tremble at what may come next. There is no power on hand to stay the on-coming tide. Only God's children are in possession of the light which shines in a dark place. Christians may begin to realize something of their worth in such great darkness.

In reading 2 Peter 1:19 and Psalm 119:105, we find that students of God's Word are children of the light, His children of the day. "But ye, brethren, are not in darkness, that that day should overtake you as a thief" (1 Thess. 5:4).

All students of God's Word know that prophecies give us a picture wherein we know that we are now living in the last days. 2 Timothy 3:1-5 (A.R.V.) says: "But know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God: holding a form of godliness, but having denied the power thereof: from these also turn away." We know that being "lovers of self" is just about where all the trouble starts. In Zechariah 8:10 a condition is foretold that we know also exists today. "For before these days there was no hire for man, nor any hire for beast."

In reading Matthew 24 and Luke 21 we find a description of conditions as they are today. Here it is recorded that the disciples asked Jesus what would be the sign of the end of the world, and of His coming again. Jesus related things that would come to pass, and said, "As the days of Noe were, so shall also the coming of the Son of man be. . . . They were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark."

I turn back to Genesis 6, and find recorded: "The sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. . . . And God saw that the wickedness of man was great in the earth, and that every imagination of his heart was only evil continually." It grieved God in His heart that He had made man upon the earth. God said He would destroy man off the face of the earth. But Noah was a righteous man, and God instructed him to build the ark. Those that went into the ark, and only those, were saved out of the Flood.

Are we striving to be in our Ark of safety, which will carry us through? Luke 13:24, 25 says, "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door" it will be too late.

Jesus told the disciples to learn a parable of the fig tree, and said, "When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it (the kingdom) is near, even at the doors." He also said we should "look up," for our "redemption draweth nigh."

Those who have the light are patient, knowing that soon there is to appear a silver lining to the dark clouds that now cover the world.

Peter, James, and John were given a vision of the light and glory of the kingdom which is to follow the breaking up of the present kingdoms. The "more sure word of prophecy" can do as much for anyone who will put his trust in God, and search God's Word.

In place of present-day calamities, sorrows, and discontent, we have the promise that there is to be a time when there shall be no more death, nor sorrow, nor tears. All things will be made new.

Should not our hearts burn within us when we open God's Word and read in Isaiah 25 and 35 these wonderful words:

"In this mountain 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 vail 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 the rebuke of his people shall he take away from all the earth."

"The redeemed shall walk there: and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

As for me, I cannot figure out any other time this could take place except when our blessed Redeemer returns to this earth to reign. Isaiah 9:6, 7 shows that "the government shall be upon his shoulder," that His throne will be the throne of David, and that "of the increase of his government and peace there shall be no end."

THE STRANGE CASE OF APOLLOS

(Continued from page 8)

swearing of allegiance to the United States;

(3) He goes to school to learn the history, government, and traditions of the United States;

(4) He goes before an examiner of the court;

(5) He must go before the judge to be declared a citizen of the United States.

He must do all of these things, and is not a citizen until he has been so declared by the judge. No matter how much knowledge he has, and no matter how much desire he has, if he does not do these other things he is not a citizen.

We become citizens of the kingdom of God by being baptized into Christ. How, then, can we expect to become citizens if we do not perform all the duties of that citizenship? To so expect is just as ridiculous as it would be to attempt to become a citizen of the United States without first performing all its duties!

The symbolism of baptism has a meaning. Each covenant in the Bible has a token. The Noahic covenant had the rainbow given as a sign that God would not again destroy the world by water: the sun must shine through water to give a rainbow. The clouds must be broken to admit the sunlight. Hence its symbolism! When Abraham left his native country to sojourn in the Holy Land he did a wonderful thing in the annals of faith. When he took the promised son, the son of the covenant, to offer him to God he certainly demonstrated that faith beyond a doubt. But even after so marvelous a demonstration of faith he must needs seal that faith by the token of the covenant—circumcision. (Gen. 17:11.) That token was carried over into the covenant through Moses. With the coming of John the Baptist a new token was instituted for that covenant—the baptism of repentance. That token was sufficient until the death, burial, and resurrection of Christ, when a new baptism was necessary. That baptism includes the symbolism of those three facts. Unless one understands those things, and that he is coming into covenant relationship with God through Christ, as is set down in Galatians 3, he is not baptized. But baptism has more to it than just that.

Paul, in writing to the Romans (Rom. 6), states quite clearly that baptism represents the death, burial, and resurrection of Christ. Baptism points back, therefore, to those events. He further states that it brings us forth to a newness of life, in which we walk from day to day. This life must needs be fed by the spiritual food at the Communion table; it is a new and renewing process. Furthermore, there is a most glorious element that enters into baptism; it points forward to that great resurrection day when the life of today shall be swallowed up in a new life, the eternal life of the kingdom of God! What a wonderful rite baptism is!

Baptism *demonstrates* our belief in the death, burial, and resurrection of Jesus. Baptism brings us into a new daily walk with Jesus. Baptism looks forward to citizenship in the kingdom of God. Baptism is the token of the new covenant which "the law that was four hundred and thirty years after, cannot disannul" (Gal. 3:17). Baptism is the "answer of a good conscience toward God" (1 Peter 3:21). Certainly, we should not pass it over lightly!

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ARE YOU CARNALLY MINDED?

(Continued from page 5)

your face! Think murder! See blood! Curse! Or do anything to get into a fighting mood!"

Does this harmonize with Christ's way? "Become as little children"; "Love your enemies . . . do good to them that hate you, and pray for them which despitefully use you, and persecute you." The general spirit of gentleness and meekness was the essence of His whole character. There can be but one answer.

—o—

THAT MARTYR COMPLEX

(Continued from page 7)

they understood that they were to be elevated to the position of judges, not that they might receive the homage of the masses in indolence and ease, but the rather that they might thus be able to be of more service to them. "Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10:42-45). And when He ascended His throne, he assured them that it was "to prepare a place for them" that He went.

"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). Not, that the one thus rewarded may shrivel into a selfish, useless tyrant, we may be sure, but that by his new position of influence he may grow and expand into a far greater influence for good—become more rich toward God.

Who ever heard of an active, faithful Christian ending his own life because he found it unbearable, or not worth the living? Every moment is so filled with good works that he has no time to pity himself, nor to bemoan the things of the world that he has passed by. Is the world not filled with many more sin-sick and suffering people than he can possibly reach with the message of salvation in one short lifetime? Does he not find immeasurable joy and satisfaction in the knowledge that the work that he is doing will bear fruit throughout all eternity? Is he not of all men most happy? "It is significant," remarks Dr. Joseph R. Sizoo, "that an era in which the sense of impotence is rife should

be one which has largely turned its face from God. There is an interrelation here. The universal statement is that suicides always increase with a decline of religious faith and moral sense."

So, dear "martyred" Christian brethren who are bemoaning the easy times and fun that might be yours had you not given them up to become Christians, envy the world no longer. You are not missing one thing that could possibly bring you any measure of happiness. But by putting your hand to the plow and looking backward you are missing much in your Christian life that can and will bring you joy. Said the Master, "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" (John 14:27). You are not to be pitied as a martyr; you are to be envied by the world that is so madly seeking that which Jesus has placed at your disposal. Accept His peace. It passes all understanding and it is for you! You are of all men most blessed!

THE GOSPEL IN THE OLD TESTAMENT

(Continued from page 3)

tion, and suffering. Isaiah saw the law going forth from Zion, and the nations going up to Jerusalem to be taught the Word of God. He saw those nations converting their implements of warfare into implements of agriculture. He saw the deaf, the blind, and lame being healed. He saw Israel planting, and eating of the fruit. He saw the Israelites building, and enjoying the work of their hands, sitting under their own vines and fig trees. He saw the earth bringing forth abundantly — fir trees and myrtle trees instead of thorns and briers. He used figurative language to describe the rejoicing of all nature: "The mountains and hills shall break forth before you into singing, and the trees of the field shall clap their hands." He saw the wild animals and serpents made harmless. He saw the time when the inhabitants of the earth shall not say, "I am sick. Time and space fail me to tell all that this one prophet saw, yet Peter tells us that *God has spoken these things by the mouth of all his holy prophets since the world began.* (See Acts 3:19-21.)

Yes, God said to Moses, "As truly as I live, all the earth shall be filled with my glory" (Num. 14:21). "Let God be true" though it makes "every man a liar," said the Apostle Paul. (Rom. 3:4.)

This is the same message that Jesus came into Galilee, teaching in the synagogues, going through every city and village, preaching the gospel of the kingdom of God, while the Twelve were with Him. (Matt. 4:23; 9:35; Luke 8:1.) Jesus explained to the Sadducees how that God must raise Abraham, Isaac, and Jacob from the dead in order to be their God, and that many would then come from the east and west and sit down with them in the kingdom of God. He called the attention of the two disciples on the way to Emmaus of all the things that Moses and the prophets had said concerning Himself. Before His ascension He commanded the apostles to go into all the world and preach this kingdom gospel. It was preached by Peter, Stephen, Philip, Paul, and all the apostles. It was the message concerning which Paul gave solemn warning to any who would pervert it.

Yes, it is the only message that is God's power to save those who believe.

A FAMINE OF HEARING THE WORD

(Continued from front page)

of God. Judgment seems to be the farthest from their minds. The Prophet Isaiah seems to bear this out in stating that "truth is fallen in the street, and equity cannot enter."

Are not these some of the signs to indicate that we are living in the "last days," or in the *end* of the "Gentile times" when people are running "to and fro" as they have never done before?

As reported, people in Germany belonging to minority religious groups have been sent to concentration camps on a small pretext that they have been reading their Bibles, and groups have been denied the right of assemblage for Bible study. During the five year plan in Russia, churches by the hundreds have been closed there to stamp out religion. With these conditions growing, with the jazz age and late hours of excitement prevailing, is it any wonder that there is becoming a "famine of hearing the word"?

How long, O Lord, will these things be? The Lord is long-suffering and of great mercy, and in due time will send His Son Jesus Christ to cleanse this sin-cursed earth from all unrighteousness. Then every man shall dwell safely "under his own vine and under his fig tree."

We should not stray from the "strait" and narrow path. Jesus has warned us, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares" (Luke 21:34).

As the natural man requires material food to sustain life, so we must acquire spiritual food to attain that higher and greater life to come. Jesus said, "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst" (John 6:35). Every true Christian who has a place of worship, should make an effort to set aside at least one day out of seven to worship with others by feeding on the *Word*, "and so much the more, as ye see the day approaching" (Heb. 10:25). "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15).

May we be among those who sow to the spirit while it is day, and in due time be among those who shall reap life everlasting.

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Do We Know God?

* * *

Mary Richardson, Hammond, La.

When one meets a friend on the street it is customary to greet him in a friendly manner. This is because one knows him, is familiar with him, and recognizes him upon sight. But, I sometimes wonder if one ever really knows another! Do you really know your friend's characteristic traits, his attributes, habits, or ways of dealing with his fellow man?

We are confronted with another very significant question. Do we know God? Of course, in this life we won't see Him, for no man hath seen God at any time (1 Tim. 6:16), but we can gain an insight into His work, personality, habits, and traits, by being diligent students of His Word. If we are careless students we may read through all the Bible without being awakened to the realization of the actual characteristics of God.

God is a loving Father in that He sent His Son that "whosoever believeth in him should not perish, but have everlasting life" (John 3:16). Is this not a fine trait? God loved us because He permitted His Son to give His life as "a ransom for many." God is truly the loving Father in that He sends blessings to those who keep His commandments.

In time of trials and temptations God is ever near us to guide us, turning our steps in the right path. In time of sorrow and burdens, we have the privilege of going to God in prayer, and there finding comfort and solace. Can we say this of anyone else?

God is the Creator of the universe, showing us His power and wisdom, wherein we stand in awe of Him who could fashion them so. Unlimited power is at the command of the Creator. The inspired Psalmist, in explanation of how God created things in the beginning, gives us an insight to His omnipotence. (Psalm 33:9.)

The God we worship is a living God. The Mohammedans worship a dead leader. It is true that their leader had fine principles and standards, but they do not worship a living leader. Life is one of the crowning attributes of God. God glories in the fact that He lives forever. (Deut. 32: 39, 40.) Immortality is His, and He is the Fountainhead of all existing life. (1 Tim. 1:17; 6:16.)

There is no god like our God. (Deut. 10:17.) He is Lord of all. (Rom. 3:29.) He plainly states the way of the righteous. (Prov. 15:19.) He is ever watchful of them, and listens for their cry. (Psalm 34:15; 1 Peter 3:12.) We cannot hide a thing from God. (Prov. 15:3). Because of the greatness of God, He does not overlook the needs and well-being of His people. (Matt. 5:45.)

God's attitude toward the believer is that of a compassionate Father living in complete unity with his children.

The infinite God, Creator, and Ruler of the universe, must remain forever invisible to mortal men (1 Tim. 6:16), yet, like Philip, all who know Him have a desire to see Him face to face. To meet that natural desire of those who love and worship Him, God sent His Son into the world to reveal the Father's person and character, so that those on the human plane might understand the Father. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him" (John 1:18) by word and deed.

The glorification of God through Christ should be the main purpose of every prayer. God, in sending the Comforter and in answering our pleas for help in time of need, manifests the provident care of a father over his children.

God is gracious and merciful" (2 Chron. 30:9). It was a very common thing for Israel to forget God and worship other gods, thus failing to do His will. When a new king came into power—if he were a godly man—he would seek a reform by attempting to lead the people back to God. We find in Hezekiah such a leader. When the Israelites repented and returned to serve God, not one time did God turn them away, but through His mercy received them.

Our heavenly Father sympathizes deeply with His disobedient people when punishment must be brought upon them. Jesus said, "Joy shall be in heaven over one sinner that repenteth" (Luke 15:7). There must be sorrow in heaven when a child of God turns away into sin and brings suffering and loss to himself. How gracious God is to be willing to receive us again into favor the moment we repent and return unto Him.

"Every good 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 1:17). We have adequate proof of God's stability. God never forgets a promise. What a comfort it is to know that the love of God never changes.

May God give us the knowledge and wisdom to understand His Word, and to apply its teaching in our lives.

"This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:11, 12).

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota

"As a wise masterbuilder, I have laid the foundation, and another buildeth thereon" (1 Cor. 3:10).

Through Much Tribulation

A missionary who had been preaching to the Russians spoke in our church about a year ago. He also showed some slides of those people and their surroundings. We saw little girls and boys, about your age, standing barefooted on frozen ground. Besides that, they had walked miles to hear about Christ. A few of them wore their fathers' big, heavy boots that reached up almost to their knees. Many of the older people were barefooted, too.

As you read this, compare in your minds their way and our way. Then ask yourself, "Do I love Jesus that much?"

After getting to the place of worship there were no seats to sit in to rest while they heard the gospel preached. They stood! Sometimes they were quite crowded, too.

This missionary said he preached for several hours, and when he quit and started to leave, they asked, "What's your hurry?"

These services were not held in Russia, as the government would not allow it, but they were held just across the border, in Poland.

Another interesting picture he showed us was of a very pretty, grown, young daughter of one of the speakers. It was the first time she had ever had her picture taken. She had borrowed a dress and a pair of shoes, as she had no shoes of her own. She later became this missionary's wife.

Their food was far from good. He said, "And *here* we complain if we don't get our favorite frosting on our cake."

Paul Establishes Churches

Paud and his partner Barnabas had been preaching, too. (Acts 14:1-7, 19-23.) The people of Antioch had become so interested in their messages that the Jews who didn't believe had forced Paul and Barnabas to flee. But they were no quitters! They just "shook off the dust of their feet" (Acts 13:51), and went on to Iconium. There, as was their custom, they went to the synagogue of the Jews to preach. Here, too, Paul had a successful meeting. Another church was started! Churches, you know, are not the buildings, but the people or believers. While some in Iconium believed, some did not—just as it is today. Paul and Barnabas fled from Iconium to Lystra, as they were about to be stoned.

In Acts 14:21, 22 we read of true Christian courage, for those missionaries retraced their steps, meeting again and strengthening those who had started to follow Christ.

The last verse of our lesson tells us that they not only taught, but organized the Christian communities. They ordained elders in every church. Be sure you find out what that means. If you have a concordance you can find it in your Bible.

ECE Club News

Our first real club has been organized! Read about it:

"I called a meeting of the ECE Club Thursday, March 23, 1939. We elected the following officers: president, Donald Bartlett; vice-president, Marelyn Millner; secretary, Alice Plantner; and treasurer, Helen Hamilton. We opened the meeting with the Twenty-third Psalm, and sang, "Shine Where You Are." Our motto is:

> "'I'll always speak the truth,
> I'll watch each word I say,
> I'll try to do the things I should
> To please God every day.'

"We have three groups. The girls will sew just now. The boys, from nine to twelve years of age, will make wooden mottoes for their bedrooms. The smaller children will make scrapbooks.

"Will you please write us and let us know more about this organization. We will meet again in two weeks. The secretaries will let you know just what they are doing.

"If you do not approve of this organization, tell us. We will love you just the same."

Mrs. Dorothy Frazier, Cleveland, Ohio.

Isn't that *grand!*

Who will be the next group to organize? Only six members are required to organize a local club, you know. Invite your Sunday school friends to write to me, and to become members.

The next club may choose the Club song. We want one everybody will know.

I do hope you will all learn our ECE Club motto they chose for us, and try your best to live up to it every day.

Happy Birthday Wishes

Bertha Stine, Jan. 6, age 5, Tipp City, Ohio.
Billie Stine, March 19, age 9, Tipp City, Ohio.
Lee Stine, April 3, Age 10, Tipp City, Ohio.
John Benge, Jan. 28, age 10, Frankfort, Ind .
Ruth Jean Anderson, Jan. 3, age 12, Grove City, Minn.

AMONG THE CHURCHES

ARKANSAS-OKLAHOMA CONFERENCE

July 20-22, 1939

The annual session of the Arkansas-Oklahoma Conference of the Church of God will meet with the church at Cleveland, Ark., on Thursday, July 20, 1939, continuing over the 22d. To our members in these states we say, "This is your Conference." To those from other states we extend a hearty invitation to come, and to work with us. The kingdom of God will not be bounded by state lines. Your presence will be a help to us, and our united efforts may find favor with our God. We hope to have with us delegates from every church in this Conference district.

G. H. Bradford, President.

PEACE, BE STILL!

I stand beside fair Galilee.
A sudden tempest sweeps the sea.
I see a vessel's straitened sail;
I see a crew, whose efforts fail
To bring her safely through the gale,
And One I see who seems to sleep,
Unconscious of the rolling deep.
Oh! can it be Thou hast forgot,
And for Thy loved ones carest not?
"Master," I hear the anguished cry,
"Unless Thou savest we must die."
And then I see Him as He stands,
His loving face, His outspread hands.
I hear His whispered, "Peace, be still,"
And waiting with my heart athrill
See wind and waves obey His will.

The centuries have rolled away;
I stand beside the sea today.
The winds of strife blow wild and strong,
While waves of trouble roll along.
And through the blackness of the night
The storm increases in its might.
Our wisest men in vain have tried
To stem the rising of this tide.
But One I see who seems to sleep,
Unconscious of the raging deep.
Oh! Can it be Thou hast forgot,
And for Thy children carest not?
Ah, no! He waits to hear the cry,
"Unless Thou savest we must die."
Then He who heeds the sparrow's fall
Will answer when His children call.
Through faith again I see His stand;
I listen to His blest command.
Enraptured now, I know the thrill;
For, lo! I hear His "Peace, be still."
Through faith I see a newborn world,
I see His flag of peace unfurled
And men in homage own His sway,
Whom stormy winds and waves obey."

—Selected by Gladys E. Barber.

WATCH JAPAN

By Harry G. Kipp

Hitler seems to be the man of the hour. He is drunk with power, and still wishes to be lord over more. But the British lion roars louder. Hitler has grabbed about all he is going to get. To attempt to take more will mean war. Western civilization will weaken itself by strife, paving a way for the kings of the east. (Cp. Rev. 16:12.)

Watch Japan.

READ-IT-ALL CLUB

Members of the Read-It-All Club are those who read The Restitution Herald from cover to cover. The following have recently reported:

Mrs. Morris Zeller, Alliance, Nebr., Rt. 1.
Mrs. Jessie Groves, Bemidji, Minn., Rt. 4.
Mrs. Thomas Lewis, Ripley, Ill.
Mrs. Lucy Haan, 104 Meerse St. Grand Rapids, Mich.
Mrs. Iva Moore, 324 W. Gilbert St., Muncie, Ind.
Miss Anna E. Drew, 629 N. Galena Ave., Dixon, Ill.

IT SHOULD HAVE READ

In The Herald issue of March 21, page 4, second column, line 36, the complete verse, Revelation 3:5, should have been published, in order to correctly carry Bro. Laurence M. Howell's thought. The verse follows: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels."

WEB DUSTER ANSWERED

By Emory Macy

Question: Where in the Bible does it say that someone will hide behind a tree to eat mice?

Answer: Isaiah 66:17. The following answered correctly:

Mrs. Harvey Krogh, Jr., Macomb, Ill.
Mrs. Emma Friend, Newkirk, Okla.
Mr. George Siple, Oregon, Ill.
Mrs. Richard LeCrone, Woodstock, Va.
Mr. Fred C. Smith, Russellville, Ark.
Mr. Grover Gordon, Springfield, Ohio.

ONE IS ENOUGH

"I cannot find any verse that speaks of one hiding behind a tree to eat mice (plural). In Isaiah 66:17 it says that swine's flesh and the 'mouse' (singular) shall be consumed together. As far as I am personally concerned, one would be too much. What do you think?" —Grover Gordon. . . . Yes! Yes!

Gleanings From the Field

Bro. Harvey Krogh, Jr., Illinois evangelist, will be at Fredericktown, Mo., April 11, 12; St. Louis, Mo., April 13, 14; and at Casey, Ill., April 15, 16.

Bro. T. A. Drinkard plans to begin a series of meetings at Bowring, Okla., April 19.

Good attendance marked the Easter services at Oregon, Ill.

"We are much enjoying the visits of The Herald with its glad tidings of the soon coming King, with its timely warnings to a perishing world, and with the true light of Scripture held up to those in darkness that the day of Christ should not take them unawares. Our ministers, young and old, are doing a noble work in their preaching and writing."—Mr. and Mrs. Alex Scroggs, Murphy, Ore.

"Can you imagine Jesus cheating on His lessons in school, or taking anything out of someone else's locker?"—M. W. Lyon.

"Jesus warned His disciples against 'the doctrine of the Pharisees and of the Sadducees.' . . . Paul 'ceased not to warn every one night and day' against false teachers, even some in the church would 'arise, speaking perverse things, to draw away disciples after them.' . . . The modernistic teaching of Holy Spirit baptism, and that men and women can receive remission of sins before being baptized in water is being taught in our midst. A greater error was never taught. We warn against it."—Editorial from The Gospel Trumpet.

Bro. J. H. Anderson stays faithfully at his post. Sunday, April 23, he will preach at three different places in Indiana: Plymouth at 10:45 a.m., North Salem at 2:30 p.m., and South Bend at 7:30 p.m.

We rejoice with the brethren of South Bend, Ind., in their purchase of a church building. For years they have rented a room for a place of meeting. Their new home, which they hope to occupy by May 15, is on the corner of Dayton and Leer Streets.

Bro. James McLain recently closed a series of meetings at North Salem, Ind., resulting in the baptisms of Gale and Ralph Schaal, twelve and fourteen years of age, respectively.

Bro. L. E. Conner, pastor of the Church of God in Dixon, Ill., announces that Bro. James McLain will assist him in a series of meetings to be held May 15-28.

"To the household of faith we introduce Bro. and Sr. Carl Barber, whom Bro. H. J. Prosser baptized beside the Pacific Ocean, March 26."—Gladys Barber, Secy., Corvallis, Ore., Church of God.

"I shall one of these days find myself in the mood of writing, and may then flood you with copy."—S. J. Lindsay. . . . "The heaven was black with clouds and wind, and there was a great rain" (1 Kings 18:45).

"My brother, H. Scott Smith, preaches once a month at Pleasant View, Ark. Henry Blaylock, one of our Sunday school teachers, started a Bible reading contest which closed April 2. Mrs. Faye Stutts won first honors, having read 2,408 chapters."—Fred C. Smith, Russellville, Ark.

"We are earnestly trying to seek first the kingdom of God, and we believe that our loving Father in heaven will guide and direct us."—Mrs. Irene Holland, Thorold, Ont. . . . Concerning His sheep, Jesus said, "No man is able to pluck them out of my Father's hand" (John 10:29).

ADELAIDE WHITE

Adelaide Ely White was born December 4, 1849, in Oleanne, N. Y., and died at the home of her daughter in Omaha, Nebr., March 21, 1939.

Her girlhood was spent in Illinois. At the close of the Civil War the family moved to Nebraska. Here she met and was married to Charles H. White on April 20, 1870. He preceded her in death on August 1, 1890. To this union were born seven children, two of whom died in infancy, and two in adult life.

She is survived by one daughter, Mrs. Emory Dixon of Omaha; two sons, Lester, also of Omaha, and Arthur of Bennington, Nebr.; fifteen grandchildren; eighteen great-grandchildren, besides a host of other relatives and friends.

In 1892 she was baptized by Elder Almus Adams, and she remained steadfast in the faith of the Church of God of Abrahamic Faith until the time of her death.

Services were conducted from the Fitch Mortuary in Omaha and the Church of God in Blair, Nebr., with interment in the Blair cemetery. There she will rest until the trumpet sounds and the dead in Christ are raised.

Mrs. Clinton Appleby.

EDWARD ENGLE

After nearly six years of struggle against the "white plague," Edward Engle died in a state hospital for tubercular patients. A young man of 26 years, possessed of a pleasing personality, deeply interested in church work and a lover of home, he made and held a host of friends. He was baptized by Bro. G. E. Marsh during his pastorate at Niagara Falls, N. Y. Like the rest of us, he loved life and clung to it tenaciously, never despairing of hope until the final end came. The Engle home has been beset with sickness for a number of years, and the fortitude with which Sr. Engle, step-mother to Edward, has carried on has been an inspiration to all who knew her. The sympathetic heart of the Niagara Falls church goes out to this trouble harassed family.

Funeral services were held from one of the funeral parlors in Niagara Falls on Sunday afternoon, March 26. About two hundred friends and relatives paid tribute to this young man by their attendance. The writer brought words of hope from the resurrection promises.

C. E. Randall.

MELISSA MARR

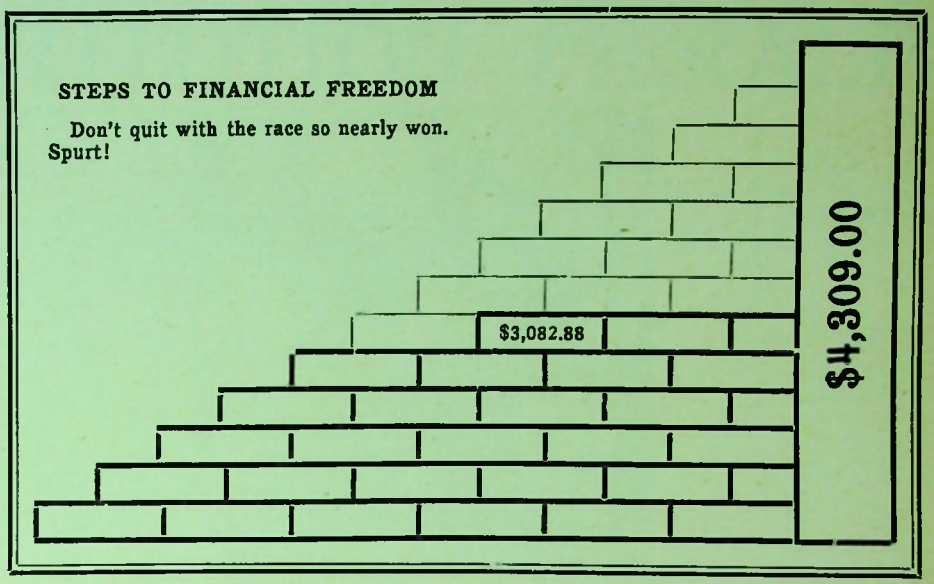
After a short illness of two days and a half with pneumonia, Melissa Marr died at the home of her daughter, Sr. Thelma Barnhart, on Friday morning of March 10. Sr. Marr was in her eighty-first year. She had been a long-time member of the Church of God at Fonthill, having been baptized years ago by the pioneer worker, Elder R. V. Lyon. She had been in reasonably good health until the first part of the week of her death. For the past few years she had made her home with her daughter and son-in-law, Thelma and Irvin Barnhart.

Thelma contracted pneumonia from caring for her mother, and has been dangerously ill for over three weeks, and is at present in the Welland County General Hospital.

Besides the daughter, Sr. Marr leaves one son, Arottus Ball, Lyford, Texas. She also left two sisters and two brothers.

Funeral services had been planned for the home, but due to the serious illness of her daughter, the services were held in the church, after which she was laid to rest in the Fonthill cemetery, awaiting the resurrection call. The writer officiated.

C. E. Randall.



THE RESTITUTION HERALD

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L. E. Conner . Business Manager

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THE RESTITUTION HERALD

VOLUME 28 | OREGON, ILLINOIS, APRIL 18, 1939 | NUMBER 28

Search the Scriptures

By Lydia E. Miller

(See Editorial)

"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

NINETEEN hundred years ago a child was born in Bethlehem of Judea, whose advent created a sensation throughout the land. Strange tokens appeared at His birth. But very soon the excitement appeared to have died out, and little more was heard of Him till He arrived at twelve years of age. At the feast of the Passover in the temple of Jerusalem He astonished the doctors of the law by His questions and answers, and "all that heard him were astonished at his understanding" (Luke 2:47).

Time passed on, and little more was heard of the young Nazarene until He began to be about thirty years of age (Luke 3:23), at which time He came to John and was baptized of him in Jordan; and then the Spirit of God descended like a dove and lighted on Him, and, lo, a voice from heaven, saying, This is my Son, in whom I am well pleased" (Matt. 3:17). Jesus fasted forty days. The tempter tempted Him to command the stones to be made bread, to which Jesus answered, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Three times Jesus said to the tempter, "It is written." The third time the tempter tried to allure Him with the kingdoms of the world, and the glory of them, if He would fall down and worship him. Jesus replied, "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

This should teach *us* to observe closely what is written, and *do* just as it is written, and to study the Word of God to know what is written. But there is no use in asking any to search the Scriptures who do not believe in their divine inspiration.

I want you to get the import of that word "search." It means to study, to examine, to investigate, to scrutinize, to analyze. You know the Bereans of old were commended by the Apostle as being "more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." Too many persons of a religious turn of mind think that all that is necessary is to daily read a certain number of chapters in the Bible, and they are then at rest as having performed their whole duty. That is a very different matter from *searching* the Scriptures. We must dig deep for knowledge and understanding, and search for them as for hidden treasure.

To those who will diligently and prayerfully search the Scriptures a rich mine of treasures will be opened up. The Psalms are full of assurances of God's goodness, and the grandest and most cheering exhortations of trust and rejoicing that were ever penned by the hand of man. In God is my salvation and glory. The rock of my strength, and my refuge is in God. Trust in Him at all times, ye people; pour out your hearts before Him. God is a refuge for us.

The New Testament epistles contain fit warning and admonition to every child of God, whether only beginning in the Christian race, or far advanced in the battle of life. The words of Christ apply to all. "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." And if anything further is needed to promote a spirit of search and humble reliance in God's Word, let it be the thought that the Scriptures are able to make men "wise unto salvation," having been "given by inspiration of God . . . that the man of God may be perfect."

EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

"She Shall Be Praised"

"Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised. . . . Let her own works praise her" (Eccl. 31:30, 31).

It is a pleasure to introduce Sister Lydia E. Miller to you. Her home is at 206 South Madison Street, Delta, Ohio. Although in her eighty-eighth year and confined much of the time to a wheel chair, her Christian zeal reaches out in this issue of THE RESTITUTION HERALD to all who will read her article, "Search the Scriptures." Her faith at the sunset of life paints beautiful tints in darkening skies about us.

Read her message. "Let her own works praise her," *words that were written from a wheel chair*, where "a certain woman named Lydia . . . worshipped God."

Let Aaron's rod begone,
More precious faith lives on;
Let tongues and healing "cease"
For nobler faith's release!

How Every Church May Help

The Church of God needs workers well trained. The Summer Training School, which will this year be held July 5 to August 13 at Oregon, Illinois, will most surely enrich both those who attend and the church at large.

Full details of the coming session will soon be presented by Brother G. E. Marsh, chairman of the Board of Education. He is *planning for the School.*

In the meantime, we recommend to all our churches that they do their part in making the Summer Training School a success. Help us to enlist students. Encourage those to attend who are naturally inclined to leadership, and all those who in any way show an interest to become trained workers for the Lord and His flock.

If each congregation would send one or more members it would not only help to build the School, but would react to create local interest in the cause and purposes of our denomination. *Students!* That is what we want: students from the Pacific, students from the Gulf, students from the Atlantic, students from Canada and *from every church in the denomination.* This is a school for the Church of God as a whole; the Church of God must get behind it.

If we sleep on the oars of our own boat, nobody else will row. When nobody rows the boat gets nowhere fast.

The Sunday School's Challenge

The Sunday school's challenge is to interest its members in the more advanced activities and the more sacred responsibilities of the church. The Sunday school is ceasing to be an auxiliary of the Church of God; it is rapidly becoming a *competitor* of the church. Though this is being *unconsciously* done, it is nonetheless real. This unfortunate condition is acknowledged by many of the successful ministers and Sunday school superintendents of our denomination.

Church services that are somewhat formal, especially to youth, are doubtless much to blame. Long sermons have been blamed, though the anathema would better be charged against uninteresting sermons — twenty-minute sermons may be popular, but they result in very few baptisms. That the church lacks the Sunday school's entertaining and contest features which so readily appeal to youth is really no stigma against the church. However, it is not so much the purpose of this editorial to locate the blame as it is to suggest one way that the ill can be most surely corrected.

Yes, the Church of God may well present services with more appeal for youth. But because of the very influence of our Sunday schools over youth, they must rise up as a *true auxiliary* to enliven and defend the parent church. It is not that the Sunday school has failed; it is, rather, that a most successful organization now has a wonderful opportunity to give the church that very life that the church is now mocked for having lost.

A five-year Sunday school button is neither repentance nor baptism. And the Sunday school must say so! The voice from the pulpit cannot convert youth that has hurried home with a medal for having come on time.

A preacher delivered a sermon for youth. It had appeal. But five words in the Sunday school room would have been better heard than the ten thousand words in an unknown tongue. The challenge of empty seats in church must be met by that body that youth listens to.

Youth, we invite you, really want you, need you, and we are going to have you if you will give us a chance! You are not asked to enjoy button-behind-collar sermons. Most of our preachers have children. Over half of our preachers are *young* men. All of us are warm-blooded like you.

We believe that in God's sight that Sunday school is biggest which best supports His church.

THE CALICO PIG

By C. E. Lapp

THERE recently came to my desk the story of a pig. This pig was like all pigs in that it had a head, four feet, and a tail. The only difference was that he was made of calico, was hollow, and had a slit in his back. He was given the very best of care, for he went to many meetings conducted by the ladies of the church. At each of these gatherings, the ladies would bring their nickels and dimes and put them through the slit in his back. He grew and grew until he became so fat the ladies declared he was fat enough to butcher. The great day arrived, and he was butchered—"all to the glory of God"!

We are living in the wealthiest land under God's shining sun, but one in which too many of the churches are depending on just such contrivances to furnish the capital to carry on God's work. We have calico pigs, fish ponds, oyster suppers, card parties, sewing circles, hamburger fries, bowling alleys, roulette wheels, bingo, ice cream socials, plays, picture shows, slot machines, turkey raffles, and God only knows how many other things in churches today to raise money to carry on *His work*, and they are done in *His* name. Is it any wonder a man of the world can see no reason why he should unite with any church that does its business in such a fashion? Every conceivable contrivance is used in churches to raise money—"for *His* glory"!

C. E. Lapp

Thank God that not all the churches have bowed the knee to Baal, and do not have to depend on the dough in the pie pan or bake sale to carry on the gospel work. Any number of churches today must depend on how much the ladies' aid makes at the oyster supper to determine if there will be money enough to meet the expenses of the church. "For many walk, of whom I have told you often, and now tell you even weeping, that they are the *enemies* of the cross of Christ: whose end is destruction, whose God is their belly (stomach, Diag.), and whose glory is in their shame, who mind *earthly* things" (Phil. 3:18, 19).

Jesus said, "Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled" (John 6:26). There comes to mind a church which at one time raised a great portion of their finances through suppers in the church basement. The crowds came as long as they could eat of the loaves, but as soon as the church stopped the suppers the crowds stopped coming. If as much time and energy had been put into Bible study, prayer, and trying to feed some lost sinner the Bread of Life, eternity would reveal the greater amount of good accomplished. God pity the church that has to serve a lunch to appease the appetites of those whose gods are their stomachs.

It seems that Christians in the days of the early church thought it was a good thing to fast and pray. The order in these modern times has changed to feast and pay. When they did fast and pray, God laid it on their hearts to give as they had been prospered. Do you suppose the church at Antioch had to put on a big church bazaar to raise money so Paul and Silas could be sent out in God's work? Modern churchgoers would pooh! pooh! such a thing as ridiculous; and especially so if they were not able to daily fill their stomachs with at least three square meals. There is a good deal more concern today among the nominal church members about the daily bread, than there is about the Bread of Life. Jesus said, "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed" (John 6:27).

Such *cheap* contrivances to raise church finances are a shame and disgrace to the *One* whom we profess to love with all our hearts. It would be different if we were ignorant, but God's plan is not concealed in a mystery. Furthermore, where God's plan is used, there the people love Him, for they show it by putting Him first even with their pocketbooks. Paul told the early Christians to lay by the first of each week as God had prospered them.

The Prophet wrote, "Bring ye *all* the tithes into the storehouse, that there may be meat in mine house, and *prove* me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10).

One time a father wanted to teach his little boy to tithe, and taking ten dimes placed one by itself for the Lord and the other nine in a pile for himself, whereupon the boy exclaimed, "Why, Daddy, are you going to keep all that for yourself?" Even children would be more fair with the Lord than many grown-up persons. Perhaps Jesus knew we should become as little children in a number of things.

For a number of years the *Church of God* has been hampered with a debt. If every member of the entire organization would tithe from now to Conference (August 1), that debt could be wiped out. God's financial system works!

Someone objects that tithing was taught only in the Old Testament, but tithing was the only thing that Jesus in all His ministry ever commended the Pharisees for doing. (Luke 11:42.) And where in the New Testament do we find the teaching for hamburger fries, card parties, bingo, ice cream socials, picture shows, and calico pigs, to carry on the *gospel work?*

Quarterly Financial Statement

NATIONAL BIBLE INSTITUTION
Statement of Profit and Loss
January 1, 1939 to March 31, 1939

Returns from sales		
Merchandise Sales	$612.02	
Restitution Herald	573.79	
Total Sales		$1,185.81
Cost of Goods Sold		
Merchandise Purchases	229.01	
Merchandise Inventory Jan. 1, 1939	530.06	
	759.07	
Less Inventory, March 31, 1939	478.16	
Total Cost of Goods Sold		280.91
Gross Profit on Sale of Goods		$904.90
Other Income		
Contributions	$449.90	
Contributions Indebtedness Fund	688.69	
Interest Income	35.85	
Total Other Income		1,174.44
Profit after Other Income		$2,079.34
Operating Costs		
Office Salaries	627.51	
Postage and Drayage	118.33	
Plant Salaries	488.49	
General Sundry Expense	50.54	
Interest	19.47	
Fuel and Light	102.07	
Repairs	10.51	
Total Operating Costs		1,416.92
Net Profit for Period		$ 662.42

NATIONAL BIBLE INSTITUTION
Statement of Assets and Liabilities
March 31, 1939

Current Assets		
Cash on Hand	$ 22.50	
Cash in Bank	302.94	
Cash Indebtedness Fund	2,678.50	
Accounts Receivable	236.44	
Notes Receivable	1,000.00	
Merchandise Inventory	478.16	
Total Current Assets		$4,718.54
Fixed Assets		
Furniture and Fixtures	601.11	
Machinery and Equipment	4,465.09	
Real Estate	3,600.00	
Total Fixed Assets		8,666.20
Total Assets		$13,384.74
Current Liabilities		
Accounts Payable	309.78	
Notes Payable	3,909.00	
Total Current Liabilities		4,218.78
Other Liabilities		
Annuity Bonds	4,850.00	
Accrued Interest	1,925.84	
Total Other Liabilities		6,775.84
Net Worth		
National Bible Institution	1,727.70	
Net Gain for Period	662.42	
Total Net Worth		2,390.12
Total Liabilities and Net Worth		$13,384.74

GOLDEN RULE HOME
Statement of Profit and Loss
January 1, 1939, to March 31, 1939

Income Accounts		
Rent	$ 184.14	
Board	356.00	
Interest Income	116.07	
Contributions	250.00	
Total Income		$ 906.21
Expense Accounts		
Sundry Expenses	96.07	
Light and Fuel	227.21	
Groceries	285.11	
Medical Service	45.00	
Nurse Service	30.00	
Salaries	214.85	
Repairs	32.64	
Insurance	25.55	
Taxes	27.78	
Total Expenses		984.21
Net Loss for Period		78.00

GOLDEN RULE HOME
Statement of Assets and Liabilities
March 31, 1939

Current Assets		
Cash on Hand	$ 6.11	
Cash in Bank	49.67	
Total Current Assets		$55.78
Fixed Assets		
Bonds Receivable	1,545.00	
Notes Receivable	370.50	
Dixon Contract	565.16	
Haywood Contract	1,163.73	
Furniture and Fixtures	2,174.93	
Total Fixed Assets		5,819.32
Real Estate		26,105.00
		$31,980.10

Liabilities			Net Worth		
Mortgage Payable	2,275.00		Golden Rule Home	25,240.73	
Trust Funds	3,870.00		Net Loss for Period	78.00	
Accounts Payable	52.37				
Notes Payable	620.00		Total Net Worth		25,162.73
Total Liabilities		6,817.37	Total Liabilities and Net Worth		$31,980.10

Who Was Melchizedek?

(Genesis 14:18; Hebrews 7:1)

By R. H. Judd

"For whatsoever things were written aforetime were written for our learning, that through patience, and through comfort of the scriptures we might have hope" (Rom. 15:4, R.V.).

SO MANY people feel that the so-called "obscure passages" of Scripture have but little interest. The question is often asked, "What does it matter? What difference does it make who Melchizedek was?" There is no question but that these difficult passages of Scripture do require patience and study. But when, as in this instance of Melchizedek, one is a *type of Christ* the study will be found to yield rich reward.

The word "patience" does not occur in the Old Testament, not even in the book of Job. Of its more than thirty occurrences in the New Testament, it will be noticed that in the great majority of instances it does not carry the meaning of "forbearance" so commonly understood, but of *endurance* and *continuance*. Such is the sense in which it is used in Romans 15:4, also in James' reference to "the patience of Job" (James 5:11). We need to persevere to reap worth-while results in our study of the Scriptures.

After reading an interesting article on Melchizedek, the present writer felt impelled to restudy the question, for quite a different viewpoint to his own had been presented. After many hours of careful study, and some prayer for guidance, I wish to present what appears to me to be the Scriptural viewpoint.

The question before us is: "Who was Melchizedek?" That is his name—not his title. I see no reason for supposing that he was Shem, or even an angel—one of the elohim—for whenever an angel is spoken of by name the fact of his being an angel is always stated in some closely connected passage.

That Melchizedek was a *man* is surely evidenced by his receiving the tithes from Abraham, which consisted of "the best of the spoils" (Heb. 7:4, Weymouth), for "spoils of war" can hardly be of value or of any purpose to an angelic being. Paul tells us that the angels are "ministering spirits sent forth to *minister* to those who shall be heirs of salvation," and the writer is unable to recall any instance of an angel retaining a gift, except of food for immediate use.

It is quite true that "*anthropos* (the Greek word for 'man') is not in the Greek text, and that only the Greek word *autos*, a pronoun referring to Melchizedek, is used." But, it is to be noted that practically all translations here make use of the word "man" as being necessary to the sense, and when doing so they do not indicate by italics, or otherwise, that the word is supplied. If the reader will consult Liddell and Scott, also the many references in Young's Concordance, he can search out numerous instances where the Greek pronoun is used, and the word "man" is necessarily recorded as implied. This is true of both secular and sacred writings.

Hebrew names (and Melchizedek is a name) were frequently—one might say generally—given for their significance, and according to Young's Concordance the meaning of the name "Melchizedek" is "my king is righteous." The title of "king" is in itself additional proof of humanity, for I cannot recall that an angel was ever honored by hearing it. Certainly Melchizedek, as his name signifies, was *typical* of Christ as King of Righteousness and King of Salem (Peace).

Paul's comments concerning Melchizedek leave us in no doubt that he was regarded as a type of Christ, and for that reason alone he could not have been other than a man. In writing to Timothy (1 Tim. 2:5), Paul says, "There is one God, and one mediator between God and men, the man Christ Jesus." Many similar scriptures will come to the memories of those who read these lines. God chose a man to redeem men.

Weymouth's translation calls Melchizedek the "priest-king," and it is evident from Hebrews 6:20 that he is regarded as high priest, of which there could be but one living at any one time. In this connection it is worthy of note that in Psalm 110:4, the Revised Version margin gives us the word "manner" in place of word "order," and Dr. Schofield is authority for the statement that the Revised Version is more generally correct in its marginal render-

(Please turn to page 11)

"Hold Fast Till I Come"

By R. A. Curtis

AMONG other "signs of the times" that prophetic students can discern is the world-wide proclamation of "this gospel of the kingdom," as a witness unto all nations.

"Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: for with stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear. But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken.

R. A. Curtis

"Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem. Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: therefore thus saith the Lord God, Behold, I lay in Zion a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.

"And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it. From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only to understand the report. For the bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it" (Isa. 28:9-20).

To get a comprehensive view of God's "eternal purpose" (Eph. 3:11), "hearken" unto James testimony as given at the first conference convened at Jerusalem to settle a dispute about circumcision and keeping the law of Moses. "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, 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 all these things" (Acts 15:14-17).

The testimony of God's Word has been proclaimed among all nations, as a witnessing factor, to select from amongst the mass of rejecters of His Word here and there a "jewel" that shall shine "as the stars for ever and ever." (Mal. 3:17; Dan. 12:3.) Earth's coming "KING OF KINGS, AND LORD OF LORDS" (Rev. 19:16) is now selecting His royal cabinet from "every kindred, and tongue, and people, and nation," to assist Him in His world-wide millennial kingdom. (Rev. 3:21; 5:9, 10; 21:1-5; Psalm 2:6-12; 72:8-11, 17-19; Isa. 65:17-25.)

The world, in its unbelief, may reject the "sure foundation" that God has provided in the person of "his only begotten son," and attempt to build up its own wall. It may "daub it with untempered mortar," but both wall and building will perish alike, and no more cumber the ground. (John 3:14-16; Ezek. 13:10-15.) The Lord's challenge to agnosticism is, "Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob" (Isa. 41:21).

Having had "line upon line" of entreaty concerning rest and refreshing, "yet they would not hear." Paul gives the cogent reason for this neglect. "They did not like to retain God in their knowledge." Hence, God "gave them over" to their own devices, "so that they are without excuse," and "worthy of death," which is sin's wages. (Rom. 1:20, 28, 32; 6:23; James 1:14, 15.)

Jesus, speaking to His storm-tossed followers on the lake of Galilee, said, to quiet their fears, "Be of good cheer; it is I; be not afraid" (Matt. 14:27). During the little while of waiting and affliction, Jesus comforted their sorrowing hearts with the same fear-dispelling message, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." (John 16:16,20,22,33.)

"But that which ye have already hold fast till I come. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father" (Rev. 2:25-27). He that hath ears, let him take heed.

"Hold the fort, for I am coming,
Jesus signals still,
Wave the answer back to heaven,
By Thy grace we will."

The Old Road

By J. E. Adamson

FROM Egypt to Damascus, thence eastward over the Syrian desert to the Euphrates River, and down that historic stream to the land of the Chaldees, runs the old road—the highway of history. Over much of it now are operated modern air-conditioned, American-made stages that make the six-hundred-mile trip from Damascus to Baghdad in a few hours—across desert that camels took many days. (See "Change Comes to Bible Lands," in National Geographic Magazine, December, 1938.)

Over this road have traveled soldiers, traders, and religious pilgrims for centuries upon centuries. Abraham came this way when he emigrated from Ur of the Chaldees, and the road was old even then. Pharaoh, King of Egypt, went over this road when he "came to fight against Charchemish in the days of Josiah, king of Judah."

J. E. Adamson

Sennacherib, King of Asyria, came over it to fight against Hezekiah, and went home with his army a pitiful remnant after the Lord fought against him. Over this road Nebuchadnezzar came twice to fight against Judah and Jerusalem, and carried back with him Daniel and others to a captivity in Babylon.

Cyrus the Great, the God-favored Emperor of Persia (see Isa. 45), took this road in his wars against the Greeks. Alexander the Great went by this road in his invasion of Asia. The Cæsars used it, Napoleon Bonaparte used it, and in the late war it was used by the British and French. At one point the rocks bear the names and dates of many great soldiers and travelers.

Traveling along the modern highway some places it parallels the old Roman stone roads, and some places the Roman roads are seen to cross portions of the old road of the Hittites who had been in the land many years before the coming of Abraham.

Old roads always have interesting memories clinging about them, and this oldest of roads is no exception.

"Give me a house by the side of the road
Where the race of men go by;
Men that are good, men that are bad,
As good and as bad as I."

This verse by Sam Walter Foss aptly fits the old road. Over it have come men that served and loved the living God, and men that served only gods of wood and stone.

The first of these men we wish to study was a great pagan king, Sennacherib. He was a typical dictator and as ruthless a braggart as ever led an army into battle for territorial gain. His kingdom lay astride the Euphrates River about four hundred miles from the Persian Gulf, and from there he undertook to build an empire. About the year 710 B.C. he launched a campaign to add Syria and Palestine to his dominion. With an army of 185,000 well equipped and trained soldiers he came over the old road by way of Charan, over the mountains, down through Damascus and other old cities of the Jordan Valley, and finally camped round about Jerusalem. It was in the reign of Hezekiah, and in the time of Isaiah the Prophet. For weeks upon weeks he laid siege, and from his headquarters on the Mount of Olives sent messengers with taunts and insults to the King of Judah. "Say ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trusteth?" (Isa. 36:4). Rabshakeh, chief captain of the Assyrian army, refused to talk privately to the messengers of King Hezekiah, but talked big and loud to the Jewish soldiers on the walls. "Beware lest Hezekiah persuade you, saying, The Lord will deliver us" (v. 18).

When Hezekiah heard this, he sent messengers to the Prophet Isaiah for advice, and it was promptly forthcoming. Isaiah said unto them, "Thus shall ye say to your master, Thus saith the Lord, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me. Behold, I will send a blast upon him" (Isa. 37:6, 7). Read all this chapter. In it we see how the Lord fought against the enemies of Jerusalem, as when He fights in the day of battle. "Thus saith the Lord concerning the king of Assyria, He shall not come into this city. . . . By the way that he came, by the same shall he return, and shall not come unto this city, saith the Lord. For I will defend this city to save it for mine own sake, and for my servant David's sake" (Isa. 37:33-35).

The Assyrian army came down the old road in great splendor, but it was was fortunate that Sennacherib had his name inscribed on the memorial rocks on the way to fight rather than on his way home.

How fitting the words of Lord Byron on "The Destruction of Sennacherib":

"The Assyrian came down like a wolf on the fold,
And his cohorts were gleaming in purple and gold;
And the sheen of their spears was like stars on the sea,
When the blue wave rolls nightly on the deep Galilee.

"Like the leaves of the forest when summer is green,
That host with their banners at sunset were seen;
Like the leaves of the forest when autumn hath blown,
That host on the morrow lay withered and strown.

(Please turn to page 11)

Gospel Gleanings

By John O. Conrad

THE word "gospel" is found only in the New Testament. It is used ninety-nine times to convey the meaning of two Greek words which are uniformly translated "gospel." There is one exception in Galatians 3:8, in which the Greek word means, "to announce glad news in advance." This occurrence refers back to Genesis 12:3, where God foretold the gospel to Abram, saying, "In thee shall all families of the earth be blessed." God's plan may be discerned even earlier in Genesis 3:15, and later in Deuteronomy 18:15-19.

There is another word, "tidings," which means "glad news," and it is used in both the Old and New Testaments, but it is not included in this list.

Of the other ninety-eight references to "gospel," the first of these is used twenty-four times. In this, the meaning is, "to announce good news," "to declare glad tidings," "to preach the gospel." This word seems to emphasize action; to announce, as in John 1:41, 42. "He (Andrew) first findeth his own brother Simon, and saith unto him, We have found the Messias. And he brought him to Jesus." Also, it sometimes is used to declare, as in John 4:29, "Come see a man, which told me all things that ever I did: is not this the Christ?" Again, it is used "to preach," as in Acts 8:35, "then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus" (the Messiah). This is the gospel opportunity for those who cannot preach or teach, to bring people to those who can.

The second word translated "gospel" is used seventy-four times, and means, "a good message," or "good news." The Book of James, 2 Peter, 1, 2, 3 John, and Jude, have no words which convey the meaning of "gospel" that I have discovered. The Gospel of John does not employ the word "gospel," but in 1:18, the same idea is expressed in the word "declared." The same is true of 1 Timothy and Titus, in which the word "saying," is used. All other books of the New Testament frequently use one or both forms of the word "gospel."

The meaning of this "good message" deserves careful attention. The word "good" in Scripture carries a superlative meaning, and might be thought of as a "godly message." This message was to have its fulfillment in the Messenger described in John 1:17, "For the law was given by Moses, but grace and truth came by Jesus Christ." Perhaps we should think of this as being "a compassionate message." In Acts 20:24 we read, "But none of these things (persecutions) move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." There must of necessity have been many messengers after Jesus and the apostles. There have been many, and there is need of many today.

Jesus used many terms to describe Himself. He said, "I am the way, the truth, and the life," "the door," "the shepherd," "the vine," "the light," but he did not say, "I am the gospel." These titles are descriptive of the kingdom, or the means of entering into it. The statement in Galatians 2:5, "the truth of the gospel," is not a reference to Jesus, but to the reality of the gospel being revealed truthfully and accurately.

It is true, however, that Jesus is to be thought of as being a part of the gospel. He affirmed that He was the one of whom the prophets foretold, that He was the Son of God, and that He was a king, all of which the kingdom implies. "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom 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). Parables were Christ's favorite means of preaching the gospel. The statement in Romans 1:9, "the gospel of his Son," means that gospel which was preached by "his Son."

Before Israel, as a nation, asked for a temporal king, God was his King. God later promised that of the house of David He would maintain the throne, that David's descendants would occupy it continuously. About four hundred years before Jesus was born, God refused to allow any more of David's house to reign because of their wickedness, declaring that there would be no more kings until one should come of whom He would approve. Jesus was the fulfillment of God's desire, not to occupy the temporal throne at that time, but to become a spiritual leader until "the times of restitution" when His literal throne will be reestablished, and He will be crowned with honor and power and great glory. Israel might have accepted Him as a temporal king, but could not as the spiritual Redeemer.

"And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God" (Luke 8:1). Here "preaching" means announcing, and "shewing" means exhibiting or demonstrating.

Our attention is often called to our modern need by way of an appeal entitled, "The gospel of sanitation," or "The gospel of safety." These are important, but their mission must be always limited to the duration of this present age. In Ephesians 1:13, 14 we read, "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." According to the statement of Luke 21:25-28, we may reasonably feel that

"our redemption draweth nigh," but this is yet the age of "the gospel of (our) salvation."

In Romans 10:15 we note that we may have our hearts, as well as our heads, lifted up when we read, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" Surely, "the gospel of peace" can have its fulfillment in reality only when the Prince of Peace shall return "in the beauty of holiness" to grace the long vacant throne of His father David. Then shall He establish peace by effecting the "restitution of all things" according to the plan of creation. When this shall have been perfected the King of the King of kings will be King eternal in a kingdom of peace and righteousness. (1 Cor. 15:28.)

A Lesson From a Mouse

By C. A. Smead

ONE recent Sunday morning, when I picked up my Bible to go to church, I was dismayed to see that a mouse had been there under the cloak of darkness, and had nibbled away a portion of the Bible's edge. I mourned over this, as the Bible had served me faithfully for eight years, and I have some comments of my own in the margin. The mouse had not eaten as deeply as I first thought, however, and so my main grief was over the disfigurement.

Then, a minister of another church in town glanced at my Bible and remarked with fervor, "You surely do read your Bible. Look how your thumb has worn it." After explaining the circumstances to him, the thought occurred to me: Why, that really is a scar of use, and scars of use really add to the glory of a Bible!

The experience has suggested two ways in which people can handle the Word of God: either they can tear at it destructively; or they can eat it, digest its teachings, and be built up in the most holy faith. But whichever way people use the Bible, destructively or constructively, their action boomerangs back upon their own heads to their infinite loss or gain. The Word of God stands secure. No one can really injure it, no matter what he does against it: "whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder" (Matt. 21:44).

You cannot blame a mouse for its destructive activities, but Christians are responsible for what they do with the Word of God. The Christian is a Bible for the world to read, and when Christians cut out parts of the Bible they cut out vital parts of their own lives' gospel story. If I do not use the truths of the Bible to order my life, I myself reap the sorry consequences.

Let us examine one of the texts that is very easily left out of the weaving of the tapestry of our lives, thereby cheapening our lives.

"Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth" (1 Cor. 13:4-8).

When this wonderful virtue of love is left out of a life, since nature is said to abhor a vacuum, she rushes in with something to take its place. There are always plenty of cheap materials at hand to take the place of love. I have heard it said that love and hate are sisters under the skin. When hate takes the place of love, the life will then give evidence in preaching the gospel of hate—just the opposite of the text quoted above. It will be easy to be unkind to someone else on the slight provocation that he has been unkind. One will envy the other person his better house, car, job, convenience, beauty, ability, or friends. One will have unseemly pride in what he has that the other person lacks. Selfishness will be predominant, not only in earthly things, but in the gospel of salvation itself which will be held back from those not one's social equals, this in spite of God's wishes, "who will have all men to be saved" (1 Tim. 2:4). A quick temper will take the place of the sweet spirit of Christ. There will be a desire to believe the worst possible about the other person, and a secret pleasure in the other fellow's downfall. Forgiveness will be a mental impossibility. The Bible will be hard to believe except that lip belief will be easy. In the time of sickness or misfortune these faults will grow bigger and bigger, while in the loving heart the times of sickness and sorrow call forth a deeper expression of love.

We wish to point out that when one bitterly gives himself over to resentful, fleshly thoughts about others, he himself is harmed the most. For he loses that Christlike spirit out of his life. He has lost something which is without price. His faith, tarnished, is a feeble glow. The basis of his fellowship with the Father and with other Christians has been destroyed.

Do you now see how cutting this text out of the Bible can boomerang back, and heap destruction on our own heads. Rather, let it be used to build us up in the Lord. Eat it constructively. Let it become part of us, woven right into the warp and woof of our being. Let us be the world's Bible, sharing in the Bible's honor now and in eternity. Today and in eternity all else fails but truth. What will you do with the Bible?

THE PURPOSE OF BAPTISM

By E. O. Stewart

"The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ" (1 Peter 3:21).

ONE'S deliverance from past sins through baptism is similar to Noah's deliverance from the corruption of the old world by the Flood. Both are figures of the future deliverance of the true believers from their corruptible natures, at the second coming of Christ. Our past sins, and the corruption in Noah's day represent the corruptible nature from which the faithful shall be delivered through resurrection. In short, if we understand the purpose of water baptism, we are forced to believe that it teaches immortal emergency of the saints. Baptism is for the purpose of picturing Paul's most positive declaration, that "the dead shall be *raised incorruptible*" (1 Cor. 15:52).

Christ shed His blood for the remission of sins, and He shed that blood in His death. His blood was never raised from death, but remains right where He shed it for our benefit. He arose from the dead with a bloodless life, leaving His lifeblood in death where we—through the figure of baptism—can contact the blood in order to obtain remission of past sins.

The blood is the life. (Gen. 9:4.) Christ shed His blood in His death. Therefore, we must—in figure—go into His death to obtain remission of sins, by contacting His blood. The moment we reach that blood, we—in figure—come in contact with life, for the blood is the life. Now the question arises, Where, and when do we contact the blood? It most certainly is when we go into His death. When do we go into His death? Hear Paul as he declares, "Know ye not that so many of us as were baptized into Jesus Christ were baptized *into his death?* Therefore we are buried with him *by baptism* into *death:* that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. 6:3-5).

This proves that baptism is the act that puts us into Christ's death. As He shed His blood in His death, then we contact the blood in baptism. But the blood is the life. Therefore, it is while we are buried with Him in baptism that we come in contact with the newness of life which we come forth from baptism to walk.

As Christ was not quickened with blood life, but with the Spirit of God, and as the Spirit of God entered into Him while in the tomb, and not after He came forth, it follows as an evitable conclusion, that we, too, if made like Him, must come forth from the tomb immortal. To me, this is what baptism teaches. May I hear from someone else along this line of thought.

HOME MISSIONS

By Rachel Humphreys Morris

Look on the fields; for they are ripe already to harvest" (John 4:35).

AT THE ripened fields, dear readers, is where we stand today. "The harvest truly is plenteous, but the labourers are few" (Matt. 9:37). We do not need to go to China to begin working. Where is Christ needed any more than in our United States?

There are ten million Negroes and five million foreigners in our states depending solely on us for the gospel. And think of the many millions of others who do not know Christ.

As Christian workers we must remember that evils are increasing, the clouds of spiritual darkness are thickening. Many of our own people do not go to a church of any kind, and so many of the other Protestant churches are no more than society centers. As Christians we should try more than we ever have to make our homeland a land of Christianity.

Let us think for a moment of the dangers that are facing us. There is war, famine, and pestilence of every kind. How it should make us lift up our heads, to go forward for Jesus, and to be ready for the time that cannot be far distant.

Soon, "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 Thess. 4:16-18).

Do we hear much of such comfort? No! So often not even our own preachers say much about our Lord's return, and His great gift.

Communism, atheism, lawlessness, the liquor traffic, race prejudices, and worldliness are growing stronger every day. Are *we* doing all we can *for Christ?* Let us not forget in our daily toils that in God's sight "all our righteousnesses are as filthy rags" (Isa. 64:6).

I wonder what our Master thinks of us as we sit almost idle, doing *so little* for His cause.

If, instead of striving so hard for earthly possessions, we would devote more of our time in getting ourselves prepared for that glorious meeting, we would get more actual pleasure from life than we ever have. Let us remember that we brought nothing into this world; just so must we leave it.

"All things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28). We may be one of "the called" ones, but Jesus forces no one. Each must make his choice. Let us choose that part that cannot be taken away. Thieves cannot steal it, neither will it rust nor decay. Let our lights shine even as a light on a hill that cannot be hid.

It is sad to know that in many places our own church is the only denomination that is not teaching the Devil's lie.

All others that I know about are preaching, "Thou shalt not surely die," though God's Word plainly teaches that we *must* die because all have sinned. But, if we lose our life for Christ's sake we will surely find it again.

Let us strive to be ready for the time when "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" (Rev. 21:4).

—o—

"The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit" (Psalm 34:18).

—o—

WHO WAS MELCHIZEDEK?

(Continued from page 5)

ings. This rendering of Psalm 110:4 is confirmed also by Young's Concordance. "Order" may, or may not, refer to more than one. Christ became High Priest *"after the manner* of Melchizedek."

The statement that Melchizedek was "without father, without mother, without descent (pedigree, margin), having neither beginning of days, nor end of life" (Heb. 7:3), is perhaps somewhat disconcerting to the average reader. Other translations give the words "no record of ancestry." The Jews generally kept record of their genealogy, and in that respect were not regarded merely as individuals. Every Jew was definitely connected by his ancestry (genealogy) to past and future generations. It was not so with those who had not kept their genealogy. They simply stood as individuals, their beginning and future being "not reckoned" (see v. 6), "whose genealogy is not counted." In secular history Philo spoke of Sarah as "without mother," because her mother's name is not recorded. Speaking to the mob in the Roman forum, Scipio said, "You have no father or mother." Thus, we find that Paul made a logical argument from a well-understood custom of speech, and which was always applied to mortal persons. In this manner Melchizedek was high priest in his own right, and once for all. In these respects he typified the Christ. He had no connection with the Levitical priesthood of the law, being some four hundred thirty years before the law. Here again, the author of Hebrews takes much pains to make it clear that Christ also was not of the law, or of the tribe of Levi, but was of the tribe of Judah. Christ alone is *High Priest;* believers are but priests.

A further point of interest regarding the name is its reference to *righteousness.* Just as the faith of Abraham had nothing to do with the law (being four hundred thirty years before), so it is true of both Melchizedek and Christ in regard to righteousness—Melchizedek being before the law, Christ after it. This incident of Abraham being blessed by Melchizedek beautifully illustrates our "imputed" righteousness from Christ—not through many (as of an order), but through one—one Mediator. (See Rom. 4:13, R.V.).

One or two other details may be of interest. The Apostle takes notice of the greatness of Melchizedek over Abraham, which in those days was reckoned by possessions. In so doing, Paul draws attention to Melchizedek's antitype, Christ—"a greater than Abraham." That Melchizedek was undoubtedly "great" may be incidentally intimated by the change in the Revised Version in Genesis 14:17. There "the king's vale" is capitalized to "King's Vale," which, by its close connection with the story, would point to Melchizedek as probably the king after whom the Vale received its name.

It is generally supposed that the Salem referred to is Jerusalem. Some doubt this, as we learn from Young's Concordance, as does also our preceding writer. That there was a city by the name of Salem at that time is brought out by the marginal rendering of the Revised Version in Genesis 33:18. That it could not have been Jerusalem because of brambles there is scarcely conclusive, for it is not impossible or even improbably for brambles to be within the precincts of a city. The *land* of Moriah is mentioned in the narrative, but *not* the name of the mount. Isaac, like his antitype, may have been "sacrified" outside the city. Christ was not crucified where Solomon's temple stood!!

In our opinion none can show that a Melchizedek "order" of priests (plural) dated from creation. It is more reasonable to judge that the name indicates the founder, and Scripturally, Melchizedek was evidently the first and the last of that name, as high priest of the Most High God.

—o—

THE OLD ROAD

(Continued from page 7)

"For the Angel of Death spread his wings on the blast,
And breathed in the face of the foe as he passed;
And the eyes of the sleepers waxed deadly and chill,
And their hearts but once heaved, and forever grew still.

"And there lay the steed with his nostril all wide,
But through it there rolled not the breath of his pride;
And the foam of his gasping lay white on the turf,
As cold as the spray of the rock-beating surf.

"And there lay the rider distorted and pale,
With the dew on his armor and rust on his mail;
And the tents were all silent, the banners alone,
The lances unlifted, the trumpet unblown.

"And the widows of Ashur are loud in their wail,
And the idols are broke in the temples of Baal;
And the might of the Gentile, unsmote by the sword,
Hath melted like snow in the glance of the Lord."

His grand army of one hundred fourscore and five thousand had been destroyed in one terrible night when pestilence spread death and disaster without the stroke of a sword. He died by the hand of his sons in the city of Nineveh.

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Grand Rapids, Michigan

Bereans at Work

The above heading has been used two or three times by the Editor of THE RESTITUTION HERALD, when the Berean editor had not sent enough material to fill the Berean page. I like it! It appeals so much to me that henceforth when there is enough material to warrant it there will be a report of Berean activities under that heading. So, send in your reports and various other news. I know that there are many things that your local Bereans are doing that will be of interest to all.

Following are some of the things Bereans over the country are doing:

The Minnesota State Berean Society is planning a conference to be held on the last Sunday in April. As far as we know this State Society is the only one to hold separate conferences. From experience the Minnesota Bereans have found that such conferences pay, and pay well. Young people from various parts of the state have come to know one another better, making for better cooperation. The Bible classes and sermons given at these conferences have been a source of inspiration to all. While our activities have been curtailed during the winter, we fully expect this coming conference to start things again. We already hear of local Bereans planning for their summer activities. Take notice, Minnesota Bereans, and be at the conference to be held in Eden Valley the last Saturday and Sunday in April. The exact dates are the 29th and 30th. Be there!

To the other Berean societies, whether you are formed into state societies or not, take the example of the Minnesoto Bereans, and try the conference idea. You, too, will find that it pays.

Two state societies are publishing their own papers at present. The Iowa Society publishes an excellent little paper called "The Searchlight." You can see that they had the Berean motto in mind in choosing the name for their paper. Its editors are: Mrs. Helen Tempel, Mrs. Blanche Harland, Norma Brown, and Delbert Jones.

Here is a selection from this excellent little missive of Christ:

Suggested Bible Study for Bereans

"For the Cradle Roll members it is suggested that the older ones memorize as many of the Beatitudes as possible. For this month try to learn the first two. (Matt. 5:3, 4.) Parents, please help your little folk with this. We would be glad to receive from you the names of all who succeed with this memory work.

"For the Junior Bereans it is suggested that they memorize the Lord's Prayer (Matt. 6:9-13), then the Twenty-Third Psalm, and next, the books of the Bible.

For the Senior Bereans it has been suggested by the state secretary that they read the life of Christ. This can be accomplished by reading the Book of Matthew, two chapters each day for fourteen days. What phase of Jesus' life and character does Matthew emphasize?"

The above is given that all Bereans might know the type of work the Iowa Bereans are doing.

The Minnesota Society publishes "The Nobler" each month. It takes its name from the verse concerning the name of the Bereans (Acts 17:11). Its editor is Miss Muriel Randall, and, as there has appeared on this page an article from that paper, we will forego reviewing any selection from it.

We have given you these two examples of work that Bereans are doing so that other societies might not become stagnant, and eventually die. I know of one society that died, merely because it had nothing to do. It might easily have been in existence yet, had it published a paper or held conferences.

We trust we haven't bored you with these things.

Help! Help!

We thought we knew what an editor was, but to make sure we looked it up in the dictionary. There we found the following: "one who edits; one having charge of a publication." Nowhere did we find where it said an editor was supposed to personally compile his whole publication. Yet, that is what your Berean editor has been doing very frequently. This is *your page*. The only thing I can do is to prepare the page with the articles and reports that you send me.

Do not misunderstand me. It is not that I dislike writing articles, but I feel that all Bereans should develop their writing talents. After all, the page may grow rather dull if only the editor writes. We need the ideas of all. Think it over. Is there some idea that you have had that you could put into words? If so, write it down and send it to me.

This message is not to the many who have written articles. We can only thank those who have done that. It is to those who have a talent and are not using it that we are directing these words. THANKS!

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota

"A man is not justified by the works of the law, but by the faith of Jesus Christ" (Gal. 2:16).

Scripture: Acts 15:23-29; Galatians 2:1, 2, 9, 10.

Loyalty to Ideas

Daniel was captured, along with many of his people, by the King of Babylon. The King, Nebuchadnezzar, asked to have some of the best of the Israelite children come before him. They were to be physically perfect. They were to be the brightest and best educated. Those children were chosen to learn the language and ways of their captors, the Chaldeans.

Now Daniel was among those chosen. He was given another name, as were the others. (Dan. 1:7.) These young people were to be fed with the King's own food and drink; or what the Chaldeans thought were the best foods. Many boys might have thought it best to forget their home teachings and their God, but Daniel did not. He refused to drink the wine and eat the meat, as did also three others. They were allowed to be put on a trial diet of pulse, or vegetables, and water for ten days. When, some time later, they all stood in the King's presence, he could find none to compare with Daniel and his three friends, who had refused the rich and unclean food of the King.

We do not know how many young people were in the group, but we do know that only four were loyal to their God. I know the reason Daniel was true. It was because he "purposed in his heart," or decided to do right, for he loved God.

We know Jesus said, "If ye love me, keep my commandments." So we, too, must make decisions often. I hope all our readers will decide the right way every time a decision is made.

God's Love

The warm sun, like God's love, melts all the dirty snow, and the warm rains then wash the earth so clean—just the way God's sunshine takes away the soiled, darkened spots in our hearts and lives. We often sing about letting God's sunshine into our hearts—in through the darkened windows.

Let us get His love into our hearts, to warm us and make us more kindly. We will let God melt away all the bad habits and unkind words that soil our hearts and lives. When our hearts have the planting space ready, let us plant a garden there! We cannot expect seeds to grow until the planting space is clean and freshly spaded and worked. Next week we'll read more about these "Heart Gardens."

A Church Conference

Many of you have gone to your State Conferences. Perhaps you have been to the National Conference at Oregon, Illinois, too.

Today we find a group gathered in a conference, or council, at Jerusalem. There were the apostles, teachers, and the other brethren who were the listeners or laity.

There had been a difference in the teachings of some of their leaders. This group was to decide which way was right, without causing any harm among their churches.

The problem was whether the Gentiles had to become Jews in order to be Christians, whether they must keep the laws of Moses, or if to believe in Jesus and do His will was all the Gentiles were required to do.

This group decided that the Gentiles were to be asked to obey only certain easy rules found in Acts 15:29. Faith in God was enough; they did not need to become Jews.

Years later, we read, Paul returned to Jerusalem. He was so anxious that the central church at Jerusalem should know what he had been teaching the Gentiles. He wanted to help the church to *work together* to spread the gospel. Paul tells us of three men regarded as "pillars." Who were they? They gave Paul and Barnabas the right hand of fellowship, and sent them to continue to preach to the Gentiles.

"And Jesus said unto them, Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

ECE Club News

Billie Stine of Tipp City, Ohio, writes: "Mother reads to us (Billie, Lee, and Barbara) your stories. We all enjoy them, and try to be like the good people you write about."

David Unterkircher of Sherrard, Ill., writes for himself and sister, Luella Mae: "We read your page in Grandma VeNard's RESTITUTION HERALD. Is Sara Beth Savage your little girl?" (Yes, she is mine.—M. S.)

Happy Birthday Wishes

Marion Smith, age 10, April 21, Cleveland, Ohio.

John Benge, age 10, Jan. 28, Frankfort, Ind.

Glenno Rae Hoskins, age 4, Jan. 28, Sauk Rapids, Minn.

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

April 19-28—Special Meetings at Bowring, Okla.
April 21-May 7—Special Meetings at Brush Creek Church near Tipp City, Ohio.
May 15-28—Special Meetings at Dixon, Ill.
June 7-11—Minnesota State Conference at St. Cloud.
June 11-25—Special Meetings at St. Cloud, Minn.
July 20-30—Virginia State Conference at Maurertown.
July 20-22—Arkansas-Oklahoma Conference at Cleveland, Ark.
August 1-13—General Conference at Oregon, Ill.
August 1-13—Illinois Bible School and Conference at Oregon.
August 20-27—Western Nebraska Conference at Holbrook.
August 22-27—Iowa State Conference at Waterloo.

Bros. Walter Wiggins of Eldorado, Ill., Delbert Jones of Eagle Grove, Iowa, Leslie Niles and Sr. Mary Newell of Grand Rapids, Mich., have already reported as planning to attend the Summer Training School at Oregon, Ill., July 5 to August 13. We should like to have one or more students from each church of our faith. See editorial "How Every Church May Help," page 2.

The tuition for the coming Summer Training School will be the same as it was last year, $30.00 per student. That small cost covers board and room for the full six weeks of training. Can you live at home with any less expense?

SOUTHLAWN PARK CHURCH OF GOD
Grand Rapids, Michigan

The pre-Easter week of meetings held at the church were well attended and resulted in three young people asking for baptism. Bro. G. E. Marsh and Bro. F. E. Siple were in charge of the meetings. Special music was featured by members of the choir at all of the services.

Easter was a very busy day at our church. The young people had an early breakfast in the church annex at 7:30. At 11:00 o'clock the choir, under the direction of Miss Evelyn Barr, presented an Easter cantata, "The Resurrection Light." The church, packed to the doors, received this inspiring music with very favorable comment. Bro. Marsh then delivered his sermon, "He Is Risen."

At 2:30 p.m. a joint service of the Southlawn and Pennellwood churches was held. This was a baptismal and Communion service in which Bros. Ray Abbott, F. E. Siple, and G. E. Marsh of Grand Rapids, and F. L. Austin of Chicago, united.

At this time Bro. Marsh baptized three splendid young people, all of Grand Rapids: Miss Jacquilyn Stevens, 36 Conrad St., S.W.; Miss Ellen VanFleet, 38 Conrad St., S.W.; and Harold Doan, 3561 Hillcrest, S.W.

All of these young people are of high school age, and active in young people's work here in the church. We feel they will be very valuable additions to our membership. May the prayers of the Church of God go out to encourage and strengthen them in the work that lies ahead.

Leslie Niles, Reporter.

IOWA EVANGELISM

There is a call for evangelistic meetings in Iowa through the spring and summer months. Our need is great. We are appealing to the brethren for assistance. Bro. Eldridge Ellis, 319 Cutler St., Waterloo, Iowa, has been appointed treasurer of the evangelistic work. If you are willing to help us, will you write to him and tell him so? We ask for your prayers that God's work may prosper, not only in Iowa, but wherever His Word is proclaimed.

A. M. Jones, Conf. Pres.

ST. CLOUD, MINNESOTA

Having received the resignation of our faithful pastor, Bro. C. E. Lapp, to take effect June 1, 1939, the Church of God in St. Cloud, Minn., wishes to hear from ministers of the faith who may be interested in becoming our pastor.

Mrs. George Savage, Secy.,
Waite Park, Minn.

HOLBROOK-MOOREFIELD, NEBRASKA

The Holbrook and Moorefield Churches of God held their Easter services together at Holbrook. Bro. Giesler gave us two good sermons. A letter from Bro. and Sr. Gordon to the church was read, which we all appreciated very much. There were forty-five in attendance. Basket dinner was served in the basement.

Mrs. C. R. Meyerhoeffer.

PENNELLWOOD CHURCH OF GOD
Grand Rapids, Michigan

The season's activities, beginning with the Spring Conference from March 24-26, have been very gratifying. The Conference, with the state pastors as speakers, was well attended, although the folks at Coats Grove and Kalamazoo were unable to be present because of sickness.

Bro. F. L. Austin arrived March 27 and was guest speaker for our pre-Easter series of meetings. His theme was, "The Gospel of the Kingdom," as taught by Christ so many years ago. Good interest was shown throughout the meetings.

The finding of an empty tomb that first Easter morning was commemorated by a large number of members and friends at a sunrise service this Easter. At least half of those attending were young people. We thank God for the youth who are proving true and loyal to their Savior, and steadily increasing in numbers by bringing others.

A baptismal and Communion service was held in the afternoon at the Southlawn church. At this service Bro. Austin baptized five young people whom we take pleasure in presenting. They are: Miss Helen Todd, 3414 Division Ave., S., Grand Rapids; Miss Velora Hanson, Caledonia; Mr. Samuel Patterson, Alto, Rt. 2; Mr. Carl Todd, 3414 Division Ave., S., Grand Rapids; and Mr. Russell Friend, 115 Pennell Road, S.W., Grand Rapids.

Five others declared their intention of preparing for baptism in the near future.

Out-of-town Easter guests were Mr. Ray Wickson of Lansing, Miss Lois Greiner of Detroit, and Mrs. F. L. Austin of Chicago.

At this writing the family of Harvey Hotchkiss has been quarantined for three weeks with scarlet fever. Francis had a light case, but is still in bed.

Mrs. L. F. Slocum, Secy.

SOUTH BEND, INDIANA

The South Bend Church of God Sunday school enjoyed one of the most impressive services Easter Sunday morning ever presented before our group. It has been our annual custom to supplant the regular Sunday school with an Easter program. Our program this year consisted of a song and appropriate recitations by the wee youngsters and slightly older children, a beautiful rendition by a young male trio, a solo, pianologue, timely talks by the older people, and a three-act play, "The Crucifixion of Christ." This play was written and directed by Sr. Alverta Leighty, and was, indeed, a very touching scene. We are so well pleased with the work and results of this junior class. May God also be pleased, and bless its efforts.

We are still holding services in the local Y.M.C.A. building, where we have held services for a good many years, but we expect to be worshiping God from our church building by this time next month. We are so excited and happy over our new prospects, and pray that we may be able to produce fruit from our new conquest. We have adopted the title "Hope Chapel" for our new building.

Frances Boyle, Secy.

Due to Bro. Duncan Macleod's voice changing, dropping an octave in one week, he was unable to sing his scheduled solo as announced in The Herald of March 21.

DIXON, ILLINOIS

At the annual election of church officers, held April 3, at 7:30 p.m., the following were elected: Trustee for three years, William J. Eckert; elders, DeWitt C. Dauntler and William G. Ford; deacons, F. E. Duvall, William J. Eckert, and Elwyn Drew; deaconesses, Mrs. M. W. Missman and Mrs. R. C. Drew; secretary and treasurer, Mrs. William G. Ford.

Every Tuesday evening a Bible class is held at the home of one of our members. This weekly meeting begins at 7:30, with Bro. Conner as teacher. We feel that we learn a great deal in a class of this kind, as each one has an opportunity to take part if he so desires, and our teacher is most capable of leading us in the truths of God.

Easter services at the Dixon church were very well attended.

Our junior choir furnished the music at the end of the Sunday school hour. A number of the small children gave recitations proclaiming the Easter message. One number worthy of special mention was a quartette entitled "Early in the Morning." This was given by four intermediates, namely, Shirly Myers, Lois Selgested, Billy Dunbar, and John Selgested.

At eleven o'clock Bro. Conner delivered an inspiring sermon to an attentive congregation. The young ladies' chorus sang appropriate anthems at this time.

In the evening Bro. Conner's subject was, "What the Resurrection Means to the Christian."

A two-weeks' evangelistic meeting is being planned for the last two weeks in May. Bro. James McLain of Burr Oak, Ind., is to be our speaker. We are looking forward with great anticipation to these services. May we receive a spiritual blessing and a renewed desire to press forward for the prize of the high calling in Christ Jesus.

Mrs. Wm. G. Ford, Secy.

WELLINGTON, KANSAS

Bro. Cantwell Drabenstott visited us on his return from Texas to his home in Indiana. On Sunday, April 2, about thirty brethren and friends assembled at our house, where we all enjoyed a sermon by Bro. Drabenstott, and a short talk by Bro. Leslie LeCrone. The people came from Attica, Milan, Caldwell, Arkansas City, Oxford, Kan., and from Newkirk, Okla., and Blair, Nebr.

We are hoping to have Bro. Frank Siple of Grand Rapids, Mich., to hold a series of meetings in Arkansas City in June.

Mrs. Letha E. Rinehart.

BLANCHARD, MICHIGAN

The Good Friday service which was held from noon to 3:00 p.m. was a big success. The church was filled to capacity and many say it was the best service of the year. Seven ministers from different churches talked on the seven sayings of the cross. We have held these services for the past three years.

On Easter Sunday the three churches in Blanchard cooperated and met at our church, and the children from the high school put on a program. It was very interesting and inspiring, and in spite of several inches of snow the church was again filled to capacity.

Surely, our heavenly Father was with us, and we pray that much good was derived.

I am also happy to report about our Spring Conference held at the Pennellwood Church in Grand Rapids in March. Much interest was shown and I am sure that everyone who attended was greatly benefited.

I have very much enjoyed the articles in The Restitution Herald. May God bless the writers, and help them to keep up the good work is my prayer.

(Miss) Frances Sheets, Cor. Secy.

CLEVELAND, OHIO

Resurrection Day was a very happy time this year at Golden Rule Church, for six more adults took this opportunity to put on Christ in baptism. Our new members are: Mr. and Mrs. M. V. Grable, 2181 W. 85th St.; Mrs. Dorothy Knapp, 2181 W. 85th St., Mrs. Retha Love, 4001 Fulton Court; Mr. Lewis M. Parish, 13508 Earlwood Road; Mrs. Sophia Seifert, 13705 Diana Ave.

The first four are kinfolk of Sr. F. L. Austin of Chicago, Ill., who first became acquainted with the church and the faith through Bro. and Sr. Austin's work last summer. Mrs. Love is Mrs. Grable's sister. She has a large family, some married, and some still at home and small. She is teaching her children the Bible so that they, too, may become obedient some day. Mrs. Knapp is Mrs. Grable's daughter. She and her husband have two small children. They have all been diligently studying God's Word to prepare for this step.

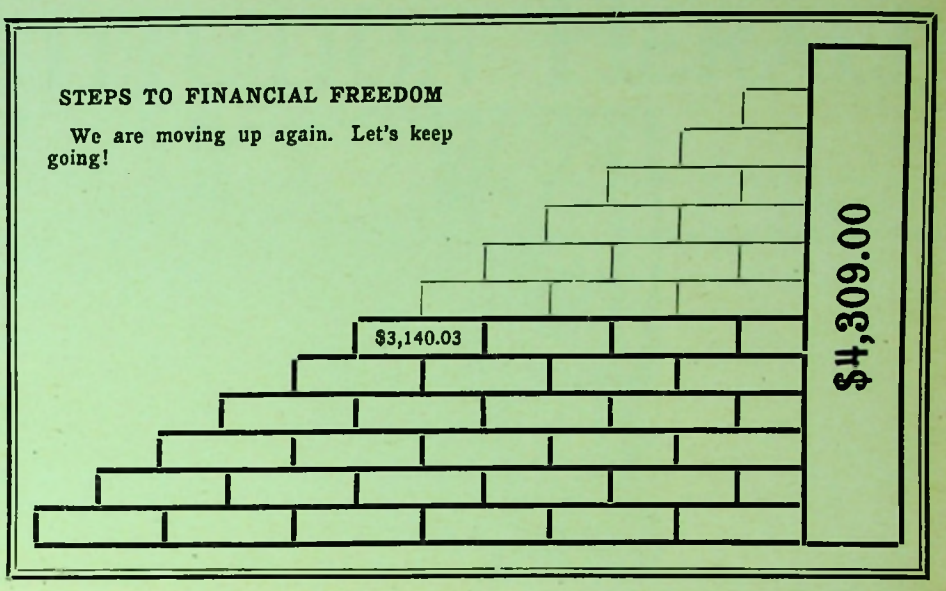
Mr. Parish follows his wife into the church, who was baptized on Easter two years ago. Thus, within a few weeks' time, we have twice seen husbands and wives take their stand together in Christian baptism, and two other families united in faith through the obedience of the husband. Such scenes bring great joy to us all.

Mrs. Seifert has been an attendant for a number of years, and has long contemplated this step. The writer made his home with her for four years.

All these we are happy to welcome into our church fellowship to share with us our hope of life eternal, and the joyous service to our Savior which accompanies it.

Excellent attendance at both Sunday school and church marked the Easter observance. At the evening service the choir presented a musical cantata, "The Dawn of the Kingdom."

M. W. Lyon, Pastor.



INDEBTEDNESS FUND

Notes Payable		$4,309.00
Amount received	$3,082.88	
Happy Woods, La., S. S.	10.25	
A Friend	25.00	
Brother and Sister	1.00	
Mrs. B. F. Cook	3.00	
Mrs. C. Seely	3.00	
Burr Oak, Ind., S. S.	2.00	
Nagol	10.90	
Faye White	2.00	3,140.03
		$1,168.97

THE LAST LINE

By Harvey Krogh, Jr.

The correct wording for the last line to the poem appearing on the back cover page of The Restitution Herald of April 4, 1939, follows:

"In that day when I make up my jewels."

AN EXPLANATION

By James A. Patrick

In the first part of my recent article, "The New Birth," I made a statement that was misunderstood by our folks at Springfield, Ohio. I hasten to make a correction.

I said in my article that I had a discussion with some folks at Springfield that took the position that the new birth and conversion were one and the same thing. It so happens that we have some very good brethren at Springfield, and they are pretty straight as far as truth is concerned, yes, and in every other way. They thought I might have had reference to them, and if I hadn't others might think I had.

The discussion was arranged by our late beloved Sr. Overholser. She and Bro. David Beck went with me to the home of the minister of the other group.

Well, you couldn't hold them to anything. As Bro. Beck told Bro. Gordon a few days ago, "They went from Genesis to Revelation." For instance, one of them said that Christ said, "The kingdom of God is within you." I asked, "To whom was Christ speaking?" He answered, "He wasn't speaking to the scribes and Pharisees, that's sure." I told him to look it up. He did, and finally said rather dejectedly, "He was speaking to the scribes and Pharisees, wasn't he?"

After we had talked for a while, and they had done most of the talking, I asked that I be allowed to say a few words. Their whole group, except the minister, got up and left.

Well, Springfield, I had no thought of our brethren when I wrote that article.

THE RESTITUTION HERALD

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L. E. Conner . Business Manager

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THE RESTITUTION HERALD

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Nebuchadnezzar's Dream

By T. A. Drinkard

"The king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream" (Daniel 2:3).

WHAT a dream it was! Nebuchadnezzar's dream so sorely affected him because the God of heaven had previously planned to reveal to this king "what shall be in the latter days," and He chose to present it in this manner. By selecting this method of revelation, the King's worldly magicians, astrologers, and soothsayers were confused and perplexed over the matter. Likewise, today's great men are perplexed. A careful study of this account will convince the most skeptical that God chose a very simple way in which to make known to Nebuchadnezzar some matters concerning the destiny of his own kingdom, and of others that would succeed him in their order. God caused this world-kingdom leader to dream about five kingdoms, but the first four were separated entirely from the fifth, according to Daniel 2:34, 35.

T. A. Drinkard

The King saw a great image, and "the form thereof was terrible" (2:31). This great image, which in the dream was made up entirely of metals until the feet were reached, represented world governments from the time that Nebuchadnezzar sat upon his throne as king over Babylon until their overthrow by the establishment of God's mighty kingdom under the personal supervision of Jesus Christ at His second appearing. True it is that the Babylonian kingdom, as such, ceased to exist, but what became of it? It became a part of the kingdom which conquered it, the Medo-Persian. So the gold element of the image became a part of the silver. Likewise, when the second kingdom, represented by the silver, was conquered by the third kingdom of brass all the gold and silver became a part of the brass kingdom, namely, Greece. And when the fourth kingdom of iron came into existence and conquered the brass kingdom, what became of the gold, silver, and brass? All of these elements then became a part of the Roman Empire, just as Austria recently became a part of Germany.

Has the Roman world-power ever disappeared from the earth, since its establishment as such? When this most dreadful of all the world powers—as shown by the image—reached the zenith of its power, it contained all the elements of the preceding gold, silver, and brass kingdoms. All earthly world powers have their day. They will run out in the course of time, and here we see the Roman kingdom running out into its ten-toe divisions. I notice that "these kings" (2:44), which I submit are represented by the ten toes of the two feet of the image, are in existence when the kingdom of God is established. Therefore, every carnal element of human government as represented by the various parts of the image, such as "the iron, the brass, the clay, the silver, and the gold," will be broken to pieces by the greatest kingdom that has ever been established upon earth. The world kingdoms as represented in this dream, and which started with Nebuchadnezzar, will come to an end in the toes of the feet, in their divided state of ten kingdoms. That is the reason why it is said that the iron, the clay, the brass, the silver, and the gold, will be "broken to pieces together" (2:35). You will notice that there was no unity existing between the four powers mentioned in the dream; neither will there be peace and unity between the ten kingdoms referred to by the ten toes, and ten crowns of Daniel 2 and 7.

The present signs clearly indicate that human rule and control are hastening to an early conclusion, which the prophets and Jesus Christ foretold would come, and for which they advised God's people to expect and anticipate. Contrary to the Prophet's advice not to place confidence in the strong arm of the flesh, the general hope and trust is wholly in man. What a surprise awaits those who thus misplace their trust!

Jesus Christ clearly foresaw the "great whirlwind" (Jer. 25:32) of the last days. (Luke 21:25-36.) The fast-approaching general upheaval will be so severe that it will try the hearts of even the faithful men and women. Are we ready for that time of *(Please turn to page 11)*

EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

The Hope of the Church of God

While Paul wrote of some "having no hope, and without God in the world," the Church of God most surely has a hope which is founded on the very Word of God. It is the hope of the return of Jesus, and the glorious blessings that He will then shower upon the earth. The sleeping saints will then be raised to immortality. The living faithful ones will be changed from mortality to immortality "in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

The Church of God looks "for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body" (Phil. 3:21). God has appointed us "to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him" (1 Thess. 5:9, 10). "There is a natural body, and there is a spiritual *body*" (1 Cor. 15:44). "And as we have borne the image of the earthy (Adam), we shall also bear the image of the heavenly (Jesus)" (v. 49).

The return of Jesus to this earth will be marked with other blessings, too. Being made like Christ, the Church of God will better reflect the light of "the Sun of righteousness," and will be crowned "kings and priests: and we shall reign on the earth" (Rev. 5:10). When Jesus comes "in power and great glory" His people will share in that power and great glory to rule the world. When Christ and His saints rule, instead of the war gods, justice and peace will also be brought back from the dead. Then "shall judgment run down as waters, and righteousness as a mighty stream." "That blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" draws nigh. "The night is far spent, the day is at hand."

Thus, the hope of the Church of God is necessarily interwoven with the resurrection theme. Our hope involves the second coming of Christ for the very simple reason that there can be no resurrection until He comes who said, "I am the resurrection, and the life." Only at the coming of Christ is He pledged to reward the faithful, except for temporal blessings which are but a foretaste of the showers to come.

Let us understand well that there can be no reward in death, for "the dead know not any thing," and "the wages of *sin* is death." If death is the price tag of sin, how then could death be a door to glory? Must one commit sin to gain a pass to glory? God's voice plainly calls death an enemy, speaking of Christ, saying, "He must reign, till he hath put all enemies under his feet," and "the last *enemy* that shall be destroyed is death."

The Bible is God's letter to His children. Why should God lie to His own? God cannot lie! And God has promised the day of resurrection and reward. God's promises do not fail. God's Word is more dependable than man's sight. The Flood came! There was an Exodus! The Temple was destroyed! There was an empty tomb! And today the nations are angry and war-mad just as prophesied long ago! "Despise not prophesyings." "Why should it be thought a thing incredible with you, that God should raise the dead?" (Acts 26:8). "God is not a man, that he should lie," and "the things which are impossible with men are possible with God."

While resurrection and the life to come are most clearly taught in the New Testament, the Hebrews of old also believed in the "one hope." Job wrote, "If a man die, shall he live again?" and answered his own question with, "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." He further prophesied, "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."

Abraham "offered up Isaac . . . accounting that God was able to raise him up, even from the dead."

Joseph charged Israel to carry his bones out of Egypt into the Promised Land when the Exodus should take place. He surely foresaw the resurrection.

David prophesied, "I shall be satisfied, when I awake, with thy likeness."

Jeremiah promised the resurrection of babies slain by Herod when Jesus was sought, saying, "Refrain thy voice from weeping, and thine eyes from tears: . . . they shall come again from the land of the enemy."

Thus, writers of both Testaments agree that Christ will come to claim His jewels. So, friend, hold high the banner stained in blood. *"Fight the good fight of faith."* Crusade for Christ, and "thou shalt be recompensed at the resurrection of the just" (Luke 14:14).

The Significance of the Tabernacle

Article One

By A. E. Griffiths

A STUDY of the Tabernacle seems especially appropriate in the spring of the year. Therefore, a series of articles on this subject may be welcomed by readers of THE RESTITUTION HERALD.

So many people, especially those who are members of the orthodox churches, fail to understand why Christ died for us, and why He rose again from the dead. The fault is that the majority of people do not study the Bible for themselves, but leave those deep thoughts for the preacher to study and explain. Consequently, they even look to the minister of their church to instruct them as to how they may be saved, instead of asking God who is the Author of salvation.

A. E. Griffiths

One idea very prevalent is that God caused His Son to die to appease His anger, whereas the Scripture tells us that God is a God of love, not wrath. Therefore, this theory hardly harmonizes with God's character.

One principle we must bear in mind is that God never changes. When He created this world He knew exactly what was going to happen to it, and to its inhabitants. We all know God placed a curse on the earth after the disobedience of Adam and Eve, because of their sin. But God also foresaw a means of removing that curse without reflecting on His own stability of purpose. We read, "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 1:17). God and Christ are alike in this respect. Paul says of Jesus Christ, that He is "the same yesterday, and to day, and for ever" (Heb. 13:8). Having established the fact that both God and Christ are unchangeable, we can understand that God's plans and purposes are absolute. Nothing can change them. For proof of this let us turn to the Scriptures for a study of the Tabernacle.

We realize that this edifice was intended for the children of Israel in which to assemble for worshiping God after the manner He had commanded, but why was He so particular in giving its component parts and construction in such minute details? Moses not only received all these instructions from God, but was actually given a vision of the whole thing as when completed. Paul says, "Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount" (Heb. 8:5). After Moses had received verbal instructions of how to build the Tabernacle he was actually shown, in a vision, the whole edifice completed, so there could be no mistake in its construction. This causes us to ask, Why this special adherence to detail?

The fact is, the Tabernacle was a prophecy in a material form. Every item of its component parts referred to Christ and His body, or followers, who will be rulers of the earth during the millennial age, in which period the earth will be transformed from wickedness to a condition of righteousness and perfection.

To emphasize how particular God was in instructing Moses to build the Tabernacle a certain way, He said, "See, . . . that thou make all things according to the pattern shewed to thee in the mount." (Heb. 8:5; Ex. 25:40; 26:30.) Three times God said this, so that there should be no mistake about it.

This teaches us that we must do things according to God's instructions. Man is always altering and improving, as he thinks, on God's plans, but that only brings him into condemnation. In reviewing Israel and their shortcomings, God spoke through Isaiah, saying, "Who hath required this at your hand?" (Isa. 1:12). Israel was intent on offering many sacrifices, though he had previously been told, "Behold, to obey is better than sacrifice, and to hearken than the fat of rams" (1 Sam. 15:22). Why can't people do what God tells them to do, instead of conjuring up so much useless formality that only vexes God, and leaves those implicated in such things no chance of salvation?

The first instructions concerning the Tabernacle will be found in Exodus 35. The people were told to contribute the materials for its construction. God then selected certain men to be filled with wisdom and knowledge of workmanship, that they could produce the exact results He required. Notice particularly how Bezaleel was "filled . . . with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship" (v. 31). Aholiab was also imbued with the same wisdom so that the work might be carried out exactly to God's specifications. People who do not carry out God's instructions are referred to by Christ, saying, "And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. 7:23).

Solomon was wise in his day. He said, "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions" (Eccl. 7:29). Why will men continue to find out new ways to serve God, when the authorized way is so simple and easy?

The next feature concerning this edifice is that there were two series to it: first, *(Please turn to page 10)*

The Church of the Living God

Concluded

By J. H. Anderson

JESUS CHRIST owns the church, having bought it with His own blood. "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20:28). "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter 1:18, 19). Thus, if I am a member of the one true church, I belong to Christ.

Does He own all of me, or only part of me? "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, *and ye are not your own?* For ye are bought with a price: therefore glorify God in your body, and in your spirit (mind), which are God's" (1 Cor. 6:19, 20).

Being a member in the church, God owns my mind and body. Then my mind and body should be kept clean and used in His service only. This can be done *only* by the Word freely used. "Now ye are clean through the word which I have spoken unto you" (John 15:3). "Sanctify them through thy truth: thy word is truth" (John 17:17). "That he might sanctify and cleanse it with the washing of water (baptism) by the word" (Eph. 5:26). In Philippians 4:8 we are taught the *only* way to keep our minds pure: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." By doing this we can keep our minds filled with the things of God, and in this way have pure minds. Our bodies which Jesus bought must be kept clean, and they cannot be kept that way if we fill them with strong drink, or live immoral lives. Paul said, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. 9:27).

Of course, the perfect being will not be attained until the change comes at the resurrection. "Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." This change is pointed out in 1 Corinthians 15:42-54. Read these verses, please. Also, in Philippians 3:21, Paul points out how that Christ will change us, saying that He "shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

The church must obey Christ in all things, and receives His orders through the Bible. "Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord?" (This voice comes only through the Bible.) "Behold, to obey is better than sacrifice, and to hearken than the fat of rams" (1 Sam. 15:22). "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Rom. 6:16). When we were baptized we yielded ourselves unto Christ who became our owner. So, from that time forward we must obey Him. As His orders come only through the Bible, we must believe—have faith—in that Book. (Heb. 11:6.) The more we study that Book the more we shall know of the Master's orders, and the better we can obey them. "Then said Jesus to those Jews which believed on him, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free" (John 8:31, 32). Let's keep the Word so that we shall be made free from sin and death when Jesus comes. The close relationship between Christ and the church is clearly shown. (1 Cor. 12:27, 28; Eph. 5:22, 23.)

How do people become members of the church? "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls, . . . praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved" (Acts 2:41, 47). The Lord puts one into the church, but that one is put through the word and baptism.

Can one ever be put out of the church? "Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. . . . If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned" (John 15:2, 6). These verses teach that after one has come into the body of Christ, the church, he must bear fruit or God will take him out. "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. 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 2:20, 21). Yes, after we come into the church we can go back into the world, and be *lost*. When we come into the church we are placed on trial, and the trial lasts until death. (1 Peter 4:17; Matt. 24:13.)

God will give eternal life to every member of the true

church. (John 10:27, 28; Rom. 6:23.) In addition to eternal life, He will give the kingdom unto the faithful flock. (Luke 12:32.) He will then give a reward to every one of the church, "according as their work shall be." (Matt. 25: 14-30; Rev. 22:12.)

Thus, the more a member does, the more he will receive. It pays even in this life to serve God. (Mark 10:28-30.) However, the great reward will be granted when Jesus comes and the resurrection takes place—no reward at death. (Rev. 22:12; Luke 14:14; 1 Peter 5:1-4.)

The Old Road

The Boy King—Article 2

By J. E. Adamson

ABOUT nine hundred seventy-five years before the birth of Jesus, and only a few years after the death of Solomon, idolatry became rampant in Israel. Jeroboam "made two calves of gold," and "he set one of them in Bethel and the other he set in Dan." "So he offered upon the altar which he made in Bethel . . .; and ordained a feast unto the children of Israel: and he offered upon the altar, and burnt incense" (1 Kings 12:33).

"And, behold, there came a man of God out of Judah by the word of the Lord unto Bethel; and Jeroboam stood by the altar to burn incense. And he cried against the altar in the word of the Lord, and said, O altar, altar, thus saith the Lord; Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burned upon thee" (1 Kings 13:1, 2). At this point there happened one of the many dramatic incidents of the Old Testament: "Jeroboam put forth his hand from the altar, saying, Lay hold on him. And his hand . . . dried up, so that he could not pull it in again to him. The altar also was rent, and the ashes poured out" (1 Kings 13:4, 5).

We now leave the Old Road with its travelers for a period of 330 years, and we find the land under the rule of a boy King, "Josiah by name," only eight years of age. "He did that which was right in the sight of the Lord, and walked in the ways of David his father" (2 Chron. 34:2).

"In the eighth 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. . . . They brake down the altars of Baalim in his presence; . . . he burnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem." (2 Chron. 34:2-5.) This chapter should be read without missing even a small part of the intense drama described in it—the cleansing and repair of the Temple by Hilkiah the priest and Shaphan the scribe, the finding of the book of the law, and the reading of it before the King. What intense feelings must have been stirred to make the King say, "Go, enquire of the Lord for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found: for great is the wrath of the Lord that is poured out upon us, because our fathers have not kept the word of the Lord" (v. 21).

Hilkiah the priest and Shaphan went without delay to the college of prophets in Jerusalem, to Huldah the Prophetess who dwelt there, and they made known their errand. She made answer as dramatic as the outburst of Josiah the King, "Thus saith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, . . . because they have forsaken me, and have burned incense unto other gods. . . . As for the king of Judah, . . . say unto him . . . Because thine heart was tender, and thou didst humble thyself before God . . . I have even heard thee also. . . . Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see the evil that I will bring." (Vv. 23-28.)

On receipt of this message, Josiah "sent and gathered together all the elders of Judah and Jerusalem, and in a public service he made a covenant before the Lord to keep His commandments. Josiah was then about the age of twenty-six years. He called for the keeping of a great Passover in Jerusalem, a most thrilling and dramatic event during which the priests were set in their charges and the Levites were told to put the holy ark in the house of the Lord, and charged, "Serve now the Lord your God." Great numbers of lambs and kids were killed for the Passover, and for the cleansing offerings thousands of cattle were given. There had been no such Passover since the days of Samuel the Prophet.

But now, after a period of peace and prosperity lasting to the thirtieth year of the reign of Josiah, the Old Road again felt the marching feet of armed men. Pharaoh-Necho, King of Egypt, came up to fight against Charchemish on the upper Euphrates River. To reach this city it was necessary to cross over the land of Judah and to pass through the Valley of Megiddo, where so many famous fights have taken place.

Josiah, proud of his land, refused to agree to the transfer of armed troops, and threatened armed resistance.

But Necho said to him, "What have I to do with thee, thou king of Judah? I come not against thee this day, . . . forbear thee from meddling with God, who is with me, that

(Please turn to page 11)

A Man After God's Own Heart

By Mrs. William Stine

"But now thy kingdom shall not continue: the Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over his people, because thou hast not kept that which the Lord commanded thee."

SUCH was the message Samuel gave to Saul after he disobeyed God. (1 Sam. 13:14.) The Lord then told Samuel to go to the home of Jesse the Bethlehemite, and that God would select a king from among his sons. After preparing a sacrifice and inviting Jesse and his family, Samuel made seven of Jesse's sons to pass before him. Each in turn was rejected by the Lord. Samuel asked if these were all his sons, and Jesse replied that the youngest remained with the sheep. Samuel commanded that this one, also, be brought before him.

"And he sent and brought him in. Now he was ruddy and withal of a beautiful countenance, and goodly to look to. And the Lord said, Arise, anoint him: for this is he" (1 Sam. 16:12). Samuel took the horn of oil and anointed David, the humble shepherd boy, to be king over Israel.

From that day on the Spirit of God was with David. Saul, however, was troubled by evil thoughts. One of his servants suggested that he send for a man who could play on a harp, that the music might sooth his distracted mind. Another remembered having met David, and recommended him to be cunning in playing the harp, a mighty valiant man of war, prudent in matters, a comely person, and a man whom the Lord was pleased with. Thus, David played for Saul, found favor in his sight, and became his armor-bearer.

That David was a mighty man, and that the Lord was with him, was proved when he slew the giant Philistine. A slingshot, five smooth stones, and most important, his faith in God, were David's weapons. Saul then appointed him captain of his armies, and David again proved his title, "a man of war," by the many victories he won for Israel against the Philistines. The people's admiration that had once been Saul's now belonged to David. They cried out, "Saul has slain his thousands, and David his ten thousands."

Jealous hatred burned in the heart of Saul. From that day on he devised ways to kill David. However, Saul's son Jonathan loved David and made a covenant with him to protect him from his father's anger. This he did. Also, the Lord many times delivered Saul unto David's mercy, but David loved his enemy and left him unharmed. On the other hand, only miracles saved David from the murderous Saul.

Saul schemed to have David killed by sending him against the Philistines, and promising to him his daughter Merab in marriage. David was victorious, but Merab was already a bride when he returned. Again, Saul put before him the same proposition for the hand of his second daughter, Michal. David not only won the battle, but also the love of the girl, much to Saul's chagrin. Even though Saul knew the Lord was with David he continually tried to destroy him.

Saul met a dishonorable death in a battle against the Philistines. After having been wounded he fell upon his own sword. Three of his sons, including Jonathan, were slain that same day. This battle was fought while David was fighting the Amalekites. He received news of Saul's death sorrowfully.

David then inquired of the Lord what he must do next. The Lord told him to go to Hebron. There he was anointed king over Judah. For many years there was war between the house of Saul and the house of David, but Saul's house grew weaker while David's became stronger. After ruling Judah seven and a half years, David was anointed king by Israel, also. In 2 Samuel 5:4 we read that David began to rule at the age of thirty, and reigned forty years. We recall that Christ began His life's work at the age of thirty when He was baptized, and forty days after His resurrection He completed a period of work on earth.

Nathan continued the work of Samuel after that prophet's death. We read in 2 Samuel 7 the prophecies of the Lord concerning His house and Israel, which prophecies Nathan gave to David. It was promised that Solomon would rule after his father's death, that he would build a temple for God, and that God would guide and chastise him as it might be necessary. Israel would be planted in a land of his own, never again to be oppressed by wicked men, and David's house would be established forever before Him. David offered prayers of thanksgiving for these wonderful promises.

The fact that David was a man after God's own heart did not make him immortal or free from sin. The sin he committed in a weaker moment when he chose to rely on his own strength is considered by man most serious, even to being unforgivable. But we must realize that the Great Judge understands the true intentions of the heart, whether they are to do good or evil. God forgave David for committing adultery with Bathsheba, the wife of Uriah the Hittite, and for sending Uriah to the front ranks of battle where he was slain.

David was not unpunished, however. Just as parents find it necessary to chastise their children to strengthen them against sin, just so God punishes His children. David suffered the loss of his first child that was born to Bathsheba. Also, God said a traitor would raise up in his own household. The traitor was his son Absalom. By flatteries and false promises Absalom gained Israel's admiration, and Israel turned from serving his king. In fact, it became

necessary for David to flee for his life. While David was in exile his enemies cursed and threw stones at him, but he would not allow them to be punished. He humbly accepted God's punishment.

David was betrayed by Ahithophel, who committed suicide by hanging as did Judas, the one who betrayed Christ. Absalom, too, finally met his death when the mule upon which he was riding ran through thick boughs of an oak tree that caught his head fast. Joab, a servant of David, then thrust three darts through his heart. The news of Absalom's death sorely grieved David. Israel then repented, and once more claimed David their king.

We conclude the story of "a man after God's own heart" with a Scriptural passage that supports our belief in man's mortality. "So David slept with his fathers, and was buried in the city of David" (1 Kings 2:10).

After studying the life of David we are more able to appreciate the mercy of God, our Father. He, being able to understand our hearts, judges accordingly, and not as man, who judges only by outward appearances. As God was ever ready to forgive and help David, He is ever near to all of His children who continue in Christ. The faith of David is a goal toward which we all should aim. Then the reward of such faithfulness will be ours, which is eternal life.

SWAN SONG

By Arlen Marsh

ACCORDING to *Readers' Digest*, Robert Ingersoll once called on Henry Ward Beecher just after Beecher had purchased a remarkably good globe. Ingersoll looked at the globe, and then at Beecher.

"I've been looking for something like that," observed the Colonel, "for a long time. Who made it?"

Beecher stared at him in simulated astonishment. "Why, Colonel," he exclaimed, "You should know better than that! It just *happened!*"

For thirty years Ingersoll had given over the major part of his time to attempts to prove the Bible untrue and religion a fallacy. He had written in pamphlets and magazines and newspapers and had shouted from the housetops that the universe was not the result of a creative process instituted by a god, but had merely "happened" to evolve from a fortuitous combination of circumstances and natural forces.

Ingersoll's arguments are out of date today, but they are typical of the debates put up against Christianity by almost every agnostic. Beecher adopted precisely the tone which was best calculated to embarrass the agnostic; he had fought fire with fire; he had met ridicule with ridicule.

"Are we to believe," Ingersoll had demanded in a two-hour lecture a few years before, "that some Divine Providence guided the germs to march into the ark two by two? Are we to assume that the fishes grew feet, and that they strode up the gangplank behind the elephants and fleas, the monkeys and the moles? This is what our Christian acquaintances would have us believe!"

Blessed with the force of the Colonel's personality, the excitement stirred by his eloquence, such arguments as these had been pounding home the theory that there was neither a God in heaven nor more than a figment of truth in the Bible. That the arguments could be shattered at one blow by any skilled debater was beside the point; ridicule would have its effect on minds unaccustomed to looking for facts behind words—ridicule would eventually triumph over halfhearted religious faith, simply because ridicule is unpleasant for everyone to endure when it is directed against him, but is music when it is directed against anyone else.

If any party or clique in the world has the right to use ridicule, it is the Christian church. Voltaire sang the swan song, the death knell, of Christendom; so did Thomas Paine. Voltaire and Paine are practically forgot; the Bible still sells more than ten million volumes a year. Is there any circumstance in history to arouse more scathing satire, more biting ridicule, than that? Yet the church, perhaps because it is motivated by Christian principles but more likely because it has not seized its opportunities, has permitted its chances to turn the agnostics' own weapons upon them to slip past!

Darwin presented a theory to the world. Writers seized upon the theory, modified it, circumscribed it with theories of their own, and offered it to the world as fact. Tests taken time and again by these same writers and pedants established that spontaneous generation of life was not merely incredible, it was definitely impossible; yet, despite the evidence they themselves had accumulated, these seekers after wisdom continued to foist upon the world the thought that life had sprung into being automatically, through no external force, and that it had in itself the power to evolve into ever higher forms. They proved themselves wrong, yet still clung to their beliefs! Could anything be more ridiculous than that?

But because the church had failed to be scornful, because the church had led with its chin instead of its right, the theories of the agnostics took hold even in the ranks of the ministry. Protestant organizations were formed, taking the name of Christianity, to teach the notion that God was merely a primal force, and that He had neither form nor conscious intelligence as intelligence is understood among men. Clergymen ranted at the advances of the American Association for the Advancement of Atheism, and offered

neither argument nor ridicule to support their ranting. As a matter of fact, argument was unnecessary; Beecher's system was by far the best.

As the church lost its grip on men, Christian principles lost their grip on government. Christian principles had had little enough to do with government as it was; now, they became definitely passe. The United States Administration of 1938 was only following a universal trend when it referred in publicity releases about Indian missionary work to the "cheap rascality of Christian soul-saving." Nations which formerly held high principles renounced contractual obligations even to their own citizens; churches labored for political ends rather than for religious purposes; international piracy under the guise of "subduing disorder" and "protecting the rights of nationals" became the general fashion.

Finally A. J. Cronin found a "Sermon From the Snows." In the April, 1939, *Readers' Digest*, Cronin told of his experience in a small Switzerland church, high up in the glacier country. The minister spoke in German, and Cronin knew no German; but he was able in the first five minutes to catch two words: "Christus" and "Fuehrer." The two words sent Cronin to thinking of the swan song that was being sung for civilization, of the decadence of morality, of the failure of the world to apply either Christian or other religious principles to its activities. And Cronin decided that the cause for this decadence and retrogression which were destroying civilization as cancer destroys the human body was that the earth had forsaken God. . . . When the sermon was ended, Cronin learned from an English friend who spoke German perfectly that his soliloquy had paralleled the minister's sermon exactly.

There has been good reason for the world's forsaking God. The church has consistently adopted the defensive rather than the offensive. It has quarreled uselessly and dangerously within its own ranks. It has been hypocritical and unjust. It has not taken the greatest opportunity of all time to teach its own beliefs, but has permitted erosion to eat into its soil. In the face of ridicule, it has shivered and shaken; but it has not been forthright and honest. It has, in short, permitted the agnostic to sing its swan song and practically to bury it under an avalanche of satire, when it has had all the weapons of mind and faith and emotion at its disposal.

During the last few years, the church has turned itself to prophecy. Crowds have flocked to hear what is to come to pass upon the earth. They have heard of Armageddon; they have been told of the Biblical assertion that seven years will be required to clean up the debris following the last great battle about Jerusalem; they have been taught to watch the persecution of the Jews, to seek for wars and rumors of wars, to anticipate great social and economic cataclysms.

All this has had little effect upon the world. The world knows that disasters exist. The world has watched a war to end all wars, has seen twenty million young men killed, has ohed and ahed over the concentration camps of Germany and what once was a happy Austria. It has provided gas masks for its babies and has buried its gold in vaults beneath the French Seine and the American Kentucky hills. To preach of wars and rumors of wars is nothing new for the now-existing world.

The church has ignored its greatest offensive weapon—the kingdom of God. It has endeavored to frighten men into Christianity rather than to encourage them into it. Those who preach of the tortures suffered by infants in the hottest sections of the medieval hell were no different from those who preach that men should join the church now because of the disasters that will come upon them. Men know disasters will come upon them. Why should the church be pessimistic, too? Let the church preach of peace and the cessation of labor wars. Let the church teach the coming of the Son of God and the establishment of a perfect kingdom. Let the church teach of the optimistic things—the coming of a vigor that cannot be secured from a sunray lamp or a vibrator, the creation of an educational system that will have no Reds and no trouble with the taxes, the alleviation of population maladjustments and unequal marketing arrangements.

The church is no recruiting station to keep men out of war as conscientious objectors; the church is an institution to convert individuals to God and to His Son and to Their work. The church is an active body—or it should be; it has an optimistic message to present, not a pessimistic one. Will it permit the agnostics and the atheists to ridicule it into seething silence, or will it meet ridicule with ridicule and logic? Will it permit men to attend its services merely to satisfy their curiosity about the future, or will it fulfill its divine destiny of turning men to faith in the Golden Rule and its ultimate establishment as the supreme law of the universe? The answer lies altogether in the church itself—and unless it mends its ways, the church will have a future as dark and dismal as the future predicted for the world at large!

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THE DOLLAR AND THE CENT

A big silver dollar and a little brown cent,
Rolling along together they went,
Rolling along the smooth sidewalk,
When the dollar remarked—for the dollar can talk:

"You poor little cent, you cheap little mite,
I'm bigger and more than twice as bright;
I'm worth more than you a hundredfold,
And written on me in letters bold
Is the motto drawn from the pious creed,
'In God We Trust,' which all can read."

"Yes, I know," said the cent,
"I'm a cheap little mite, and I know
I'm not big, nor good, nor bright.
And yet," said the cent, with a meek little sigh,
"You don't go to church as often as I."

—*Selected.*

Michael, Israel's Angel

By John R. Fiske, Jr.

ANGELS occasionally come to earth. (Dan. 9:22, 23; Gen. 28:12; Matt. 28:2; Luke 1:19, 26; Heb. 1:14.) Their comings are almost always invisible. If the present world is under their subjection (Heb. 2:5), and since they "minister" unto the saints, we can see a reason for this. Further, we can see why Michael is called "Israel's ruler." (Dan. 10:13, 21; 12:1, Rotherham.) These references show that Michael was Israel's ruler in Daniel's time, and will still be Israel's invisible ruler "at the time of the end." (Dan. 11:40; 12:1.)

Joshua 5:13-16 (A.R.V.) indicates that in Joshua's time Michael was Israel's "prince," and in Isaiah 63:9 he is called "the angel of his (God's) presence." Michael was God's representative. (Ex. 23:20; 32:34; Gen. 32:24-30; Num. 20:16.) He was emphatically "*the* angel of God" with Israel. (Ex. 14:19; 23:20, 21-23; Judges 6:11-23; 13:3-21.) He was Israel's defender in 2 Kings 19:35.

Knowing that Michael was Israel's invisible *ruler*, we can see how Michael "contended" (Jude 9) with "the devil"—Balaam—"about the body of Moses"—the people of Israel (1 Cor. 10:2) who were the Lawgiver's "body" through baptism in the Red Sea as believers are Christ's body. (Gal. 3:27; Col. 1:18.) This Balaam (Num. 22:22-35) was an adversary (devil) to "the angel of the Lord." Likewise was Judas called a devil in John 6:70. Michael and Balaam "contended" over Israel, but "the angel of the Lord" *rebuked* him. (2 Peter 2:15, 16.)

We find the "angel of the Lord" appearing unto Moses (Ex. 3:2; Num. 20:16; Acts 7:35, 38), and to many others during Israel's history.

As Christ and Gabriel had the power to veil or to reveal their glory as immortals to mortals (1 John 1:1; Acts 22:6-13; Luke 1:11, 12, 19, 26; Dan. 10:5-18), so Michael has the same power. (Judges 13:3-21; 6:1-23; Dan. 7:9.) Even when Michael's glory was veiled his countenance was described as "very terrible." As mortals frequently resemble each other as to hair, eyes, and voice, so we note a resemblance "betwixt" Gabriel and Christ as to feet, eyes, voice, etc. (Dan. 10:5, 6, 8-10; Rev. 1:13-15, 17), and Michael and Christ (Dan. 7:9; Rev. 1:14). Since Christ is the "express image" of God's person (Heb. 1:3), and since our "vile body" (Phil. 3:21) is to be changed "like unto his glorious body," and since in the hereafter we are to be "like him" (1 John 3:2), and "as (the) angels of heaven" (Mark 12:25), so that we, too, are in God's likeness (Psalm 17:15), there will be, no doubt, a great personal resemblance in the entire family (Eph. 3:14, 15)—whether man, angel, Christ, or God.

Since Michael is to be Israel's invisible ruler just before Christ's second advent (Dan. 10:13, 21; 12:1), and since Christ is his ruler just after that event (Matt. 2:6; 25:31; Luke 1:31-33), Christ has either dethroned Michael or else Michael has given the kingdom to Christ. Since the first is not possible, it follows that when Christ comes Michael will give over the kingdom or the rulership of the world (Heb. 2:5) to Christ. This being true, then the "one Ancient of days" (Dan. 7:10, A.R.V.), and the "one like unto the Son of man" (7:13), are Michael and Jesus.

Moffatt's Version of Daniel 7:9, 10 is as follows: "I watched until an Assize was held, when a primeval Being sat on the throne of justice, with robes white as snow, the hair of his head pure white like wool; his throne was a blaze of flames and its wheels were burning fire, a stream of fire poured from his presence; millions of angels were at his service and myriads attended him. The court was held and the records were opened." Leesers Version says that "they sat down (on chairs) to hold judgment and the books were opened." Kindly note that Michael is here termed a "primeval being," which he certainly is, but Christ is no more primeval than John the Baptist, who was His senior.

To our mind the "primeval being" and his "millions of angels" who "sat down (on chairs) to hold judgment" are "Michael and his angels." If this is correct we can see how at "that time" when "Michael (shall) stand up" for "thy people"—that is, those whom Michael and his "millions of angels" "found written in the book"—they shall be delivered "from the time of trouble" (Dan. 12:1).

The place where Michael, a "primeval being," and his "millions of angels" "sit down to hold judgment" is the earth, for he is said to "come" (Dan. 7:22), just as truly as the "one like unto the Son of man" is said to "come" (v. 13). Michael's coming is invisible to man, as angels' comings usually are. When he sees the Lord "descend from heaven" "the archangel (will) call" (1 Thess. 4:16, Moffatt) to Him.

If the one "Ancient of days" is Michael, then the one "like unto the Son of man" must be Jesus, for

(1.) Daniel 7:13 and Revelation 1:13 both speak of "one like unto the Son of man," or "a son of man," but this "one" says, "I have the keys of hell" (Rev. 1:18). Who can this be, but Jesus?

(2.) The "primeval being" and the "one" of Daniel 7:13 are two persons for the obvious reading implies it. Furthermore, both are spoken of as "his" and "him." One "came to" the other, and they brought "him" before the other "him." Each is, therefore, "one" person separate and distinct from the other. One has "his chair," "his wheels"; the other one "his dominion" and "his kingdom" (Leeser).

(3.) Mark 14:62 (A.R.V.); Revelation 1:7; Matthew 24:30; 26:64; Mark 9:26; and Luke 21:27, speak of

Christ's "coming with the clouds of heaven." This "coming with the clouds of heaven" is shown by 1 Thessalonians 4:16 to mean to "descend from heaven." Since "no man has ascended up to heaven" but Jesus (John 3:13), it follows that only He is the one seen coming with the clouds of heaven to which Daniel 7:13 alludes. How can the saints "come with the clouds of heaven," that is, "descend from heaven," when they were never there? Note the "one like the Son of man" comes "with the clouds" first to the "primeval Being"; then He is "given a kingdom"—exalted to the political heavens. Matthew 25:31, 34 show that "when" Christ comes He is "then" enthroned, and then the time comes that His saints are invited to "possess the kingdom." When the "one like unto the Son of man" (which Revelation 1:13, 17 show to be Jesus) "comes with the clouds of heaven" He is "given a kingdom"—enthroned—then His saints also "take the kingdom" as coinheritors (Rev. 3:21; 2 Tim. 2:12) as also shown by Daniel 7:13, 18, 22, 27.

But, it may be asked in view of the foregoing, What of Revelation 20:11-15? The answer is, The scenes of the two texts are not the same. Revelation 20:11-15 has to do with the postmillennial resurrection for these reasons:

(1.) "The books" of Daniel 7:10; 12:1, are opened before "the Ancient of Days"—Michael—while those of Revelation 20:11-15 are opened before God.

(2.) Those in "the first resurrection" are proof against "the second death" (Rev. 20:6); those of Revelation 20:11-15 are not. This being true, the dead of Revelation 20:11-15 are not the ones in the "first resurrection."

(3.) The dead who "awake (to) everlasting life (or) shame" (Daniel 12:1, 2) have their books, we repeat, "opened" before "the Ancient of Days," or Michael, and as a consequence the living are then delivered from the time of trouble, and many of the dead awake; while those of Revelation 20:11-15 first stand before God, then their books are opened.

(4.) Daniel 7:9 speaks of "thrones" and "a throne"; Revelation 20:11-15 only of a "throne." In one "the throne was like the fiery flame," while the other is "white." Keep in mind, this is descriptive as to colors of each "throne" during the opening of their books. The first speaks of judges who "sat down (on chairs) to hold judgment" (Leeser), while the second omits this and deals with the ones "judged."

(5.) The books of Daniel 7:10,13 are opened just before the coming of the "one like unto the Son of man," and therefore just before His reign commences; the books of Revelation 20:11-15 are opened just before death is cast into the lake of fire for destruction, and therefore just before His reign ends. (1 Cor. 15:24, 26.) So the two texts are separate and distinct from each other.

(6.) In Daniel 7:9, 10; 12:1, the "garments" of the coming one who was "Ancient of days" (A.R.V.) were "white," as are also the garments of "angels" (Rev. 4:4; Acts 1:10), and the immortal Christ is "sprinkled with blood" (Rev. 19:13; Isa. 63:1-3).

As God shall "judge the world" by Christ (Acts 17:31), so Christ in turn shall "judge the world" by His saints. (1 Cor. 6:3; Matt. 19:28; Luke 22:30; Rev. 20:4; Psalm 149:9.) The angels, too, will assist Him in judgment by opening the books before His coming (Dan. 7:9, 10, 13, 14); gathering the elect at His coming (Matt. 24:31), etc. When this is done the saints will assist in executing upon the world the judgment written. (1 Cor. 6:2; Psalm 149:9.)

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THE SIGNIFICANCE OF THE TABERNACLE

(Continued from page 3)

"thou shalt make," and the second, "and he made." To some minds this appears to be repetition, but it is necessary because God has said, "In the mouth of two or three witnesses shall every word be established" (2 Cor. 13:1). See also Hebrews 10:28; John 8:17; Deuteronomy 17:6.

These particulars are recorded in Exodus 25 to 31. We find that God used this system of repeating to make things sure. For instance, when Pharaoh had a memorable dream, we read, "For that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass" (Gen. 41:32). So, there is reason in these double recordings.

There are certain combinations that always attend the workings of God, plan and fulfillment; command and obedience; prophecy and history; divine purpose and realization. These conditions always follow in sequence. We must remember Paul's words: "The law having a shadow of good things to come, and not the very image of the things" (Heb. 10:1). Everything that occurred centuries ago was a forecast of what would happen in the future, or in other words, the time of the end.

When Moses came down from the mount, having received commands from God, he found Israel had apostatized; when Jesus came down from heaven (as He said in type), He found the same condition, only worse. Moses cast the tables of stone from him and broke them; Jesus cast the law from Him, "nailing it to his cross" (Col. 2:4), and so fulfilled the Mosaic operation. Thus, we see how the law was the shadow of good things to come. It is no wonder, then, that Jesus said, "There is one that accuseth you, even Moses, in whom ye trust" (John 5:45). If Israel could not believe Moses, how could he believe Christ? At Christ's first advent He drove the apostates from the temple with a whip; at His second advent He will cast them into outer darkness. And as Moses flung the tables of the law from him, so Christ at His second advent will throw the invitation of the gospel from Him and close the door, admitting no more into the kingdom.

After Moses had chastised the people he returned to the Lord, and said, "This people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin—" (Ex. 32:31, 32). Here is the foreshadow of Christ's words on the cross, "Father, forgive them; for they know not what they do." Then He ascended to heaven to intercede for sinners.

We see by these references how all the doings and say-

ings of Moses—both of which were inspired by God—were a shadow of things that Christ would say and do many centuries later. All these incidents help us to realize how the law of Moses prophesied the things that were going to take place in the day that Christ was to be born of the Virgin Mary, and in the day yet future when He will come to set up the kingdom, and thus fulfill all the prophecies God gave to men all down the ages. This illustrates, too, how the Bible, although written by many men and at times far apart, harmonizes in all its parts. Combined, it forms a complete Book with no discord or contradiction.

There is another parallel in the fact that Moses had the commands of God written on stone. Paul says, speaking of the words of Christ, that they are "written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart" (2 Cor. 3:3). These final instructions of God were provided for the purpose of placing the indelible imprint of God upon His own children, so that their dead bodies will be legible to Him at the time of the resurrection when He shall distinguish them from the refuse of which the world is so full.

Christ will soon descend to the earth to establish the kingdom of His Father. At that time Christ will set up a new Tabernacle not founded on the law of Moses, because the sacrifice of bulls and goats could not purge sin. The blood of Christ not only purged man from sin, but brought in a new covenant (Heb. 9:12-15), and that covenant included the new Tabernacle in which God will be worshiped during the millennial age. It will be the Temple of Ezekiel's prophecy. This will be the most magnificent and largest building the world has ever seen.

Here again we shall have a repetition of the Mosaic law. While the kingdom will be ruled by Christ and His immortal saints, the subjects will be the mortal nations saved from the destruction. They will once more give sacrifices to God: "Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar" (Psalm 51:19). When Isaiah gives us a vision of the future kingdom, he says, "Their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people" (Isa. 56:7).

We see by these references that the law of Moses was a shadow of the things that would be accomplished in the future, and in the day of the kingdom the same condition will point back to what Christ's death accomplished. These thoughts bring us back to the study of the Tabernacle, which we shall have to now reserve for our next article.

NEBUCHADNEZZAR'S DREAM

(Continued from front page)

trouble"? It is on the way, just as surely as God's Word is true.

May God give us strength to now do the work that He expects of us. May we open our eyes to the opportunities for service in that work, and go forward to do the things that should be done.

LEST ANY MAN SHOULD BOAST

By D. G. Harvey

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8, 9). . . . .

PAUL said, "Though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" (1 Cor. 9:16). How different it is in our day. Men worship and serve the creature more than the Creator. (See Rom. 1:25.) It is not uncommon to hear ministers boast of conversions, forgetting that the gospel of Christ is the power of God unto salvation. The man is but the instrument of God. "But now ye rejoice in your boastings: all such rejoicing is evil" (James 4:16).

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away" (2 Tim. 3:1-5). These are sad conditions! Can this great falling away be of those who are truly converted by the gospel of Christ? Can one of those added to the church by the Lord (Acts 2:47) be among that number?

It seems, rather, that these weaklings must be the members who were but converted by man. They are our own work. Then, what a failure *our* work has been! Where now is our "confidence of boasting"?

"Go work in my vineyard, there's plenty to do,
The harvest is great and the lab'rers are few.
There's weeding and fencing and clearing of roots,
And plowing and sowing and gath'ring of fruits.
There are foxes to take, there are wolves to destroy:
All ages and ranks I can fully employ.
I've sheep to be tended and lambs to be fed,
The lost must be gathered, the weary ones led.
Go work in my vineyard, there's plenty to do,
The harvest is great and the lab'rers are few."

THE OLD ROAD

(Continued from page 5)

he destroy thee not. Nevertheless, Josiah would not turn his face from him, . . . and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo. And the archers shot at king Josiah; and the king said to his servants, Have me away; for I am sore wounded" (35:21-23).

His servants took him back to Jerusalem, where he died. "And all Judah and Jerusalem mourned for Josiah."

BEREAN DEPARTMENT

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Convincing Men!

In the days before Christ, God dealt directly with man. Up to a certain time He dealt with individuals, and then with a nation, Israel. Even then we find that He oftentimes selected a certain one, and gave him instructions. However, we, as ambassadors and ministers of Christ, are now dealing with the people of the world, and we oftentimes feel that our work is a great task. We become discouraged, and feel that everything that we are doing has become as nothing, that people will never come to Christ, or desire to learn of Him. It is but natural for us to become discouraged when we see so many more people on the side of sin than are on the side of Christ, but we should not. Even God, when He dealt personally with men, had to use every means to convince them that He was truly God.

Consider Moses, the leader of Israel. When God first came to him, He did so through the medium of the burning bush that was not consumed. One would think that such a phenomena as this would satisfy Moses that it was truly God who called him, but it was not enough. We find that while Moses believed in God after this, that he was afraid that the people would not believe him when he told them the things that God desired. It is then that we find recorded in Exodus 4 how God changed the rod of Moses into a serpent, then back into a rod; how He caused Moses' hand to be leprous when he thrust it into his robe, and became normal when he withdrew it. The question that God asked Moses in the second verse of this chapter could easily be one that we can ask ourselves when we become discouraged and think that we have not the ability to do a certain thing. The question was, "What is that in thine hand?" Moses was finally convinced that he was able to do God's will, if God would but help him.

Gideon, a later leader of Israel, was as hard to convince of his duties as was Moses, if not more so. Gideon was the son of a poor man and had never done anything great in Israel. Thus he could not believe that he was to be a "leader in Israel," and asked of God this question, "If now I have found grace in thy sight, then shew me a sign that thou talkest with me." So Gideon went and made ready a sacrifice for God, and took it to an altar to make the sacrifice. While he was doing this an angel of God gave him instructions, and then took his staff, touched the sacrifice, and it was consumed by fire. When Gideon perceived that it was the angel of God, he truly believed. Later, when God sent Gideon against the enemy to save Israel, Gideon demanded another sign. He told God that He would put a fleece of wool on the floor, and if the dew was upon the fleece only, and not on the rest of the floor, that he would believe. This was done, but Gideon was not yet satisfied. He again put down the fleece, and asked God if He would send dew upon the ground and let the fleece be dry. This God did, and Gideon was finally convinced that God was with him.

We, then, through Christ which strengtheneth us, must use every means available to bring men to Christ. Show them through our living that the Christ way is the best way.

Are You True to Your Convictions?

* * *

Mary Richardson, Hammond, La.

I am wondering how many can truthfully answer this question in the affirmative. I dare say, if the plain truth were known, not many would be able to say that they continue true to their convictions, although outwardly they may appear to. Young people, let us beware of false pretenses. Let us stand up for the truth, even though the consequences seem unpleasant.

Do you always agree with the majority just to be in accordance with the group? When the majority is in the wrong and you feel in your heart that it is, do you stand true to your convictions? It is good for you if you are not swayed by the majority. Only by bravely standing up for what is right can Christians press onward, and gain any noticeable ground. As a general rule the Christian is in the minority, and his ideas or standards do not fit in with the ideas or standards of others. Here, then, is the place where the test comes. Will the Christian forsake his idea of what he believes to be the right, or will he move with the crowd? A Christian cannot always be changing; he must remain true and steadfast, if he is to grow in grace and knowledge. A true Christian is one who cannot be moved. "Just like a tree that is planted by the waters, I cannot be moved," is his motto. He has standards of well-being, habits, ways of conduct, and morals, that are not easily shaken by what others might think, say, or do. He is like a rock; nothing can make him budge from those standards of right and wrong. Unless you bravely face the facts, others will never know that you are a Christian, or that you have any Christian convictions.

Why not stay true to your convictions? You will grow in spiritual, moral, and intellectual attainments, and at the same time develop a steadier character. "If at first you don't succeed, try, try, again."

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota

"After he had seen the vision, immediately we endeavoured to go into Macedonia" (Acts 16:10).

The Macedonian Call

Paul wanted Barnabas to go with him on his second journey. However, Barnabas wanted to take John Mark along, and Paul didn't. So, Barnabas finally went his way with John Mark, while Paul set out on his journey with Silas.

Paul and Silas began the second journey by revisiting Derbe, Lystra, Iconium, and Antioch in Pisidia. It was at Lystra that Paul found Timothy. He was a young man who had learned of God from his mother and grandmother. Later on Paul wrote some letters to Timothy.

After visiting these cities, they preached in several others also. They finally came to Troas. It was there that Paul received a vision in which a man from Macedonia appeared, saying, "Come over into Macedonia, and help us."

Paul was willing to go to work wherever God called him. They began at once to get ready for the trip to Macedonia. They went by boat to two other cities before they finally arrived at Philippi where they stayed for some time.

Although Philippi was the chief city of Macedonia, there was no house of worship there. Philippi was ten miles inland, and an important gold mining city. In the cities where there were a great number of Jews they generally had a synagogue. However, among the followers of Christ, we again find the group without a church building. You will remember that when the church of God prayed for Peter to be delivered the people were met in the "house of Mary." Paul gathered with the others at a river bank where they met for prayer. Paul lost no opportunity to spread the gospel. His efforts were rewarded, too, for Lydia, a seller of purple, was converted and baptized. She, too, began to work for the Lord. She invited Paul and Silas to stay at her home while they were in Philippi. It appears that the house of Lydia became the gathering place for the Christians of Philippi. It is interesting to note that this is the church that "sent once and again" unto Paul's need for money while he was in Thessalonica. Lydia's hospitality and Christianity bore rich fruit, did they not?

Location Map Study

Have you been using the full-page map on the inside cover of your *Truth Seekers' Quarterly?* Let us trace Paul's second journey, using this map.

This trip took Paul north from Antioch in Syria, and west through Cilicia in Asia Minor. He most likely went through Tarsus, his birthplace. As he journeyed westward he revisited the four churches: Derbe, Lystra, Iconium, and Antioch in Pisidia. This last city is not named, but you can see the dot for it. It is almost where the dot would be to dot the capital "I" of Iconium. Do you see it? They preached at several other cities, and finally went to Troas, which is on the eastern coast of the Aegean Sea. From there they went to Philippi in Macedonia.

Heart Gardens

I hope your heart gardens are ready to be planted, for this is the season to sow seeds. Isn't it wonderful that the little tiny seeds we plant, with proper care, will grow into beautiful flowers! Flowers of truth, love, loyalty, kindness, purity, goodness, and fairness—all springing from little deeds, their seeds.

But there is more to it than just planting the seeds. They must be warmed by the sun—God's love. They need rain, too—little showers like little troubles that make us grow strong and brave. And then we watch impatiently for the blossoms to appear, but it takes a while for the seeds to grow. Then one day we notice that other things are growing up besides our flowers—weeds. Unless they are pulled up they will choke the growth of our lovely blossoms. What are these weeds? Well, some we might call bad thoughts, lies, unkind acts, but the biggest and toughest of all is selfishness. It keeps springing up, and continually needs to be plucked out.

However, with sun and rain for growth and with careful weeding, our gardens are still in danger. For destroying bugs can fall upon the flowers and ruin the beauty in no time. And what was once beauty becomes ugliness. While the weeds are enemies that grow up within our heart gardens, there are also enemies from without that come like an army and kill the lovely flowers—these destroying bugs that might be bad friends, bad books. And you, the gardeners, must protect your heart gardens from such blight.

God looks at each one of our heart gardens, and He is so happy when they produce beautiful flowers!

—Selected by Leota Hanson.

ECE Club News

I'm sure you can now keep up your Treasure Books by yourselves; also your vocabulary lists.

We're waiting on other boys and girls to write, and to join our club.

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

April 19-28—Special Meetings at Bowring, Okla.
April 21-May 7—Special Meetings at Brush Creek Church near Tipp City, Ohio.
April 25-30—Special Meetings at Browntown, Va.
May 15-19—Special Meetings at the Salem Church of God, near Marshall and Martinsville, Ill.
May 15-28—Special Meetings at Dixon, Ill.
June 7-11—Minnesota State Conference at St. Cloud.
June 11-25—Special Meetings at St. Cloud, Minn.
July 5-August 13—Bible Training School at Oregon, Ill.
July 20-22—Arkansas-Oklahoma Conference at Cleveland, Ark.
July 20-30—Virginia State Conference at Maurertown.
August 1-13—General Conference at Oregon, Ill.
August 1-13—Illinois Bible School and Conference at Oregon.
August 20-27—Western Nebraska Conference at Holbrook.
August 22-27—Iowa State Conference at Waterloo.

A COOK

Anyone desiring to apply for the position of cook and manager of the dining hall at the Illinois Bible School and General Conference, please write for particulars to Mrs. Frank Laning, Illinois Conference Secretary, Mt. Sterling, Ill., Route 3.

"HERE AM I; SEND ME"

I shall be glad to answer calls for meetings in the evangelistic field.

Elder J. M. Morgan,
Edmond, Oklahoma.

ARKANSAS CITY, KANSAS

To those of our church who may have been planning to attend our annual meeting, scheduled to begin June 4, we are sorry to tell you that, as Bro. F. E. Siple whom we hoped to have with us at that time cannot come, we have decided to postpone the meeting, and will let you know when we can arrange for it.

Elder T. A. Drinkard will speak for the church at Arkansas City on Sunday, April 30.

Bro. Leslie LeCrone of Kennard, Neb., and Sr. Nadine Morgan of Pampa, Texas, were married at Pampa, April 8. They are visiting relatives and friends in Arkansas City. Sr. Nadine is the youngest daughter of Bro. Charles Morgan who now resides in Pampa.

Mrs. A. J. Chaplin.

VIRGINIA NEWS

We rejoice with Bro. and Sr. Frank Morrison of Woodstock. It's a girl; born April 14.

Tuesday, April 25, we shall start a series of services at the Browntown, Va., church, to hold through April 30, and possibly longer.

We shall be happy to welcome Bros. Austin and McLain as guest speakers and teachers at our Virginia Conference, July 20-30.

J. R. LeCrone, Pastor.

BRUSH CREEK CHURCH OF GOD

(Near Tipp City, Ohio)

Bro. J. A. Patrick of Ashland, Ohio, spoke both morning and evening Easter Sunday. All were delighted to have an ordained minister of the gospel with us again. Sunrise services were held at seven o'clock.

April 10, Bro. Patrick officiated at the wedding of Sr. Margaret Lehman and Earl Kesling of Eaton, Ohio. This was the twenty-fourth wedding anniversary of the bride's parents, Bro. and Sr. David Lehman. The bride, attired in blue crepe, carried tea roses, while her attendant, Mrs. Glen Wissong, attired in beige and brown, carried yellow roses. The groom, an efficient radio electrician, was attended by Glen Wissong. The ceremony took place at 7:45 p.m. before an improvised altar of ferns and lilies in the home of the bride's parents at Eaton.

The Ladies' sewing circle met April 14 with Sr. Dorothy Demmitt.

The Berean classes are meeting at the church again, after meeting for several weeks in different homes.

If all goes as planned, Bro. Harvey Krogh will hold a two-weeks' meeting here, starting April 23. All are urged to attend and feast on the spiritual food he is sure to bring us.

Sunday evening services the past month have been conducted by Bros. A. J. Hoke, Earl Pearson, and the Berean classes.

E. M. Pearson, Reporter.

SUMMER TRAINING SCHOOL FUND

A friend	$25.00
Ella C. Boyer	1.00

CORPUS CHRISTI, TEXAS

Easter morning at six o'clock we held a sunrise service here. We read Acts 8:26-39, and, beginning at the same scripture, retold the story of Jesus, stressing the fact that it was "the Lord" who was placed in the tomb and was raised again "the third day." The invitation was given and three, who had expressed privately their intention of being baptized in the faith, came forward and publicly professed their faith in Christ.

At 9:30 a.m. we met again for an Easter program given by the children. Immediately after the program we gathered on the beach, and Bro. John W. Polinard, his wife Irene, (3413 Ave. E), and Mrs. Bernice Whitley, (3523 Ave. D), were baptized into Christ. We again assembled at the church to partake of the bread and cup, in memory of the Lord's death.

It was a wonderful day for us, and we ask your prayers for these babes in Christ, and for the success of the work here.

May God add His blessing, and keep us all faithful unto the end.

George A. Waters,
3316 Ave. D.

WEB DUSTER

By George M. Siple

Who are the smallest people mentioned in the Bible?

Reply to The Restitution Herald, Oregon, Ill. Names of those sending the correct answer will be published, but not until we have time to hear from distant points. Let us hear from the far corners.

Gleanings From the Field

"Our services continue to be encouraging, and I am well pleased with the progress each church is making."—Harry Gockler, Hammond, La. . . . He speaks of the Happy Woods and Blood River congregations.

Bro. J. W. McLain, Indiana evangelist, is holding a series of meetings in Argos. He will be there through April 30.

Bro. F. L. Austin of Chicago is now holding a series of meetings at Christian Neck, near Ray, Ill. On Sunday, April 30, he will preach both morning and evening at Macomb, Ill.

Word just reaches us that Bro. C. E. Randall of Fonthill, Ont., will be one of the teachers of the Summer Training School, July 5 to August 13. Bro. S. J. Lindsay of Tempe, Ariz., has been engaged also for the School. Every church in the denomination should send at least one student. Watch for further information.

The newlyweds, Mr. and Mrs. Melvin Haines, were recently given a shower by their church friends. They were married by Bro. C. E. Randall, and live at 823 McRae St., Niagara Falls, Ont.

John Lorin arrived at the home of Mr. and Mrs. J. L. Marsh in Rockford, Ill., on April 17. Bro. and Sr. Frank Marsh of Oregon, Ill., are grandparents.

Bro. Warden Tilton of Oregon, Ill., celebrated his eighty-second birthday anniversary April 18. He continues to "carry on."

Sr. Jessie M. Wilson has recently moved from 710 East 20th St., to 1718 East 29th St., Oakland, Calif.

Sr. Lily Myers of Oregon, Ill., is about recovered from burns recently received upon the face and hands.

"We plan to attend the General Conference this year."—James W. Kessler, West Milton, Ohio.

"Inclosed find $2.00 to renew our subscription to The Restitution Herald which we simply could not get along without."—Mrs. M. E. Bray, Mt. Leonard, Mo.

In the absence of the pastor of the Oregon, Ill., church on Sunday, April 23, the pulpit was filled by Bro. B. H. Carpenter in the morning and Bro. James M. Watkins in the evening.

REPORT FROM T. A. DRINKARD

Our March report is: Ater, Texas, (4, 5), 2 sermons; Mullin, Texas, (11, 12), 3 sermons; Cleveland, Ark., (18, 19), 3 sermons; McGintytown, Ark., (20, 21), 2 sermons; Little Rock, Ark., (22, 23), 2 sermons; Driggs, Ark., (25, 26), 3 sermons, a total of 15 sermons.

I am very glad to present this report, as it indicates that an effort is being made to place the gospel before the brotherhood, and the world. Yes, the brethren need their portion of gospel truth in order to grow as God would have them grow, and help to protect them from error that is often "privily" brought in (2 Peter 2:1). We plead that the Church of God carry forward the work of preaching the gospel; upholding and defending the faith and doctrine that has been such a comfort and joy to so many that have gone down the valley and shadow of death, and which now means so much to us. Responsibility rests upon those that know the truth, and failure to acknowledge and assume that duty that is our portion will bring us sorrow in the end. May the Father add His blessing.

T. A. Drinkard,
Handley, Texas.

EDEN VALLEY, MINNESOTA

Easter services at the Eden Valley church were highly satisfactory. The building was practically filled, and in attendance were people from Minneapolis, St. Paul, Isle, from the state, and from Cogswell, N. D. In the evening our audience numbered around fifty.

Bro. Earl Brossard who has been in University Hospital, Minneapolis, for the past three months is steadily improving, and hopes to be able to return home in the near future.

We have resumed our Sunday evening services for the summer months, also our Berean meetings on Thursday. We feel that these meetings are a vital part of our church life.

Gerald L. Cooper, Pastor.

HERALD RECEIPTS

C. R. Stearns; Glen Starbuck; F. Carpenter; Mrs. Henry Partlow; John Mercer (for another); W. W. Cooper; Marian R. Richards; Mrs. W. J. Allender (self and another); Mrs. Frank Henry; W. A. Reid (for another); Mrs. George Savage; Mrs. Maurice Bray; Mrs. Ray Saylor; Mrs. Earl Bowen; Mr. and Mrs. Marvin Herren; Mrs. J. W. Storts.

Mrs. Alma B. Steffa; Mrs. Ralph Kennard; Mrs. Bessie Lawrence; Ruth L. Arnold (for another); Mrs. J. Engebretson; Bernice C. Tinlin; Mrs. I. L. Wood; Carroll Hutchinson; Alta King; I. O. Rogers; Mrs. Lottie Graham; Mrs. Sidney Martin (for another); J. F. Strong; J. H. Stepp; Mrs. B. E. Blackwell; Herbert Lyda; Mrs. L. W. McMinn; Paran W. Anderson; Mrs. Jennie McDonald; Mrs. Emma Drummond.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

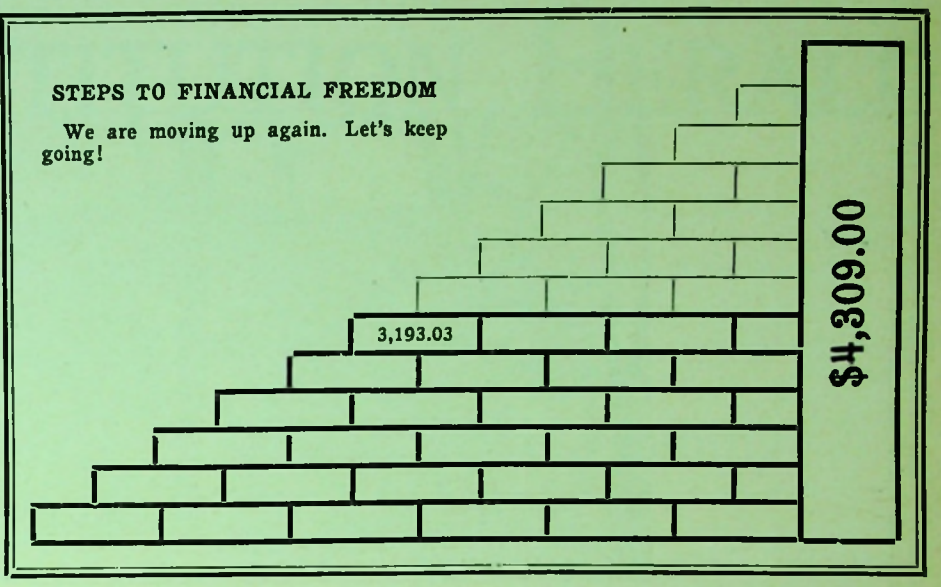
Marian R. Richards (6); Silas M. Claypool; Dorothy Magaw; Lydia A. Railsback; Leota B. Hanson; Mrs. Ida F. Orem (3).

CONTRIBUTIONS TO N. B. I.

A Friend	$10.00
Mrs. W. J. Allender	.50
Mrs. B. F. Cook	3.00
Pennellwood Church of God Berean Society, Grand Rapids, Mich.	5.00
Roselin Fredlund	1.00
Nagol	10.00
Mr. and Mrs. C. E. Lapp	2.00
Willis Roose	5.35
Mr. and Mrs. Charles Netts	5.00
J. W. Sweet	2.50
Mrs. Arra G. Hanson	2.00

STEPS TO FINANCIAL FREEDOM

We are moving up again. Let's keep going!



INDEBTEDNESS FUND

Notes Payable		$4,309.00
Amount received	$3,140.03	
Wilson Calkins	25.00	
Smerofadi	25.00	
Mrs. Ed. Engebretson	1.00	
Mrs. R. A. Robinson	2.00	3,193.03
		$1,115.97

ELIZABETH FRANCES ORCHARD

Elizabeth Frances Orchard was born December 28, 1852, in Cooperstown, Ill., and died April 8, 1939, at her home in Los Angeles, Calif. The major portion of her life was spent in the vicinity of her birthplace, where she was familiarly known as Jennie Cox.

All her near relatives had preceded her in death.

In 1923 she came to Los Angeles, where she was married to Bro. J. E. Orchard. He also preceded her in death, Aug. 17, 1931, after having kindly made ample provision for her care as long as she should live, by his niece Mrs. E. J. Fiscus. A fond mother could not have cared for an only child more tenderly, than Mrs. Fiscus cared for Aunt Jenny during her gradual decline, and her final lingering illness.

Sr. Orchard was a devout student of God's Word. Early in life she accepted the teaching of the return of Christ to establish God's kingdom on the earth. The Scriptural teaching of man's condition in death, and the promise of resurrection were stressed to the goodly number who were assembled at the Pierce Brothers' Parlors to pay their last respects on April 10. She was laid by her husband in Rosehill Cemetery. Emma C. Railsback.

SARAH FACHNIE

Sarah Fachnie was born August 15, 1881, in Ontario, Canada. She died February 26, 1939, at her home in Waterville, Wash. She came to Douglas County forty years ago, and lived in the Fachnie home in the south end of town till her death.

On May 18, 1912, she united with the Church of God, and was a faithful member of that denomination, loved and respected by all who knew her.

She is survived by two brothers, William of Chelan, and Fred of Withrow; and one sister, Mrs. Susan McIntyre of Alberta, Canada, who has been living with her for some time.

The funeral services were conducted by the writer in the Thomas Undertaking Parlors in Waterville. A. L. Corbaley.

THE RESTITUTION HERALD

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L. E. Conner . Business Manager

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Oregon, Illinois
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Address: *Golden Rule Home*, Mrs. Idona Romine, Matron, Oregon, Illinois.

THE RESTITUTION HERALD

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War Madness, the Sign of Christ's Coming

By C. A. Smead

(A sermon delivered by the president of the Michigan Conference, at its recent session.)

YOU have gathered here in conference because of a deep feeling of need in your hearts. In this world evil seems to gain the victory and might crushes right. You who love righteousness and hate iniquity need to be assured and reassured of the final triumph of right. You are gathered here to receive that which will reaffirm your faith, and send you forth with new courage as good soldiers of Christ Jesus.

C. A. Smead

You are fervent believers in a golden age of righteousness and peace upon this sin-battered home of ours. You long for an end to this tragic misrule of man that has scourged the world with strife and soaked the earth in misery. To you I declare glad tidings—the gleams of the golden morning are plainly visible on the hills. Man's night is almost over. The unclouded day is at hand. Soon righteousness and peace shall clothe the earth as a garment and from every throat in every nation praises shall swell to God on high.

In presenting this message to you it will be necessary, because of the exigencies of time, to pass over many notable harbingers of the coming of the kingdom of heaven to earth, and to settle on just one general sign of the times. Thus, we shall only mention, in passing, such weighty signs as, the return of Israel, last-day changes in Bible lands, social conditions as in the days of Noah, and the lukewarm Laodicean church. These subjects are worth your diligent attention as gleams of the coming morning.

In presenting the subject of "War Madness, the Sign of Christ's Coming," we apparently are found exulting over the most tragic sorrows with which the human race is afflicted. Such, however, is not our intent. Our exultation is over the promises of God which these sorrows proclaim to us.

A certain man laboring over a muddy road was directed how to find the smooth highway. He was told the worst part of the road was found just before coming to the good highway. So, when the man came to the deepest mudholes he took hope and courage, and plunged exultantly through, knowing what lay beyond. Even so, we hopefully portray the evidences of war madness in our present civilization, hoping to enforce the words of James 5:8: "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh."

"What shall be the sign of thy coming?" The disciples desired a sign that all could understand—from the youngest to the oldest, from the least lettered to the most educated—a universal sign that people of all the civilized world could see at a glance. The Lord Jesus, looking down the corridor of time, saw the turmoil of the last days, saw the world crashing in the earthquake of universal war. He saw beyond the abyss of the great tribulation, and saw the new world rising at His command when the carnage is over and the smoke has cleared away. Therefore, He spoke to His disciples about the world plunging into the chaos of war and its attendant evils as the birth pangs of a new world. Yes, the crazed, war-mad world of the last days, wasted by famine, ridden by pestilence, reeling helplessly in terrifying earthquake, are evidences of a new birth about to take place. A new world is to be born!

"And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet" (Matt. 24:6). In other words, there shall be the misery of war all down the long tragic descent. Do not be troubled at this, for "nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places" (v. 7). "For" here suggests, I am going to tell you what to be troubled about: When you see a sudden increase in the number, extent, and savagery of war—out of all proportion to the records of history—when you see the greatest famines ever suffered by man, the most devastating pestilences, the most ruinous *(Please turn to page 10)*

EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

We Visit Busy Churches

It was the privilege of your editor and family on Sunday, April 23, to visit the churches of our recent pastorate in Ohio. In the morning we worshiped with the Lawrenceville brethren, and in the afternoon and evening we worshiped with the Brush Creek brethren. Both churches are busy, progressive, and joyful. At Brush Creek Bro. Harvey Krogh, Jr., was beginning a series of evangelistic services. His Sunday evening audience numbered well over a hundred persons in rapt attention.

Lawrenceville Says, "It Can Be Done"

The Lawrenceville Church of God deserves special mention. The brethren are few, but all are zealous and optimistic. They are working, and God is blessing them.

Like members of many of our smaller churches, some of the Lawrenceville brethren had become discouraged, some had moved away, some of the very pillars had fallen in the sleep of death, some could not clearly see just what should be done but continued with faith in Providence, and some were resigned to merely keeping a candle flickering until the Lord should come.

Then, the power of youth rose up to claim God's blessings that were waiting there. The best fruit is often in the top of the tree; it requires effort to find the blessing, but God puts it there. The church being once inspired, youth did not work alone. Every member volunteered.

"We need a full-time pastor, a real worker, and one solid in the faith." God provided Bro. Grover Gordon.

"We should have a basement under our church. We would then have more Sunday school room, and we could move the furnace down there so that our worship would not be disturbed when 'Uncle' Dave shovels in the coal." God provided better than the prayer. The Father would have given it sooner had it been really wanted before!

"While we're working, let's install a new furnace and air conditioning." God put Bro. A. J. Hoke to work.

"With just a little sacrifice we could remodel the whole church." They climbed a little higher in the tree, and God put fruitage there! . . . Lawrenceville,

> Breathe upon a hundred churches,
> Climb still higher in faith's tree;
> Higher borne are Heaven's clusters,
> Than our earthy eyes can see.

Bro. M. W. Lyon Sends Cupid to School

Cupid has shot many arrows, and he is going to continue shooting. He seldom misses the target when he once lets loose the string, but should he miss there are always other arrows in his quiver. Many an arrow binds two hearts together in love for life, but some arrows only rend the hearts to make them bleed for life. Judge, beware when you attempt to pull an arrow out!

Cupid is very young. His skill is pitifully shamed by his careless selection of hearts to be joined. Cupid, though, is growing up. Whether or not he likes it, he is being sent to school. It is time for him to go, even though it may slow up his work, a little, that when he graduates he may shoot with wisdom as well as with skill.

Cupid will learn that arrows pointed with poison are fatal, but that those pointed with love "never faileth." He will learn that some hearts are pure and others foul, that opposites attract only when they are magnetized and that magnetism wears out. He will learn in physiology that two hearts beat as one only when the pulse of two souls are in rhythm. He will learn from statistics that the spirit of a certain Galilean is the best seal to marriage. A course in sociology will make him repent for mixing races, and for the other adulteries he has tried to bless with little more than an arrow, or two, or three, or four, or five, or six.

Cupid will learn in arithmetic that marriage is a multiplier (which it should be), and common sense will teach him that God never intended a family to live on love alone. He will learn in bookkeeping that when the stork puts in his bill it is just an initiation to a half that has never yet been told. In fractions he will learn that a "house divided against itself shall not stand."

Cupid will learn in algebra how to figure in minus quantities, and it is a compulsory course! In geometry he will learn how to make ends meet, and will hear much about theories that help not at all in taking care of "notes" which his course in music will most gently suggest.

Cupid, you are just a naked urchin. You must go to school, and unless you are careful the red will drip from your arrows onto your report card. Your deportment is already bad. You need a shaking up, and we are most pleased that Bro. M. W. Lyon, pastor of the Golden Rule Church of God in Cleveland, Ohio, is giving it to you.

Read Bro. Lyon's article on opposite page.

Building the Homes of Tomorrow

In Two Parts—Part One

By M. W. Lyon

BETTY AND BOB have been keeping steady company of late. They are always seen together. If we could look into their secret thoughts, would we see their rosy dreams of the future forming air castles of wondrous design, visualizing each other as possible partners together in a home which is to be? Ah, we do not know. Only they know, and they are not telling—yet.

Perhaps this is a picture of yourself, for I am sure that just at this moment, among the thousands who may chance to read these words, there must be couples living together those ecstatic courtship days! Or perhaps you are a fond parent, and this is a picture of your son or daughter. How anxiously you watch their intimate companionships, hoping, praying their choice when it is made will be a happy one.

M. W. Lyon

Never, probably, did two lovers walk hand in hand in the moonlight who did not hope their bright dreams would be fulfilled. Even in the face of domestic tragedies of those who had walked the road before them, they still insisted, in spite of all, "This won't happen to us. Our love is different. It is going to last. Nothing will ever come between us."

We wish it might be so. Yet the relentless law of statistics decrees that for every six couples who stand at the altar to pledge their vows to each other one couple will dissolve their partnership in the divorce court. The chances of happiness in marriage have been decreasing so rapidly that now when you get married you have only five chances in six of staying married! And what shall we say of the countless number of homes where husband and wife fight like many cats and dogs, and of those which are far from happy but cannot bring themselves to the publicity and shame of a formal divorce, who never get on the record? A distressing picture indeed!

Why should so many homes be broken on the rocks of discord in spite of the almost universal desire to make marriage a success? The answer, I think, we may find largely in three contributing causes.

First of these is ignorance. Young people do sincerely want to make a go of it, but they simply don't know how. They have studied readin', writin', 'rithmetic, grammar, geography, business, cooking, and Elizabethan literature, but not how to be happy though married. Their chance is about the same as that of a girl seeking a job as private secretary who doesn't know typing or shorthand.

Second in causes of marital unhappiness is thoughtlessness. We assume too much. We hope everything will turn out all right, without taking any special pains to make it so. We forget that it takes more than sex appeal to build a happy home. Young people leap recklessly into marriage, without regarding whether their prospective partners are suited to them or not. Their parents, knowing the things that might spare them much, cruelly, thoughtlessly, leave them unsaid and sidestep their solemn responsibility. How many of us would wish to buy even a house on such a haphazard policy?

And third is tradition. We are just about as bad as the Pharisees of old, who were scrupulous in their observance of the traditions of the fathers, but cared little for the needs of men. They tithed mint and anise and cummin but neglected the weightier matters of the law, justice, mercy, and truth. "Oh, dear," warns Madame Grundy, "We must not speak of these things. It simply isn't done." And so when our children have inquired about the unknown mysteries, we have cried, "Shame, shame," or have deceived them with some stork fable or anything to conceal the truth, so that they have been forced by our hypocrisy to resort to unworthy sources to learn the facts of life. So there has grown up about marriage a sort of joke. We have made the most sacred day of a person's life a day of sport and ribaldry.

Thus the pall of ignorance has been deepened by our refusal to take seriously the essentials of happiness in marriage, and by our fear of doing anything different from what has always been done.

Now I fancy I can hear some good old father or mother with ten children rising up and saying, "What does that upstart of a bachelor think he knows about marriage? I've done a pretty good job of raising my family, and I don't need anyone to tell me how to do it!"

You are quite right, my dear parent. It is not you I am concerned about—not at all. But what of the myriads of young couples whose story is not such a happy one? What of the countless number of children with neither father nor mother nor real home, left to shift for themselves or live with strangers because they had the tough luck to have parents who *didn't* do such a good job of it? I speak for them. In the name of the blasted happiness of multitudes, in the name of the broken homes which fill our land from one end to the other, I ask you, which is better, to tell your sons and daughters what is before them so that they can face the future prepared, intellectually—and psychologically—or to stand by like Pharisees and say with smug unconcern, "Let them learn by experience, the same as we did"?

There are two kinds of knowledge in this world, that which we get firsthand and that which we get secondhand. You have heard it said by them *(Please turn to page 9)*

Pride and Ostentation Condemned

By R. A. Curtis

"THE fear of the Lord is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate" (Prov. 8:13). "Pride goeth before destruction, and an haughty spirit before a fall" (Prov. 16:18). We need our merciful Father's protection "from the pride of man," and "from the strife of tongues." (Psalm 31:20; 27:5; 59:12.) "A rod of pride" is found "in the mouth of the foolish," and pride and contention are generally found working as teammates under a common master. (Prov. 14:3; 13:10; Rom. 6:16; Psalm 91:1-4; 124:1-8.) "A man's pride shall bring him low: but honour shall uphold the humble in spirit" (Prov. 29:23).

Pride, loftiness, and arrogancy are generally found together (Jer. 48:29), in accord with the pithy saying, "Birds of a feather flock together." "Pride, fulness of bread, and abundance of idleness," together with her haughtiness and neglect "of the poor and needy," caused Sodom's overthrow. "The Lord rained upon Sodom and upon Gomorrah brimstone and fire," which destruction of the proud and sinful was "an ensample unto those that after should live ungodly." (2 Peter 2:6; Jude 7; Gen. 19:24, 25.) Pride is ever the forerunner of abasement. (Dan. 4:37; 5:18-21.) Pride, with its concomitant evil thoughts, come from within, "and defile the man" who gives them lodgment in his heart. (Mark 7:20-23.)

Even gifted political and ecclesiastical leaders have to manifest discretion in their leadership, and not to think of themselves "more highly than (they) ought to think" (Rom. 12:3). A bishop should not be a "novice, lest being lifted up with pride he fall into the condemnation of the devil" (1 Tim. 3:6). "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble" (1 Peter 5:5).

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" (1 John 2:15-17).

I quote the following beautiful stanzas, written by some unknown author, which I memorized over sixty-five years ago. (William Knox was the Author.—Editor.) They seem to climax this article so nicely that I present them as a supplement.

"O why should the spirit of mortal be proud?
Like a swift-flitting meteor, a fast-flying cloud,
A flash of the lightning, a break of the wave,
He passeth from life to his rest in the grave.

"The leaves of the oak and the willow shall fade,
Be scattered around and together be laid;
And the young and the old, and the low and the high,
Shall moulder to dust and together shall lie.

"The child that a mother attended and loved,
The mother that infant's affection who proved,
The husband that mother and infant who blessed,
Each, all, are away to their dwellings of rest.

"The maid on whose brow, on whose cheek, in whose eye,
Shone beauty and pleasure,—her triumphs are by;
And the memory of those who have loved her and praised,
Are alike from the minds of the living erased.

"The hand of the king that the sceptre hath borne,
The brow of the priest that the mitre hath worn,
The eyes of the sage, and the heart of the brave,—
Are hidden and lost in the depths of the grave.

"The peasant whose lot was to sow and to reap,
The herdsman who climbed with his goats to the steep,
The beggar who wandered in search of his bread,—
Have faded away like the grass that we tread.

"The saint who enjoyed the communion of heaven,
The sinner who dared to remain unforgiven,
The wise and the foolish, the guilty and just,
Have quietly mingled their bones in the dust.

"So the multitude goes, like the flower and the weed,
That wither away to let others succeed;
So the multitude comes, like those we behold,
To repeat every tale that hath often been told.

"For we are the things our fathers have been;
We see the same sights that our fathers have seen,—
We drink the same stream, we feel the same sun,
And run the same course that our fathers have run.

"The thoughts we are thinking our fathers would think;
From the death we are shrinking, they, too, would shrink;
To the life we are clinging, they, too, would cling;
But it speeds from us all like the bird on the wing.

"They loved, but their story we cannot unfold;
They scorned, but the heart of the haughty is cold;
They grieved, but no wail from their slumbers will come;
They joyed, but the voice of their gladness is dumb.

"They died,—ay, they died; and we things that are now,
Who walk on the turf that lies over their brow,
Who walk in their dwellings a transient abode,
Meet the changes they met on their pilgrimage road.

"Yea, hope and despondency, pleasure and pain,
Are mingled together in sunshine and rain;
And the smile and the tear, and the song and the dirge,
Still follow each other like surge upon surge.

" 'Tis the wink of an eye, 'tis the draught of a breath,
From the blossom of health to the paleness of death,
From the gilded saloon to the bier and the shroud,—
Oh, why should the spirit of mortal be proud?"

Is His Yoke Easy?

By Harvey Krogh, Jr.

"For my yoke is easy, and my burden is light" (Matt. 11:30).

THESE are the words of our Savior, and blessed words to those who have heavy burdens to bear. Every one of us has, or shall soon have, the burdens of life upon us. Is there any help from Him?

First, Is His yoke easy and His burden light? We have heard it said that the Christian life is a hard life. What about this? Jesus told His disciples, "Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake." "But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them." "They shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons." "Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you." (Matt. 24:9; Mark 13:9; Luke 21:12; John 15:20.)

Paul told Timothy that he knew Paul's doctrine, manner of life, purpose, faith, long-suffering, charity, patience, persecutions, afflictions. "Yea, and all that will live godly in Christ Jesus shall suffer persecution." (2 Tim. 3:10-12.) What shall we say to all of these things? "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer: I have overcome the world" (John 16:33).

Were the apostles in Christ? Yes, they were baptized into Christ. Did they have peace? Yes, in Christ they had peace. Were they in the world? Yes, "I pray not that thou shouldest take them out of the world." Did they have tribulation? Yes, in the world they had tribulation because it was promised to them. They had peace, too, for He said, "Peace I leave with you, my peace I give unto you." He promised more than that: "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." Joy to the full? How? "As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."

Once more we find blessing and persecution in the same verse. "But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life" (Mark 10:30).

These things together, contrary one to the other: peace, joy, and blessings against persecutions, trials, and tribulation. How can we explain it all?

Paul tells us, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted; but not forsaken; cast down, but not destroyed" (2 Cor. 4:8, 9). Paul may have been perplexed by many things, and persecuted, but he did not feel those things, for the peace of God that passeth understanding was in his mind and the joy filled his heart to overflowing. He tells how this can be in a part of a verse which we omitted. "What persecutions I endured: but out of them all the Lord delivered me" (2 Tim. 3:11).

Paul's character and manner tell why God would deliver him. "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." Oh! that all His ministers might so preach. "For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Has the light shined in your heart? "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." (2 Cor. 4:5-7.) Paul was a helpless mortal, but the light of the glory of God shone through him, and the power of God dwelt in him. Paul was a mighty power for God.

Paul found Christ's yoke to be easy and His burden light. Why? Because he *obeyed* the command. Did you ever notice the command in front of our text? "Come unto me." You cannot come to Him without full repentance for every sin. Humbly yield yourself to Him and truly your rest will be sweet. "Take my yoke upon you." Did you know that a yoke was made to ease the load for the oxen, and to divide between two the load which before was carried by one?

Sometimes the oxen would not pull together and the yoke would chafe their necks. Herein is a great truth made known. We must pull together with our Lord and our fellow servants. That is why Jesus said, "Learn of me." Do you know your Savior well enough, whom to know means

(Please turn to page 11)

The Significance of the Tabernacle

Article Two

By A. E. Griffiths

HAVING reviewed the parallel meanings of the law of Moses with the life and teachings of Christ, let us now look into the construction and erection of the Tabernacle in the wilderness.

We hear higher critics carp at the absurdity of a church being built in a desolate wilderness, especially as it is recorded to have been composed of very expensive materials. Let us look into this objection, so that we can prove such a building was possible and was actually erected. In Exodus 38:24, 25 we read, "All the gold that was occupied for the work in all the work of the holy place, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after the shekel of the sanctuary, and the silver of them that were numbered of the congregation was an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary." Where did the Israelites get all this treasure?

After God had plagued the Egyptians to the point of taking even the first-born of every family, from the King downwards, the record of Moses is, "And I will stretch out my hand and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go. And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty: but every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians" (Ex. 3:20-22).

This historic record accounts for the presence of so much gold and silver being subscribed by the children of Israel in the wilderness. Even apart from this contribution for the Tabernacle, we have a record that they fell from grace during the absence of Moses in the mount while receiving the law, and made a golden calf. (Ex. 32:1-6.) These verses show that the women, daughters, and sons were possessed of gold earrings. While they were serfs in the land of Goshen they certainly could not have possessed such things, but they did possess them when they left that land, because they took them from the Egyptians by God's command, of which fact we have ample proof.

Having established the reality of this wealth among them, we ask, How much gold and silver in our weights was required for the construction of the Tabernacle?

When we translate the quantities mentioned in Exodus 38 into their English equivalents, we find that the Israelites gave twenty-nine hundred sixty pounds of gold, and ten thousand one hundred eighty-eight pounds of silver, which even in these days would be large amounts of precious metals. Thus, that metal which originally belonged to a heathen nation was utilized to glorify God, showing that everything of value on this earth will eventually follow the same course. (Psalm 148:13, 14.)

Having traced the source of the wealth that was put into this building, let us now look at its construction. An important point of interest is that when God commenced His instructions to Moses He began by telling him how to make the ark of the covenant (Ex. 25:10), which was the very heart of the edifice and represented God and His power. When Moses began to build he started at the curtains of the outer court (Ex. 36:8), and worked inwards toward God, whereas God commenced with Himself and worked outwards toward man. This teaches us most emphatically that we must start in our mortal state and work toward the divine nature which we can only acquire by being faithful to God's laws. (See 2 Peter 1:4.) This also agrees with Paul's teaching in 1 Corinthians 15:46, first the natural and afterwards the spiritual.

Another lesson we can glean from this building is that giving to God's glory is always a blessing to the giver. When the children of Israel were asked for contributions, they responded with such abundance, that Moses had to stop them. (Ex. 36:5-7.) They had at this point contributed more than necessary for the work, so Moses restrained them. How often today are we asked by the church to stop giving? Yet, there is a general trend of religionists today to claim the world is getting better. Far from it, it is getting worse, as Scripture foretold it would. (1 Tim. 4:1, 2; 2 Tim. 3:1-5.)

In recording the building of the Tabernacle, it is only logical that we, who are mortal, should begin where Moses began, at the curtains of the outer court. It is recorded that he was "meek above all men which were upon the face of the earth" (Num. 12:3). Let us, therefore, follow his example and begin where he did.

Dimensions of the outer court are given in Exodus 27: 9-19, which translated to our measurements were one hundred fifty feet long by seventy-five feet wide, and the curtains or walls were seven and one half feet high, enclosing a space of eleven thousand two hundred fifty square feet. This gives us an idea of the size of the building; and remember it was situated in the very center of the camp of over two million people.

On the south side there were one hundred fifty feet of linen curtains, and on the north side one hundred fifty feet of linen curtains, on the west side seventy-five feet of linen curtains, and on the east side twenty-two and one half feet of linen curtains on each side of the opening, making forty-five feet of curtains on the east side. This left an opening of thirty feet for the entrance.

Now for the details. The curtains were made of fine twined linen (Ex. 38:9), and linen represents righteousness (see Rev. 19:8), showing that the world—Israel included—was walled off from God by the righteousness that was represented inside those curtains. These were held up by twenty pillars each on the north and south sides, ten on the west side, and six on the east side, making fifty-six pillars all together. These represented the prophets and teachers of the gospel down through the ages. The sockets in which they stood were made of brass, which represented mortality. (Ezek. 1:7.) In giving the description of the living creatures, Ezekiel says that they "sparkled like the colour of burnished brass." These creatures represented the saints, which are originally mortal. Ezekiel 40:3 and Daniel 10:6 give the same description of mortality eventually putting on immortality.

The entrance to this enclosure was on the east side of the Tabernacle. The east in every case denotes the direction from which Christ comes. We read in Matthew 2:2, "We have seen his star in the east." In Psalm 48:7 a divine wind from the east prophetically destroys "the ships of Tarshish"—the British navy. The main entrance to the temple of Ezekiel's prophecy is the east gate, reserved for the prince, Christ. (Ezek. 43:2.) This rule follows all through God's plan of salvation. Lastly, we find Christ and His saints coming from the east. (Rev. 16:12.)

The east entrance was protected by curtains hanging on four pillars. These pillars represented the four gospels and their authors. They were set in brass sockets like the rest of the pillars, showing that Christ and His disciples were mortal. The curtain was different from that surrounding the court. It was composed of blue, purple, scarlet, and fine linen. Here we have a wonderful description of Christ. The first color, blue, represented healing. "The blueness of a wound cleanseth away evil" (Prov. 20:30). Isaiah says, "With his stripes (bruises), we are healed" (Isa. 53:5). Next comes the purple, which always represents royalty. Purple is even used in the world courts by their rulers. At Christ's trial, His enemies clothed Him in purple (Mark 15:17), and admitted He was King of the Jews. Scarlet always represents sin (Isa. 1:18; Rev. 17:3), which is a component part of man. Even Christ Himself was "made of a woman, made under the law" (Gal. 4:4), and He bore our sins. Fine twined linen represented the righteousness of the saints. (Rev. 19:8.)

This curtain is a representation of Christ who proclaimed Himself "the way" and "the door." When we enter through His door we are inside the encampment of righteousness, and become the sons of God, but we must enter through this door. "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber" (John 10:1). This proves that to be in Christ and to be eligible for salvation, you must enter by the prescribed way. No other way will lead to eternity.

(Please turn to page 9)

A Beautiful Picture

By Harry Goekler

THE first five verses of Revelation 21 present to us one of the most beautiful pictures recorded in the Holy Scriptures. Written under inspiration by the beloved Apostle John, then an old man who had been banished to the lonely island of Patmos, these verses reveal in a beautiful and appealing manner the perfection and beauty of God's tomorrow.

An artist dreams of painting a perfect picture which will create lasting beauty for our eyes, a musician dreams of composing a perfect sonata which will forever charm our ears, but John dreamed of the perfect life itself and received a divine revelation of what it would be.

The old city of Jerusalem had been destroyed, but in vivid words John tells of the revelation which came to him of a new heaven and a new earth and a new and holy city. The sea is a symbol of restlessness, separation, peril, loneliness, and terror; in the new order that John saw, there will be no separating sea. The natural enemies of man are abolished in the sweet security of God's presence. The new city, whose citizens are Christ's true followers, John describes as adorned like a bride for her husband, not adorned with outward trappings and glittering jewels, but with the inner qualities of love, purity, and righteousness. God's presence will insure these qualities, and all will be drawn together into a perfect society of security, peace, and love.

There will be no death, nor sorrow, nor crying, nor pain, because the evil conditions that had caused these will be destroyed. All things will be made new.

In his vision, John beheld God seated on His throne. And God commanded him to record what he saw. The purpose was to encourage the friends and disciples of Jesus to be true and to live by their great ideal, no matter what the cost. God promised John that all things would be made new, that all things would be righteous, and that those who had been faithful and true to Christ could face life with renewed hope, courage, and love. Such was this portion of John's vision. As we today read again these wonderful verses of the future and know that one day the great King shall return to make up His jewels, we are inspired to live ever more faithfully in accordance to the Scriptures so that when this picture becomes a reality we may be there to share its beauty and glory with other faithful ones.

The Nature of the Soul

By Z. B. Self

IT IS important to notice that nowhere in God's Word—the Bible—is the breath of life said to be a soul, or any part of a soul, except it be through a misconception or mistranslation of the original language into the English. Indeed, the Bible is emphatic in saying that "man became a living soul" (Gen. 2:7). "And so it is written, The first man Adam (not the breath of life) was made a living soul" (1 Cor. 15:45). Because man did not become a living soul until the breath of life was breathed into his nostrils is no proof that he was not a lifeless or an inactive soul before the breath of life was breathed into his nostrils, even as he is after he dies.

It is contended that the soul is composed of two component parts, namely, man formed of the dust, and the breath of life. To those who believe such I will ask these questions:

(1.) Since the Scripture says, in Ezekiel 18:4, "The soul that sinneth, it shall die," what part did the breath of life have in that sin which was committed in the Garden of Eden?

(2.) If the breath of life had any part in that sin, why does not the Scripture say so, instead of being so silent along that line?

(3.) And why was not condemnation placed upon the breath of life in Eden, if it was a part of the souls who sinned there?

A thorough investigation of Genesis 3 reveals that the only things there accursed, and condemned for sin, were Adam, Eve, and the Serpent. The breath of life in that circumstance was not mentioned. Surely the Scripture meant what it said when it said, "The soul that sinneth, it shall die." *If* the breath of life is part of the soul, it would also have to die. Whoever heard of the breath of life dying? It does not live in the first place!

It is written, "Every soul, which will not hear that prophet (Christ), shall be destroyed" (Acts 3:23); "What his soul desireth, even that he doeth" (Job 23:13); "My soul trusteth in thee" (Psalm 57:1). If the breath of life is part of the souls here spoken of, then what part did it have in the "hearing," "desire," and "trust" that these souls here exercised?

Job said, "O remember that my life is wind" (7:7). James said, "What is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away" (4:14). Whoever heard of the breath of life, which is a "wind" and a "vapour," *trusting, hearing, desiring?* Yet, if we believe that the breath of life which God breathed into man's nostrils is a component part of the soul, we must believe that the breath trusts, hears, and desires. How ridiculous! This within itself is sufficient evidence to render such a theory incompetent.

It is contended that like as hydrogen and oxygen are united to form a new substance called water, so also God united man and the breath of life (Gen. 2:7) to create a new thing called soul. But, what is the *substance* of this new thing called "soul," and which was formed at the union of man and the breath of life? What is the soul composed of? It is logical reasoning that nothing was added to the literal, physical, structure of man, nor to the breath of life, at the uniting of both; hence, nothing is taken from them at their separation. True it may be, that new things are created at the union of the breath of life and man, such as the actions or deeds of the flesh. Both man and his breath, united, are essential to the exercising of the five senses, but these are no part of either the breath of life or man. They are only attributes of man. These attributes of man are created at the union of the breath of life and man. They cease at their separation, and cannot be Scripturally called a soul. (Psalm 146:4; 6:5; Eccl. 9:5, 6.)

It is my firm belief that the breath of life is no more a component part of the soul (or man) than the gasoline is a component part of the automobile. If the soul is only divided at death — part of it returning to God, and part to the dust — then how could David's soul (not just a part of his soul) be under the power of the grave to be redeemed therefrom? (Psalm 49:15.) If the soul entirely ceases to exist at death, then how could John see "under the altar (death) the souls of them that were slain" (Rev. 6:9)? If the language used in Job 7:2, "thou shalt see me in the morning, but I shall not be," refers to Job's soul and indicates that it will not be, in any sense of the term, then how can we explain the former part of this sentence, which reads, "For now shall I (Job's soul) sleep in the dust (death)?" If, when David died, his soul was to be no more, an any sense of the term, and the pronoun "I" refers to David's soul, how then can we explain David's language in Psalm 17:15, "As for me, I will behold thy face in righteousness: I (David's soul) shall be satisfied, when I awake (from the grave to immortality), with thy likeness"? Hence, it is logical to conclude that the sense in which David and Job (or their souls) are not, is, that they are not alive or active as they were when they wrote or spoke the language previously quoted. They (or their souls) *do exist* in a dead, or inactive sense, *asleep in the dust of the ground.*

If this article is instrumental in enabling the reader to come to a better understanding of God's Word concerning the soul question, it will have accomplished the purpose for which it was written.

THE TABERNACLE

(Continued from page 7)

A correct understanding of the lesson taught by the Tabernacle enlightens us as to the attitude of man toward God. It condemns all self-righteousness, and what is often referred to as natural religion. The word "religion" is derived from two Latin words, *re* (again) and *ligio* (to bind). Hence, "religion" means a rebinding to God. Man fell from God's grace through Adam's sin. Consequently, there had to be a sacrifice of blood before man could get back to God, and Christ made that great sacrifice. He was condemned to death for sin He did not commit, and in this way fulfilled God's requirements. When a man approached the entrance he was not admitted unless he was circumcised. This ordinance was absolutely necessary (see Gen. 17:5-10), also he must have a sacrifice with him, a goat, lamb, or heifer, showing he had conformed to God's requirements. The animal sacrifice was to prefigure the great sacrifice which Christ in the distant future was to accomplish. Therefore, the law and the Tabernacle point to Christ in all His phases: birth, death, resurrection, and His second coming.

No stranger could enter through that door. "The soul that doeth ought presumptuously, whether he be born in the land, or a stranger, the same reproacheth the Lord; and that soul shall be cut off from his people" (Num. 15:30). Psalm 50:5 says, "Gather my saints together unto me; those that have made a covenant with me by sacrifice." A sacrifice must be made, or we cannot approach God. Paul made this clear when he told the Gentiles that they were "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world" (Eph. 2:12). Consequently, the entrance to the Tabernacle teaches us that no one can enter through that door to worship God unless he has first conformed to the divine commands.

The altar of sacrifice which is the first object we observe after entering the court will be the subject of our next study.

BUILDING THE HOMES OF TOMORROW

(Continued from page 3)

of old time, "Experience is the best teacher." This is only a half truth, and therefore the more dangerous. Experience is also the most expensive teacher. Few of us can afford to hire her for long. Life is too short to learn many things by the trial and error method. Wise men learn by *others'* experience; fools must find out for themselves.

Furthermore, not always is experience the best teacher, not by any means. A drunkard may get drunk a hundred times, but does he learn from that the evils of drink and cease his drinking? A criminal may go to the electric chair; does that experience teach him anything? You say that's not a fair illustration, for the man is now dead and has no chance to profit by it. It *is* a fair illustration, and the only fair one, for there are pitfalls in the path of young people that can literally lead to death, and worse. There are some things which, having once been lived, can never be unlived. There are frightful diseases, there are ruined personalities, there are chambers of horror no words can describe awaiting the unwary traveler who makes just one misstep from the path of rectitude. If your child were unwittingly wandering near a precipice, would you leave it to chance that he might find his way back to safety without falling over the edge? That is exactly his situation, if you have left him in ignorance of these things!

So if a person errs in his choice of a life mate, it's too late to profit by his mistake, for he cannot separate and try it over again, not, at least, if he is a Christian. And even if he has no scruples about divorce, there must still be a tragic loss to both parties. And there is no assurance that the next experiment will be any better. Witness the much-married folk who flit from one mate to another in their vain search for happiness, forgetting that happiness is not found but made. The only sensible course is to learn before marriage what factors make for success and what for failure. Indeed, if one doesn't understand these things before marriage, he isn't fit to marry! (That may explain why there are so many misfits.)

I speak unto you, young people, for you are the builders of the homes of tomorrow. Outside of your relationship to Jesus Christ, this is the most important business you will ever have to face. Your happiness all through life will depend on what wisdom you use in the choice of your life partner. Even your religion may be endangered by the wrong kind of mate. Give heed to these things before it is too late. Use your head now before your heart runs away with your better judgment!

I speak unto you, parents, for yours is the holy responsibility of equipping your children for lives of happy usefulness. They have a right to look to you for light and guidance. You are their most trusted counselors. You have it in your power to teach them aright and shield them from many blunders, or to sidestep this responsibility and permit them to face life and marriage unprepared. Don't let them down when they come to you for help! Inform yourself, if necessary, so you can be of utmost help to them.

I speak unto you, my brother ministers, for you are the spiritual leaders of God's people, and your people trust you to teach them the truth. If we have it in our power to prevent a spiritual tragedy, and do not do it, do we not stand on the side of the road with the priest and the Levite? Instead of trying to patch up broken homes, which we are so often called upon to do, how much better to prevent, if we may, some of the mismating which must inevitably result in discord! Instruct your young people in the needful things. Wake up the parents who are remiss in their duty. Hold classes in preparation for marriage in your churches and conferences. The church has no stronger ally than good Christian homes where happiness and faith dwell.

Young people and leaders of young people, all have a stake in this question, for it is in the home that religion sue-

ceeds or fails. Let us build Christian homes.

"Yes, all this is fine as a theory," responds a large chorus of objectors, "but it doesn't work out that way. Whoever heard of anyone in love who would listen to advice?"

Just so! That is precisely the reason why early training is imperative. "Love is blind" only after the reason is swept aside and passion takes control. If the factors which make for happy marriage are carefully thought out *before* one becomes involved with his emotions, then reason should so control as to guard against an unwise choice. Of course, marriage is always a gamble at best, but that's no reason we should deliberately overload it with unnecessary risks.

As soon, therefore, as your children start questioning on matters of sex, give them true answers, so that gradually, as they grow to adolescence, they will also grow into an interpretation of the sacredness of sex and marriage. Their minds will thus be shielded from the injurious shocks of later learning these things from unwholesome sources. And as soon as a child is about fourteen years of age, or at any rate, before he begins having dates, he should be given full knowledge of what to seek in a prospective mate and taught how to judge between different personalities and to rightly evaluate the relative qualities of his boy and girl friends.

If you are unmarried, and have not yet found the Right One, decide now what qualities you feel are essential in the one you should choose, so that you will not permit yourself to fall in love with someone who would be incompatible with your own personality.

WAR MADNESS

(Continued from front page)

earthquakes, all bearing down at the same period in the world's history, that will be the sign of My coming.

"All these are the beginning of sorrows" (v. 8), or, "the beginning of birth pangs," is the meaning. It is a glorious truth that carries us in expectancy beyond the present pain and uncertainty of the night of birth to the glorious morning to follow. We are told that birth pangs are the most painful, but also the most easily forgotten pains. The long night is over! There is a new life! The new world is born! What matters the pain and suffering of the past? All is become well.

War As Birth Pangs

The Great War (1914-1918) was the beginning of earth's birth pangs. There have been more and fiercer wars since the turn of the century than for many centuries past—all such wars put together. Fifty-five million soldiers took part in the War. Four hundred billion dollars in material wealth was destroyed. Eight million men were slain outright. Almost as many more became human derelicts for life. But even worse than all these curses, the faith of men in God took a terrific fall. Morals descended to a new low. There was a heartbreaking shattering of those ideals which had been the comfort and hope of many during the darkest hours of human history.

In spite of the awful loss of the World War, the world has not learned its lesson. In a fever of war madness it has gone about provoking more and more wars as the birth pangs become more acute.

There is no turning back. The new world must be born! There is none other deliverance than that one according to God's plan.

The Attendant Troubles As Birth Pangs

Famines. The world's greatest famines have occurred during and since the Great War. Twice as many have died of starvation as died in the action of the War. Who can count the number of the starved? At least twenty million have perished with hunger.

Pestilences. The influenza epidemic during the height of the War destroyed many millions. World-wide epidemics of disease are the natural consequence of world-wide war. Who can tell the consequences of the germ warfare predicted for the next great horror to visit mankind?

Earthquakes. Recorded major earthquakes have been on an increase for centuries. From a record of 137 in the fourteenth century they had climbed to 2,119 within the last century. And now, earthquakes have reached an all-time high for ferocity and intensity. The most devastating earthquakes of history have been in the present century.

What greater earthquake is needed to waken the sleeping world to the nearness of God's judgments? Man has no control over earthquakes. They come suddenly and without warning. Men are blind in a world filled with the evidences of a new birth about to take place. Don't they know an unattended birth is dangerous? Never fear, the new world will be born under the skillful hand of the Great Physician, but the old world will die!

The Literal Madness and Horror of War

Read Jeremiah 25. Notice that the cup of fury of which all the nations shall drink refers to war (v. 27). Also notice that the nations shall be mad (v. 16).

First, let us observe that insanity is on the increase in our modern world. Dr. John S. Boggs of the United States Public Health Service, wrote: "A fatal tragic blight is sweeping over society in general and particularly over the United States. Unless its progress is stopped our civilization is doomed. Insanity has increased more than eight hundred percent in the past fifty years; it is still increasing. There are now ten million persons in this country, who are now, or at some future time will be, affected with some mental disease or defect." Is this any wonder in the face of the terrific nervous strain under which modern Americans place themselves? Now visualize the nervous strain of the inhabitants of war-scared Europe, and drink in the truth of this statement by Lloyd George: "The world is becoming like a lunatic asylum, run by lunatics."

As the second evidence of war insanity, recall the numerous treaties meant to last for time and eternity that are broken in a few short months. Their number is legion and need no listing here, from the Kaiser's "scrap of paper" to Hitler's "no more territorial demands in Europe."

Third, huge armaments demonstrate the madness of the modern world. With their peoples compelled to live without the necessities of life, nations take some of the little

food left in their mouths to buy destructive weapons of aggression. And the futility of the huge armaments has never been better demonstrated than in the case of the vanished Czechoslovakia.

The fourth evidence is the devilishness of modern warfare. It takes away all sympathy for human suffering. Let me point to the well known book by Vittorio Mussolini that aroused such a storm of protest in America some time ago. He exulted in "the beauty of war," saying, "I remember one group of horsemen that gave me the impression of a budding rose as the bombs fell in their midst. . . . Exceptionally good fun. . . . Magnificent sport." Truly, the world needs to be born again, from above, instead of from below.

The fifth evidence of a war-mad world is the multitude of new death-dealing instruments now being brewed in the poison caldron of the modern world. Terrifying new gases whose potency can only be guessed at, are thirty-five times as numerous as at the beginning of the World War. Whole cities could be destroyed overnight if the defense measures failed. Germ warfare will unloose epidemics of unknown ferocity, possibly turning even upon the hand that uses them. Civilian populations will offer a better target than front line soldiers. Aerial machine guns, incendiary bombs, new explosives more powerful than TNT—some of which have no power to destroy buildings but will destroy humans, wholesale, through shocking the nervous system—huge airplanes capable of carrying a hundred and fifty men could transport our whole army to Europe in two weeks, robot airplanes that inflict tremendous damage without risk to the nation using them, speedy tanks, rifles shooting like machine guns, all these are proofs of a war-mad world. Yes, there is a long line of new war instruments, some whose destructiveness is problematical, but taken as the imaginations of men's hearts, prove them mad, insane, every nation for itself, and the devil take the hindermost. The horrors of mass murder do not seem to stagger the modern mind.

All these are birth pangs. The world enters the travail that will know no deliverance short of the coming of the kingdom of God to earth. Increasing in intensity, making the mentality of the old world break under the strain, these birth pangs come thick and fast. The world is in a whirlpool, irresistibly whirling toward Armageddon and the judgment of the nations.

The Present Changing Structure As Birth Pangs

Jesus said, "Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand" (Luke 21:29-31).

" 'The fig tree' means the Jews, and it is a prophecy of their national rebirth," you say. True, and so, "all the trees" means the other nations. Nationalism, the race-consciousness of peoples, Germans, Italians, Japanese, etc., is one of the distinguishing marks of our times. It is also a sign of the coming of the kingdom of God.

In Revelation 13:4 there is a prophecy of a power that shall bring peace to the world. The present rise of dictators who found their claims upon race prefigure this beast of Revelation. In the phrase, "Who is like unto the beast? who is able to make war with him?" there is a direct challenge to the Lord Jesus Christ. This challenge is answered in Revelation 17:14 in the deliverance, the new world born: "These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings."

The Great Deliverance

"This generation shall not pass away, till all be fulfilled" (Luke 21:32). That is, the generation that witnesses these signs will not pass away before the kingdom of God is established. Dear ones, you and I are living in that generation. What are we doing about it? Time is short now to tell you about the rapture of the saints, the tribulation saints who come out of the great tribulation, the Jewish nation regathered and repentant, and the kingdom of God on earth. These all have their proper order—"every man in his own order" (1 Cor. 15:23). Would you go through the stark, mad days that are upon us without God, without Christ? The church has a promise of being caught away in God's own time before the tribulation breaks in its worst fury upon the world. "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ" (1 Thess 5:9). Would you go through the wrath of the tribulation when you could escape it? The Christ is coming. What will you do about it?

Let me now refer you to the peaceful kingdom that will occupy this world on the deliverance morning. The old will pass away, the new will be born. Read Isaiah 2:2-4. "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."

IS HIS YOKE EASY?

(Continued from page 5)

life eternal for us? Have you learned that He is meek and lowly in heart and that you and I must be like Him?

Paul once suffered because he was pulling against Christ, and when the goad was used, he kicked against it. It is when we do not pull evenly that the yoke chafes us. Even a light yoke chafes if we pull sideways.

But if we will come to Jesus and learn of Him, even though we are persecuted, we will find His yoke is easy and His burden light.

By faith in Him those trials and persecutions will seem nothing for the joy and the peace that are ours in Him.

BEREAN DEPARTMENT

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Grand Rapids, Michigan

The Dreary Part of Life

* * * *Thelma Richardson, Hammond, La.*

Life is full of wonders,
Wonders we know not of;
Life is full of sorrows,
Sorrows we cannot solve.

Dreariness comes in life
When one is only small;
The way to help oneself
Is on the Lord to call.

If you are sick or lone,
And shunned by every friend,
Remember there's Someone,
And blessings He will send.

Someone in time of stress
Will lift the heavy load;
He helps you, and will bless
The path of life's hard road.

In journeying life's track
The course seems very hard;
But One supplies your lack—
That One is Christ, our Lord.

Returning Good for Evil

One of the favorite themes of our Master's teachings, when He was here on earth, was the rendering of good for evil. One reason for this was the teaching of the Mosaic law of "an eye for an eye, and a tooth for a tooth." Christ had a desire to show the difference between that law and the law of grace.

A great example that Jesus used to teach grace is the parable of the good Samaritan. In that parable He showed a man being robbed and left for dead. The priest and the Levite shunned the man, and passed by on the other side of the road; but the Samaritan, one of a race that the Jews hated, came by and cared for the man who was evidently a Jew. In this, Christ showed to the Jews that even the hated Samaritan had the idea of doing good, more than the scribes and the Pharisees.

In addition to the teachings of Christ in regard to such grace, we find that several authors of the New Testament wrote regarding doing good for evil. Moreover, we find in our studies in the Old Testament that the returning of good for evil is not confined to the New Testament.

Let us consider the controversy between Saul, the King of Israel, and David who had been divinely anointed to become king in Saul's stead. At the first they were good friends, as we find that David slew the giant Goliath for Saul, and saved the nation of Israel from destruction. The first jealousy crept in after this, when the women of Israel sang, "Saul hath slain his thousands, and David his ten thousands." Saul later sent for David to come and soothe him with his music. This David did, but just barely escaped with his life a couple of times when Saul cast his javelin at him. David was finally forced to flee from the presence of Saul, and gathering a small group of men about him, became a wanderer in his own land. Everywhere that David went, we find Saul following him, trying to kill him.

One time, according to the account given in 1 Samuel (read the entire book for the complete story), Saul was sleeping in a cave when David came so close to him that he was able to cut off the lower portion of the garment that Saul was wearing. David then showed his desire to return good for evil, when he would not permit his men to kill Saul. He reasoned that Saul was the anointed of God, which indeed he was, and for that reason should not be slain. Another time, David went into the camp where Saul was sleeping. Here was an opportunity for David to rid himself of this enemy, but he would not kill Saul nor permit his men to do so. In order to show Saul that he did not intend to kill him, David took Saul's spear and a cruse of water, and left. Saul awoke a little later and discovered what had happened. He swore to David that he would not harm him nor try to do so any more, but we find that David fled from the land.

The crowning achievement of David's returning good to Saul, after Saul had done him evil, came after Saul had been slain. David then proclaimed a period of mourning, rather than rejoicing, and paid high tribute to the man who had made life so miserable for him.

We have no record of Christ using this example to teach returning good for evil, but it is entirely possible that He did use it in His teaching. It is a good lesson for us. Surely, there is no one that is pursuing us to kill us, or that has ever done so, yet the one thing uppermost in many minds when they feel that wrong has been done to them is, "I'll get even, if it takes a thousand years."

Don't be like that! It isn't Christian!

"If thine enemy hunger, feed him; if he thirst, give him drink" (Rom. 12:20).

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota

"I can do all things through Christ which strengtheneth me" (Phil. 4:13).

Scripture: Acts 18:1, 4-11; 1 Cor. 2:1-5.

The Faith of Paul

In our study last week we left Paul at Philippi after Lydia had been baptized. Many interesting events happened in the life of Paul after that. There is an interesting story of Paul and Silas being followed by a maiden whom Paul healed of an unclean spirit. This healing resulted in Paul and Silas being put in prison. Find this story and read it.

After they were free again they went to some other cities, preaching and teaching the Word of God. Among these cities was Berea. Those Bereans "searched the scriptures daily" to be sure the things Paul taught were true. Do you know that this is where our "Bereans" get their name and motto? I hope you will all become Bereans.

Paul also preached in Athens. He had to flee for his life, for the Jews certainly became angry with him. It was while he was waiting for his helpers to catch up with him that he preached at Athens. It was here that he saw so many people worshiping idols. He "disputed," or reasoned, with the Jews in their synagogue, and talked with those people he met in the market place.

Paul didn't have to be in a church before teaching of Jesus. On the streets he talked to the people about God, too. A few believed from his faithfulness in being ready at all times to teach God's plan of salvation.

Paul went on to Corinth before Silas and Timothy joined him. Paul became greatly discouraged, for the people quarreled among themselves. Paul was ready to leave these people and go to the Gentiles, but God spoke to him in a vision. God told Paul to speak out for Christ and not to be afraid, for He would not let anyone hurt him. What must have surprised Paul was when God said He had many people in Corinth! Paul had found only a few. He had won some few to the Christian life, too. But now Paul was ready to stay and find those others whom God had said were His. We read that these missionaries stayed in Corinth for a year and a half; which was a much longer time than we have found Paul previously staying in one city.

The last five verses are a part of one of Paul's letters which he wrote to the people of Corinth who had become Christians. From these verses we find that Paul came humbly as he gave God's messages to the people. He didn't want to be important, for then the people might have become followers of Paul instead of Christ.

Even today we find we are likely to think we must listen to *this* minister or *that* one, when we should be worshiping God. It is not important *who* brings the messages, but only *that* the *messages* are *brought*. We do need godly leaders who know their Bibles so they can "feed the sheep."

ECE Club News

Did you read about the "Golden Stories for Boys and Girls" that was reviewed in the April 4 issue of our HERALD? It is certainly a splendid book, and I wish each of our readers could have a copy. Perhaps you could get one for your birthday, or save your money to personally buy one later on. I liked the story of the boy who began to smoke cigarettes. His marks on his report card went down, his parents were no longer proud of him, and—well, you just ought to read what the poison in cigarettes do to anyone who uses them!

It tells us a story of a boy who refused to touch tobacco or drink alcohol, and even coffee, so he could keep himself strong and well. He didn't dance or play cards or stay up late at night, yet everyone knows of this American hero who has done a great deal for our country. Who is he? Here's a hint: he took a long trip alone, some years back, over the ocean.

Jumble Pi

When a printer drops a handful of type and gets the letters all mixed up, he calls it "printer's pi." Below are some Bible names of people we have studied about. See if you can straighten the letters out to form their names. If you are writing to me you might send me your solutions.

1. Lie nda. 2. Rp ete. 3. Lapu. 4. Sa sil.

Bible Book Pi

Here are some books of the Bible for you to straighten out:

1. Stac. 2. Imy thot. 3. Snai htni roc. 4. Hlpsin piipa.

Happy Birthday Wishes

Dick Messersmith, May 2, age 8, Moorefield, Nebr.
Marjorie Burnett, May 4, age 14, Ripley, Ill.
Harold W. Hamilton, May 9, age 3, Cold Springs, Minn.

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

April 21-May 7—Special Meetings at Brush Creek Church near Tipp City, Ohio.
April 25-30—Special Meetings at Browntown, Va.
May 15-19—Special Meetings at the Salem Church of God, near Marshall and Martinsville, Ill.
May 15-28—Special Meetings at Dixon, Ill.
June 4-11—Special Meetings at Delta, Ohio.
June 7-11—Minnesota State Conference at St. Cloud.
June 11-25—Special Meetings at St. Cloud, Minn.
June 14-25—Indiana State Conference at North Salem Church (5 miles north of Plymouth).
June 27-July 2—Special Meetings at Salem Church of God, near Marshall and Martinsville, Ill.
July 5-August 13—Bible Training School at Oregon, Ill.
July 20-22—Arkansas-Oklahoma Conference at Cleveland, Ark.
July 20-30—Virginia State Conference at Maurertown.
August 1-13—General Conference at Oregon, Ill.
August 1-13—Illinois Bible School and Conference at Oregon.
Aug. 13-20—Missouri State Conference at Fredericktown.
August 20-27—Western Nebraska Conference at Holbrook.
August 22-27—Iowa State Conference at Waterloo.
Aug. 27-Sept. 3—Eastern Nebraska Conference at Omaha.

APPOINTMENTS FOR THE SUMMER

Delta, Ohio,	June 4-11.
North Salem, Ind.,	June 14-25.
Salem Church (Ill.)	June 27-July 2.
Oregon, Ill., Training School,	July 5-Aug 13.
Fredericktown, Mo.,	Aug. 13-20.
Omaha, Neb.,	Aug. 27- Sept. 3.

My address will be Oregon, Ill., after May 28.
S. J. Lindsay.

A COOK

Anyone desiring to apply for the position of cook and manager of the dining hall at the Illinois Bible School and General Conference, please write for particulars to Mrs. Frank Laning, Illinois Conference Secretary, Mt. Sterling, Ill., Route 3.

THE TITHING BULLETIN

The Tithing Bulletin, as prepared by The Layman Company, offers every church the most effective of tithing education plus relief from half the expense and worries of the ordinary church bulletin. It combines simplicity, effectiveness, and economy. The Bulletin consists of four pages. Pages 1 and 4 are for the use of the local church. Pages 2 and 3 carry any one of thirty-two of the famous Layman tithing messages. This affords a quiet but effective course in stewardship education.

A sample set of the bulletins will be sent to any address for 20 cents, by The Layman Company, 730 Rush St., Chicago, Ill.

IOWA SPRING CONFERENCE

The Iowa Spring Conference will be held Sunday, May 14, at Hickory Grove, near Maxwell. Bro. C. E. Lapp of St. Cloud, Minn., will assist our local ministers in this conference. We anticipate a large attendance. The morning and afternoon preaching services will be at 11:00 o'clock and 2:30 o'clock, respectively.
Esther Jenkins, Cor. Secy.

EXPLANATION

There seems to be room for misunderstanding concerning the announcement in The Restitution Herald of April 18, under the heading of "Iowa Evangelism." Charles W. Howe is treasurer of the Iowa State Conference, and to him all funds are to be sent for regular conference work, including salary for J. W. Williams in his regular pastoral work. Bro. Howe states that there is urgent need for funds in this field, and that all contributions will be gladly accepted.

At the 1938 Iowa Conference last August, the need for evangelism was stressed, and it was decided to put an evangelist in the field this spring, continuing as long as funds are available. Bro. T. J. Ellis was appointed to serve as treasurer for this special work, and this spring Eldridge Ellis was appointed to fill the place left vacant by his father's sudden falling asleep. Already several have responded to the call.

Please note: State treasurer of the Iowa Conference is Charles W. Howe, 1036 Newton St., Waterloo. Funds for completing the building on the conference grounds (which has been finished this winter, including heating system), are to be sent to Mrs. Florence Allard, 1118 Rainbow Drive, Cedar Falls. Funds for special evangelistic work are to be sent to Eldridge Ellis, 319 Cutler St., Waterloo.
A. M. Jones, Conf. Pres.

ILLINOIS EVANGELIST'S SCHEDULE

Eldorado, May 13 and 14, preaching services Saturday night, and Sunday morning and evening.

Salem Church near Marshall and Martinsville, May 15-19, services each evening.

Casey, May 20 and 21, preaching services Saturday night, and Sunday morning and evening.
Harvey Krogh, Jr.

LAWRENCEVILLE, OHIO

The Sunshine Class of the Lawrenceville Church of God met April 7 at the home of Bro. and Sr. Howard Overholser. Eight members and five visitors were present. A business meeting was held, followed with games and a light lunch.

The next meeting will be held May 5 at the home of Paul and Helen Overholser.
Helen Overholser, Secy.

READ-IT-ALL CLUB

We have received word that the following belong to our new club, as they read The Restitution Herald from cover to cover:

Mrs. T. J. Ellis, Waterloo, Iowa.
Mrs. C. Seely, Healdsburg, Calif.
Mrs. Anna Cook, San Francisco, Calif.
Mr. Leo Behrends, Isanti, Minn.
Mrs. C. H. Simpson, Grand Rapids, Mich.
Mrs. Orinda C. Worley, Tipp City, Ohio.
Mr. Ora Worley, Tipp City, Ohio.
Mrs. A. M. Siple, Hammond, La.
Mrs. J. E. Hatch, Harvey, Ill.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mr. and Mrs. M. Fetters (2); Delos and Mabel Andrew.

Gleanings From the Field

"We were out at Albert City Sunday, April 23, where there is a good interest though the work is handicapped by lack of a regular place of worship."—A. M. Jones, Eagle Grove, Iowa.

Sr. Alice Graham Jennings of the St. Louis, Mo., Church of God had just returned home from the Central Hospital, having undergone a major operation, when her brother Roy was rushed to the hospital for an emergency appendectomy.

Orien Scaline, eight years of age, and son of Bro. Arnold Scaline of Stanhope, Iowa, has just returned home after a five-weeks' stay in the Boone Hospital where he underwent an operation for double mastoid.

"Mother saw an article by Sr. Miller who is in her 88th year, and since Mother is also in her 88th year, she was encouraged to write a short article, which I enclose."—Ella Siple, Hammond, La. . . . Grandma Siple's article will appear in our next issue, which will be largely prepared by mothers.

"It is the most enthusiastic class I have had for a long time." So writes Bro. S. J. Lindsay about a class of young women who are not members of the faith. Some of them are soon to try to show him that the Bible allows sprinkling for baptism. He writes, "I am likely to learn something." We add, "So are they."

Bro. and Sr. Charles Netts who have been in Florida for the winter are now returned to their home at 1013 Pine St., Springfield, Ohio.

Those who wish to communicate with Bro. T. A. Drinkard for his services this summer should address him at Handley, Texas.

We are glad to learn that Bro. O. J. Parker, who for six weeks was a patient in the Indianapolis Veterans' Hospital, is able to be home at 725 S. Waugh St., Kokomo, Ind. Bro. D. G. Harvey faithfully carried the ministerial responsibilities in Bro. Parker's absence.

Bro. J. D. Fields of Plymouth, Ind., is now in the Indianapolis Veterans' Hospital. He may be addressed there in Ward No. 1.

BAPTISM

At the conclusion of our non-member recitation on Wednesday, April 26, a young mother was baptized into Christ. The members of the class stayed to witness the service, and we are sure it was impressive to them. The new sister is Mrs. Celeste E. Kitts of our city (Tempe, Ariz.). Her family is in Sunday school, and one child, a seven-year-old, recited the names of the books of the New Testament on last Sunday. Our whole company is made to rejoice in this sister's decision to put on Christ. May she be faithful and may that faithfulness lead others of the family to take the same kind of action.

We find that our non-member class is attracting the attention of many outsiders and we have promise that others plan to attend. May the good work go on.

S. J. Lindsay

JAMES ALBERT SMITH

James Albert Smith was born May 14, 1872, in Annowan, Ill., residing there until 1880, when he moved with his parents to North Dakota. After a number of years the family returned to Illinois.

On May 18, 1898, he was united in marriage to Elizabeth McDermand. To this union were born four children.

On March 7, 1915, he was baptized into the Church of God of Cashmere, Wash., and he was an active worker in the capacity of superintendent and, later, for years a deacon. He was an avid reader and student of ancient history the past twenty years, making a special study of the Bible, and was recognized as an authority on the subject.

He fell asleep in Jesus April 8, 1939. He leaves to mourn his loss, his widow, Blanche Smith, and four children: Morris W. of Cashmere; Mrs. Joseph B. Schuster of Wenatchee; Mrs. Adair L. Eickmeyer of Wenatchee; and Mrs. James W. Lofquist of Mesa, Idaho; and eight grandchildren.

Bro. A. L. Corbaley assisted the writer in services at the Kuelbs Funeral Parlor, after which the deceased was taken to the burial grounds, there to await the call of the Master.

Lyle Rankin.

IN MEMORY OF "UNCLE" JOE NORDIN

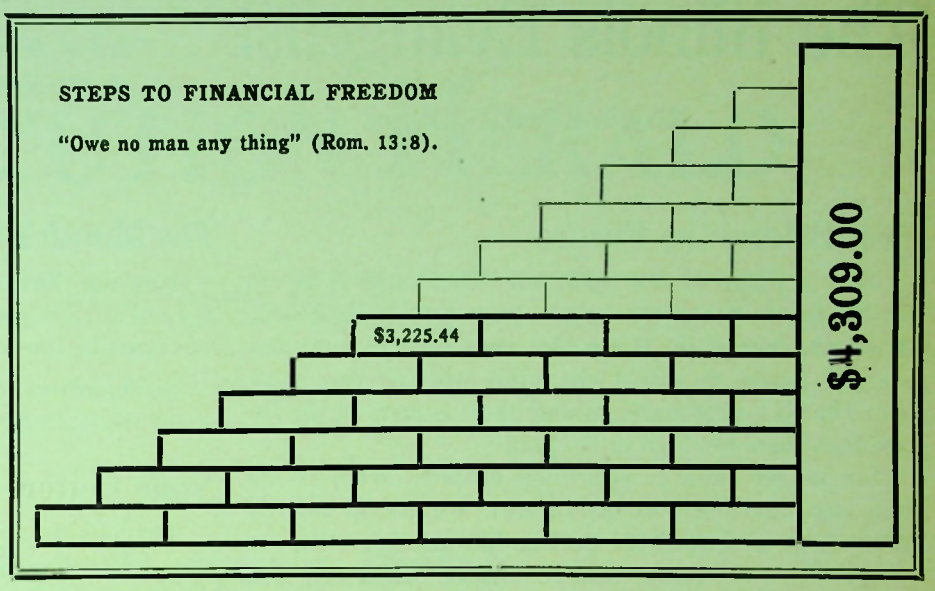
By Virginia Smith

In a quiet country churchyard,
There is a newly made mound
Where our loved one is peacefully sleeping,
'Neath the cold and silent ground.
Though our hearts are broken and bleeding.
And the cross is so heavy to bear;
Still, he is sweetly sleeping
Without a sorrow or care.

Gone is the pain he has suffered,
The sorrow that entered his breast,
The cross he ofttimes must carry,
For he is securely at rest.
Though there is much to oppress us,
So much we cannot understand;
The heavenly Master has promised
To lend us a helping hand.

In Christ alone we find comfort;
He can turn our sorrow to song;
He's the only one to help us;
When everything here has gone wrong.
If we place our hand in Jesus',
And follow where the Master trod,
A bright crown will be waiting us
When we enter the kingdom of God.

Oh! what joy, what bliss, what glory,
When we reach the golden shore;
For we'll meet our precious loved one,
To never be parted any more,



THE RESTITUTION HERALD

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L. E. Conner . Business Manager

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REMITTANCE FORM

National Bible Institution
Oregon, Illinois
Dear Sirs:

Believing in the things for which the Church of God stands, and wishing to have a part in the general work of the church, I inclose

$.....

If you wish to specify how you wish it used, fill out the following blanks:

For General Expenses . . . $.....

For Indebtedness Fund . . $.....

For Training School . . . $.....

For Golden Rule Home . . $.....

For Herald subscriptions $.....
(Per year—renewals $2.00; new subscriptions $1.50)

Name .....

Address .....

Name .....

Address .....

(Signed) .....

Address .....

INDEBTEDNESS FUND

Notes Payable		$4,309.00
Amount received	$3,193.03	
Oregon, Ill., Church	4.69	
S. Bend, Ind., (Easter Off.)	7.95	
Mr. and Mrs. Grover Gordon	5.00	
Maurertown, Va., S. S.	5.27	
Ripley, Ill., S. S.	5.00	
G. R. Church, Cleveland, O.	4.50	3,225.44
		$1,083.56

HERALD RECEIPTS

Mrs. D. E. Ehmer; Mr. and Mrs. Ivan Hughes; Mrs. Catharine Davis; E. W. Ritenour; R. F. Underwood; E. J. Demmitt (for another); John Lehman (for others); Mr. and Mrs. Fred T. Blyth (for others); Mrs. W. L. Robbins.

CONTRIBUTIONS TO N. B. I.

Mrs. A. E. Mock	$ .50
Mrs. C. Davis	2.00

SUMMER TRAINING SCHOOL FUND

George McMurtrie	$4.00

ESSENTIAL TRUTHS—
Anonymous

A brief arrangement of the necessary requirements of salvation as to faith and works. It provides copious Bible references showing that belief in the coming kingdom of God on the earth, the restoration of Palestine to Israel, the reign of Christ and His saints over all nations, the resurrection and immortalization of the dead in Christ, eternal life to be obtained only through Christ at His coming, the final destruction of the wicked, repentance and baptism for the remission of sins, followed by a holy life of Christian service, are included among the "Essential Truths" of the Bible.

1 page. Per dozen 10¢; per hundred 30¢.

The Illinois Evangelist

"When the Church Builds Evangelism, Evangelism Will Build the Church."

HARVEY KROGH, JR., EDITOR

Just Behind the Future

That is where we are right now. The future is before us; but the most important time of our lives is right *now*. If we take care of the things that must be done now, and live each day as we should, the future will take care of itself. That is saying much, because there is more in the future than there has been in the past.

Let us get down to something definite. What is the most important event of the future? We are all assured that it is the coming of our Savior. The great question for us is, "Will we be ready when He comes?" Here are some simple rules for each day that will take care of all the future.

1. A little fellowship with God before you begin the day.
2. Do all things as unto God, not as unto men.
3. Love others as God has loved you.

If you ask God to help you keep these simple rules you will find that each day will be sweeter and you need not fret about the future.

Up to the Feast

It was the custom for the Jews to go up to Jerusalem to the feast of the Passover once a year. Many of them went, not because they were commanded to keep the Passover, but because they wanted to worship God, to fellowship with their brethren and receive the blessing of the Lord.

We do not keep the Passover feast, and we cannot go to Jerusalem, but we can go to the Illinois Bible School and General Conference and feast on the Word of God and have uplifting fellowship with the brethren. There are going to be some new speakers in the evening and some new teachers for the classes during the day.

Again we say, as we have said before, that the effort, time, and money that it takes to come, cannot be compared to the benefit and blessing received.

All ye seed of Abraham, come up to the feast!

Once Not Enough

It does us a wealth of good to have a conference once a year, but it is better if we can attend several. The next one for those in Illinois, and anyone who is able to come, will be held at Eldorado, Illinois, in the latter part of June. Look for the dates and make plans to attend. It is just a day and a half of conference but it is filled with good things for all.

The Summer Training School

We need workers in the Lord's vineyard—Sunday school teachers, Berean workers, and pastors. The Summer Training School will be held in Oregon, Illinois, beginning July 5, and continuing through the second week in August. If you have not decided to go, make plans now to attend.

The Month's Question

How can Christians be taught that if they will let Christ be Lord of their pocketbooks it is so much easier for them to let Christ be Lord of their whole lives?

Send answers to this question to the editor of the page at 409 South Dudley Street, Macomb, Illinois.

None Better

The following was found in a mission bulletin the other day: "Your best alibi for not preaching the gospel yourself is to provide the means for someone else to do it."

Sacrifice and Beauty

Two plowshares were made from the same pig iron. One was sold to a farmer, who used it constantly. The other remained on the shelf in the hardware store, unsold, until it was covered with rust. The farmer brought his worn-out share to get another like it. The rusty share was brought out, and there was its brother shining like a silver mirror. "How is it," the rusty one asked, "that your life has been so wearing and yet made you so beautiful? Once we were alike. I have grown ugly in spite of my easy life." "That is it," replied the shining share, "the beautiful life is the sacrificial life."—*Selected.*

Can You Be Trusted?

God is calling out of the world a people for His name. Those who accept that call are required to do certain things to prove their loyalty to God. The one great thing that makes a Christian different from others is his faith in God and his faithfulness to God. If we prove to be faithful stewards of all that God has given us in this life He will give us immortality at the resurrection. Can God trust you today?

The Source of Happiness

The other day I had the pleasure of visiting with the president of a large manufacturing company. After learning of my work, he said that I was in a position to reap the greatest happiness that can be for man in this life. Although this man has what we would call a fair-sized fortune, yet he confessed to me that his enjoyment in life had not come from his money or possessions, but from his work.

If we only could realize that truth, how happy we could be now, serving the Lord with whatever we have and wherever we are.

For Illinois church news, see pages 14 and 15.

Not bad luck, but the Lord's blessing: thirteen weeks till Conference.

THE RESTITUTION HERALD

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The Mother's Watch

She never closed her eyes in sleep till we were all in bed,
On party nights, till we came home, she often sat and read.
We little thought about it then, when we were young and gay,
How much the mother worried when we children were away.
We only knew she never slept when we were out at night;
And that she waited just to know that we'd come home all right.

Why sometimes when we'd stayed away till one or two or three,
It always seemed to us that Mother heard the turning of the key,
For always when we'd stepped inside she'd call and we'd reply;
But we were all too young back there to understand just why.
Until the last one had returned she'd always keep a light,
For Mother couldn't sleep until she'd kissed us all good night.

She had to know that we were safe before she went to rest.
She seemed to fear the world might harm the ones she loved the best.
And once she said, "When you are grown to women and to men,
Perhaps I'll sleep the whole night through; I may be different then."
And so it seemed that night and day we knew a mother's care;
That always when we got back home we'd find her watching there.

Then came the night that we were called to gather round her bed.
"The children all are with you now," the kindly doctor said.
And in her eyes there gleamed again the old-time tender light
That told she had been waiting just to know we were all right.
She smiled the old familiar smile, and prayed to God to keep
Us safe from harm throughout the year, and then she went to sleep.

—*Selected.*

EDITORIAL

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Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

Christian Motherhood

By the editor's wife, Margaret Magaw

The story of Hannah of old offers a good illustration of what present Christian motherhood should be. Hannah, one of the two wives of Elkanah, was in bitterness of spirit because she had no children, and was the more provoked by her rival, the other wife, who was blessed with sons and daughters. Elkanah was a devout man and a good husband who loved Hannah, and tried to comfort her by assuring her that he was better to her than ten sons. But this did not suffice for Hannah. So she took her trouble to the Lord in prayer.

Hannah persisted in her silent petition for a son to the extent that Eli, the high priest, finally noticed her and rebuked her, supposing that she was drunken. Correcting this false impression, Hannah explained to him with gracious words all about her affliction. She found favor in his sight, for Eli assured her that the God of Israel would grant her petition. So Hannah went her way, and was no more sad.

At the birth of her God-given son, Hannah called his name Samuel, saying, "Because I have asked him of the Lord."

When Samuel was weaned, Hannah took him up to Shiloh to the house of God, there to fulfill her vow to God by giving Samuel back to Him forever. So Samuel grew up before the high priest in the house of the Lord, and became a strong and able leader of God's people, Israel.

It is well to notice, also, that Hannah did not forget to offer her thanksgiving to God, for, like Mary the mother of Jesus, her heart overflowed with a grateful song. (1 Sam. 2:1-10.)

It is a far cry from Hannah's day to ours, but the responsibility of rearing our children "in the nurture and admonition of the Lord" just as surely devolves upon the shoulders of consecrated Christian mothers as upon Hannah of old. While both parents share in this responsibility, the mothers are particularly intrusted with the sacred duty of giving religious training to their children, and this in a day when the world is more drunken than ever in its mad lust after pleasure.

Christian mothers, are we doing all in our power to guide our children through this bewildering maze, and to impress upon their young minds the things that pertain to their eternal welfare? Let us not leave all the work to the Sunday school to guide them in the paths of godliness and truth, but supplement this good work with home Bible reading, story telling, and examples of Christian living.

When Mother goes about her daily work singing a cheerful hymn, small hearts are gladdened, and foundations are laid in young lives for trustfulness and faith in the heavenly Father later on. When little Johny or Susie has been naughty a timely spanking is in order, so that rebellious little heart may be purged and a foundation laid for the later enduring of more severe trials which will come to every child of God.

There are many ways in which we influence our children for good or for bad. So, mothers, and fathers, too, let us look to our own lives. Are we setting before our children the right kind of examples? If not, God is sure to hold us responsible. "Let us not be weary in well doing for in due season we shall reap, if we faint not" (Gal. 6:9)

Mother and I

When I clasp my hands there is such a mutual agreement of sensation that I cannot tell which hand feels the other the more. If I clasp them together when one is cold and the other warm the result is so mutually agreeable that I cannot tell which is first felt, the heat or the cold. My hands never quarrel. They are of like flesh, blood, and bone. Each needs the other. They understand each other. They even look alike. Yet, there is one undeniable difference: one, because of its training, seems a whole generation ahead of the other in skill and dependability.

Mother, you are my own right hand.

God's Greatest Combination

Wife is man's gift from God. Mother is man's inheritance from God. What roles Wisdom gave to both! As if to intensify their worth, God combines the roles of both. When maiden becomes wife and wife becomes mother, and never before, womanhood gains her God-given glory, and from her zenith shines down upon man to bless his toils.

Mary, the mother of Jesus, was mother of at least seven children. Jesus was "her firstborn son" (Luke 2:7), and we read, "Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? And are not his sisters here with us?" (Mark 6:3). Mary thus blessed of God sang; she did not complain.

The Tapestry of Motherhood

By Mary A. Gesin

"God came to me first in my mother. Later I began to know God in other ways. Now, in my old age, my mother is gone, but God remains." Thus spoke a well known writer and minister. Truly words of wisdom, honoring above all other women the one who gave him birth! And on this Sunday, May 14, the entire nation honors all mothers.

In that priceless volume, the Bible, we find that God came first to men through their mothers, though it is, as some have termed it, a man's Book. God must have been revealed to Samuel in very early childhood, in fact, in babyhood, through the mother of whom we invariably think when considering the mothers of the Bible. Hannah would never have left her small son in a strange home, among strange people, without first having explained to him all that his childish mind could comprehend of God and His service through the temple worship.

Think you that that godly mother would consider surrendering the son whom she had received through prayer to circumstances totally unfamiliar to him? Ah, no! Reading between the lines, we can see Hannah telling Samuel the stories of the patriarchs—Abraham, Isaac, Jacob, Moses, and others. For students of the Word tell us that the small boy was older than we would be led to think from a reading of 1 Samuel 1:24, in fact, closer to six years of age than one, when she took him up to the Temple and left him there.

Naturally we meditate, pondering the fact that Hannah received such a full measure of joy through the granting of her constant prayer to God. How could she voice the song of thanksgiving after leaving him with Eli and having the meager happiness afforded her by only one yearly visit? But the keynote of true motherhood was then, and still is, sacrifice.

Further, what mother would not rather her son should expend his full powers in service to the God she loves and worships, though he must be separated from her, than that he should receive great worldly advancement? Because his mother was willing, yes, eager, to "lend" her son to the Lord, countless numbers, we know, were blessed through his ministry. All Israel, and through it pagan peoples bordering Israel, were led to see the greatness of Israel's God.

Another mother whose name comes instinctively to mind is Eunice, the mother of Timothy. And in this instance, the grandmother Lois comes in for her share of approval as well. The God whom Timothy served so faithfully and so worthily was indeed first revealed to him through his mother. A careful reading of Paul's letters to Timothy, particularly 2 Timothy 1:5 and 3:14, 15, gives us a beautiful picture of a boy at his mother's or grandmother's knee learning the stories from the "holy scriptures," and fashioning his life from their precepts.

In the case of Timothy, as in that of Samuel, wider and ever wider grew the circle that is benefited because of his mother's devotion, as well as his own faithfulness. Even down to our day we rejoice because God was revealed to Timothy in earliest childhood through his mother.

Above all others, the mother of Jesus is accorded highest honors. Not a great deal is recorded of her, but we know hers was a quiet, thoughtful nature, strengthened by unfaltering faith in God. Though she is only mentioned about four times, we are certain that she sacrificed her own interests for the greater interests of her Son.

The physician Luke gives us a beautiful portrait of her. In a few words he reveals to us that the purity of her life must have been one of the reasons God chose her, out of all the Jewish maidens of the time, to be the mother of His Son. We know that she was not remiss in her duty.

The tapestry of all life is truly of an intricate pattern, so many diverse threads making up its fabric. But the tapestry of a mother's life is woven into the lives of her children. She must select threads of tolerance, sympathy, understanding, love for God and His Son, and obedience to their Word. Thus will she embroider upon their lives each year beauty and peace. And the only way in which men can truly honor Mother is in living lives that will convince her that her sacrifices have been worth while, because they have built something that is of enduring worth.

When at last faith turns to sight,
'Tis mother's hands have held the light
That led men on;
And on the day, their tasks complete,
They lay their treasures at Thy feet,
Thou'lt say, "Well done!"

A Prayer for Mothers

By Mrs. William Stine

Kind heavenly Father above,
Hear our petition, we pray,
Shed on our mothers Thy love,
Let sunshine their pathway array.

To give to a world a new life,
Many dangers they willingly brave;
Walking with death's gruesome shadow,
They stop only short of the grave.

Put in remembrance those daughters
Who would thoughtlessly put to shame
The sweetest, dear name of "Mother,"
To gain for themselves worldly fame.

For these many blessings we thank Thee,
May Thy Holy Spirit attend
Both mothers and daughters forever,
Till mortality's journey shall end.

Building the Homes of Tomorrow

In Two Parts—Part Two

By M. W. Lyon

THERE are few more alluring pictures than those presented by happy homes where love and understanding reign. Whence comes this loveliness? It does not come from the mere fact that a marriage has taken place and two people are living together, nor even from the fact that there may be children in the home. It comes from the fusing of two personalities into one. It is the spirit, the feeling, the sympathy, the understanding, between the members of the home which makes it truly a home.

How, then, shall we go about building the homes of tomorrow? What factors will make for happy unions?

Let us examine some of the most important ones:

(1.) *Our Thinking on Sex and Love* is too often lopsided. Sex is more than the physical, much more. It governs the pitch of our voice. It colors our whole personality. It controls our thinking. Do you think that, in a million years, men and women will ever think alike even on simple questions which each is sure should be perfectly obvious to the other? Many quarrels, much unhappiness, many divorces result because we fail to recognize this. But still more important, the two sexes are diverse in emotional makeup. They do not feel alike. Their psychological reactions are different.

So those who choose on the basis of physical attraction, and nothing else, are courting, not only a mate, but trouble. Just because she has a "skin you love to touch" or he the manly figure of a Greek god, or just because you get a thrill out of the physical contacts of "petting" is a poor guarantee that your emotions will have the staying qualities that will last through the years. All these are right and desirable, of course, but they are not enough. Passion is not love, but only one of its expressions. It is soon gone. Then, after physical desire has faded, if there is not something more substantial upon which the marriage has been built, there will be little left to hold the partners together. True love will endure after "all those endearing young charms" have vanished, yea, it will grow even stronger with the years.

You remember the story of Amnon and Tamar, how Amnon conceived a sinful desire toward his sister Tamar, and after he had satisfied his guilty lust, it is written of him, very significantly, "Then Amnon hated her with exceeding great hatred; for the hatred wherewith he hated her was greater than the love wherewith he had loved her" (2 Samuel 13:15, A.R.V.).

So it is with everyone who marries for lust, not love.

(2.) *Mature Attitudes* are necessary in marriage as well as in life itself. There is a difference between the child and the adult. The child is predominantly selfish. The center of his world is within. He must be served. If he doesn't get what he wants, he makes life miserable for everyone concerned, and some that aren't. His happiness arises from getting. The adult tends more to the unselfish. Life requires it. The center of his life is without. He lives to serve others. When he doesn't get what he wants, he adjusts himself to the situation and works out some other solution, or else, failing of that, he accepts defeat philosophically. His happiness arises from giving. This is most nobly exemplified in the Master, who said, "I came not to be ministered unto, but to minister." (I know this is overdrawn somewhat, but I have chosen extreme cases to better illustrate the point.)

There are many people physically grown, perhaps even old in years, who are still children mentally, and will never be anything else. They have never grown up. They live only for their own pleasure, care not a rap for anyone else's likes or dislikes. They must have their own way or none at all. Hitler and Mussolini are shining examples of this type. You can think of plenty of others.

But he who would successfully live with other people must perforce consider other desires than his own. Especially is this true in such an intimate relation as marriage. If one party is emotionally mature and the other not, then one of two things will happen, either the unselfish one will be a slave to the other, or there will be an explosion. But there can be no such thing as happy sharing between two such unequal partners. And what do you think will happen when *two* people, both of whom have been accustomed to having their own way in everything, try living together in the same house?

Jesus gave us a formula which we might well call the Golden Rule of happiness in marriage. It is indeed the only one which ever works, "As ye would that men should do to you, do ye also to them likewise" (Luke 6:31). And again (v. 38), "Give, and it shall be given unto you." For marriage is like life itself; no one can hope to cheat on the game, and take out more happiness than he puts in. If only men and women would learn this simple rule, and practice it, how much of heartache and misery in family relations could be avoided!

Would you know what love is, and how to practice it? Hear Paul's definition of it, as Moffatt gives it to us, in 1 Corinthians 13. You have been in the habit of thinking of

this chapter as applied to ordinary human relations, or perhaps in a religious sense only. But now make the word "love" mean family love—it certainly was meant to cover that, at least! Think what any home would be like which fitted this description:

"Love is very patient, very kind. Love knows no jealousy; love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful; love is never glad when others go wrong, love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient. Love never disappears . . . When I was a child, I talked like a child, I thought like a child, I argued like a child; now that I am a man, I am done with childish ways."

Marriage is not child's play. Those homes which endure must be built upon two partners who have both ceased being children, and have come to look upon life in a sensible, mature, unselfish fashion.

(3.) *Christian Homes* are definitely more enduring than non-Christian. Dr. Walter A. Maier, in his book, "For Better, Not for Worse," points out that reports from surveys of many thousands of cases show that among Protestant church-attending families, there was only one divorce for each sixty families. Another survey showed better yet, only one divorce for every 145 families. Remembering that the ratio for the whole country is 1 to 6, these figures are highly significant. They mean that a Christian home has ten times, or even more than twenty times, the chance for permanence as the non-church home! This conclusion is corroborated by the statement of Judge Carl V. Weygandt, of Cleveland, Ohio, (now Justice of the Ohio Supreme Court) that of the 7,000 cases which had come before his court, only an insignificant number were church members.

Thus it is demonstrated in cold figures that Christianity does count, counts overwhelmingly in terms of happiness and permanence. No one should be surprised at these results, however, for the qualities which Christian faith builds in the individual are also the qualities required for happy home adjustments, namely, love, unselfishness, trust, loyalty, service, and all their kindred virtues.

If, therefore, you have any regard at all for the happiness of your future (or present) home, see to it that you are a devoted Christian as well as your prospective partner is.

(4.) *A Constructive Attitude Toward Money* is very important. High among the causes of family breakups is trouble over money. In marriage, too, "the love of money is the root of all evil." For a home is necessarily a business, and two cannot live as cheaply as one, even if they always remained but two! Money itself is not necessarily such an important item, for many couples are happy in poverty, but good business judgment is. If a poor man marries a rich girl who is not willing to adjust her wants to his income, the strain on their love is going to be pretty severe. Or, if Betty doesn't know how to economize or is not willing to cooperate, so that she is always running up bills which poor Bob can't pay, how long do you suppose it is going to be before an argument starts in that home? Or, if she is a careful and wise spender, but he is shiftless and doesn't care whether he has a job or not, isn't that going to be pretty hard for her to always admire and worship him as she did on the day they were married?

So preparation for marriage includes developing a good sense of financial values, and training in thrift and management. The words of Luke 14:28-30 (A.R.V.) are as true of marriage as of the Christian life: "Which of you, desiring to build a tower, doth not first sit down and count the cost, whether he have wherewith to complete it? Lest haply, when he hath laid a foundation, and is not able to finish, all that behold begin to mock him, saying, This man began to build, and was not able to finish."

(5.) *Marriage Is Essentially a Sex Partnership.* People do not marry for friendship, nor companionship, nor even for a home, only. They marry to bring children into the world and to rear them in the best possible way, and for the high satisfactions these processes involve. Whatever other purposes marriage may have, this is the great purpose. No one who is not willing—and ready—to become a parent has any right to marry, unless there is a clear understanding of that fact by both parties before they marry. (We are not referring now to elderly people who may have already raised their families, or to exceptional cases. We are thinking of the normal young couple founding their first home.)

But, in spite of the fact that the sex relationship between husband and wife is of this vital importance, it is the one thing for which there is customarily no preparation beforehand. Business judgment, intellectual and social skills, religious nurture, almost every other normal requisite of the marital relation, can be and usually is developed to some degree at least by association with one's fellows prior to marriage. But this particular function, because of its very nature, cannot be learned beforehand, and because, by almost common consent, the subject is banned from conversation as one unfit for discussion, even in private, there is little opportunity for young people to learn anything at all of what is to be expected of them as husbands and wives.

Hence untold grief and misunderstanding and even tragedy result between mates who are ignorant of sex technique. How serious is this danger to marital happiness is showed by the following statement quoted by Roy E. Dickerson in his book, "So Youth May Know" (a book every young man should read):

"Writing in the *Survey*, Mary E. McChristie, referee in the division of Domestic Relations of the Hamilton County Court of Common Pleas at Cincinnati, tells of one result of her interviews with persons who applied to that court for divorce.

" 'The showing,' she says, 'of a necessarily superficial survey of 600 cases in which I talked privately with as many divorce plaintiffs, was astonishing. In these 600 cases of alleged gross neglect or cruelty, 580, or 97%, confided stories which indicated sex antagonism or sex maladjustment—a startling deduction and an eloquent cry for sane, wholesome sex education before marriage.' "

Again we quote from the same work:

"As well recognized an authority as Paul Popenoe expresses the opinion in his 'The Conservation of the Family'

(p. 80) that 'It is safe to say that sexual maladjustment plays a part in almost every divorce, and that it is the most important factor in a majority, even though not known to be such by the parties.' "

In building your home of tomorrow, you will no more want to start out without a knowledge of the sex side of marriage than you would without knowing how you were going to support the home or furnish it. This knowledge you will need to seek out yourself, for no one is likely to offer it to you, unless it be someone who has not your good at heart. If your parents are unable or unwilling to tell you, your physician may, if he is progressive and human, and you will find invaluable help in certain fine, understanding books which are available to the youth of this generation. Most of the literature on this subject has come out within the last fifteen years or less, but now there is really a splendid selection of clean, wholesome books on sex and marriage, some of which you can probably get at your local library by inquiring of the librarian. If you will write to me, directly, I shall be glad to recommend such books by title, telling you where they can be obtained if they are not available locally. Please give your age, whether you are married or single, and whether you desire books for your own information or for counseling others, or both. This will help me in my recommendations.

But as you value your happiness and that of your future mate, do not marry until both of you understand this vital aspect of your mutual relation.

(6.) *Compatibility Is Highly Desirable in Four Important Realms of Personality.* First, of course, there is the physical. Unless two people are physically appealing to each other, their marriage will have a weak foundation. For marriage is more than just a happy friendship. Here is where "sex appeal" enters in, and should, by all means. No amount of compatibility in other respects should justify marriage unless there is genuine love, and included in it that mysterious something which reasons not but only feels, that flame of passion which gives a thrill to every contact with or thought of the other. If this be present in their relation, it can carry a couple over many of the rough places and cover a multitude of misunderstandings. More-

(Please turn to page 10)

God-Fearing Mothers

By Mrs. Emory Macy

THE home fires are kept much brighter by the sweet personality, character, and companionship of God-fearing mothers. A righteous mother is more precious than gold. "Who can find a virtuous woman? for her price is far above rubies" (Prov. 31:10).

Eve, the mother of all living, helped to introduce sin into the world, but she is a worthy example of motherhood. Was she not the beginning of civilization of the universe?

Sarah, the wife of Abraham and the mother of Isaac, was the mother of the faithful. It was Sarah who said to her husband, "Cast out this bondwoman (Hagar) and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac" (Gen. 21:10).

Exodus 2 shows the fear every mother feels for her child. A daughter of Levi bore a son, Moses, who in later years became the leader of the children of Israel. Because she feared death for her son she hid him in the bulrushes until danger was gone.

Hannah was indeed a righteous mother. She kept her promise that she made to the Lord concerning her son Samuel, and with her guidance and loving-kindness he became a worthy judge of Israel.

The Scripture, according to 1 Kings 3:26, acquaints us with two women who were harlots, but the Lord saw fit to bless even them with motherhood. Any mother, whether righteous or unrighteous, fears nothing for herself, but for her children.

The Israelites readily accepted the judgment of Deborah, the only woman judge to rule over them. According to her loving-kindness, interest, and fellowship she was truly "a mother in Israel." "The inhabitants of the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel" (Judges 5:7).

Surely praise should go to mothers who live faithful lives, and are examples of righteousness, as was Timothy's mother. Paul said, "I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that (it is) in thee also" (2 Tim. 1:5).

The Virgin Mary is honored above all mothers. Because she was a Jew and of the house and lineage of David she was chosen to be mother of our Savior; for it was prophesied that a Savior of the lineage of David would be born. There is little mention of Mary in the Scriptures, but each time we find she was near to comfort, cheer, or to be an example of righteousness to those round about.

In review of a few of the Bible mothers we are reminded of each mother's fear, love, prayer, and watchfulness for her children. Consider, also, that little children are ever using mothers as their patterns. Would it not bring gain to each mother to do as Solomon suggested: "Say not thou, I will recompense evil; but wait on the Lord, and he shall save thee" (Prov. 20:22)? "Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord" (Psalm 27:14). "In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:6).

Necessity of Humility for Salvation

By Mrs. William Stine

"Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time" (1 Peter 5:6).

IN THE dictionary we find the word "humble" means: modest, meek, submissive, lowly. Then, if we wish to please God we must be humble ourselves. We are told in Numbers 12:3 that Moses was "very meek, above all the men which were upon the face of the earth." Christ, our greatest example of humility, said, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matt. 11:29). Humility is not without its blessings. David said, "The meek will he guide in judgment: and the meek will he teach his way" (Psalm 25:9), and "The Lord taketh pleasure in his people: he will beautify the meek with salvation" (Psalm 149:4). Christ told His disciples, "Blessed are the meek: for they shall inherit the earth." There are many more promises made to the meek which we will not take time to mention.

The word "submissive" seems to convey a little different meaning than the other words given as definitions of "humble." The verb "submit" means to surrender, resign, comply with, yield. We think of obedience in baptism in connection with these words—not merely a form of baptism but humble obedience, as was our Savior's example. In humility, He who was without sin was baptized in muddy River Jordan. (See Mark 1:9.) If it was necessary for this lowly One to show humility, how much more important it is for us, who are proud in spirit, to abase ourselves.

I believe a most serious disregard for humility may be credited to church baptistries. If such were the will of God He would have made provision for the same in the Tabernacle which Moses established under God's *directions*. Instead of artificial means for baptism, God has provided amply the natural means. There are clear running creeks in green pastures which may be reached with but little effort. Besides, they are so typical of the thought of the Twenty-Third Psalm. Of course, baptistries do afford comfort from cold and stony creeks, and the church can be closed to scoffers. But let us ask ourselves some questions concerning these arguments. Did Christ dodge muddy River Jordan? Did He hesitate to allow His body to be crucified for you and me? Did He mock His scoffers, or hide from them? We all know the answer—No! Christ's great love and faith carried Him through. Considering all He did for us, is it not a small thing He asked of us in comparison? So let all who think to wait for warmer weather for baptism go now and obey this command, for Christ will not delay His coming because of weather conditions. Your manifestation of faith may be the means of saving others.

A good example of humble obedience is found in 2 Kings 5:8-14. Naaman, a captain in the Syrian army, came to Elisha to be healed of leprosy. Elisha commanded him to dip seven times in the River Jordan. He was healed only after he had dipped the seventh time. Of course, there was no healing power in the River Jordan, but because of obedience in this humble act Naaman received grace from God.

Parents do not expect their young children to understand all the "whys" and "wherefores" of commands they give them, but later in life they will learn it was necessary to obey without a question. Humbly complying to the will of the heavenly Father may seem unnecessary to many, but there is a very good reason for it. This is to prepare Christ's followers for the greater trials of life. If we can successfully stand when the tempter or scoffer confronts us, we are ready for greater and more trying tests which are sure to come—possibly persecution.

In our service to God we must also be humble. Jesus taught, "Whosoever will be great among you, let him be your minister" (Matt. 20:26), and "Whosoever will be chief among you, let him be your servant" (v. 27). Therefore, if we wish to be great in the Father's sight we must humble ourselves to the station of servant. In just this manner Christ became exalted above all men. In Matthew 20:18, 19 Christ tells of His service to the Lord.

Solomon said, "Before destruction the heart of man is haughty, and before honour is humility." How true this passage describes the doings of the "man of sin" who will yet be revealed. The latter part of the verse is for our benefit. Also, in Proverbs 16:19 Solomon says, "Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud." Why? For answer we read 1 Peter 5:5: "Likewise . . . Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble."

In conclusion, let us all truly humble ourselves "under the mighty hand of God," that He may exalt us at Christ's coming, which is "the due time."

RECIPE FOR SCRIPTURE CAKE

"Make me thereof a little cake first, and bring it unto me" (1 Kings 17:13).

4 cups 1 Kings 4:22; ½ tsp. Leviticus 2:13; 2 tsps. 1 Kings 10:10; 1 cup Judges 5:25; 2½ cups Jeremiah 6:20; 6 Isaiah 10:14; 4 tbs. 1 Samuel 14:25; 1 cup Numbers 17:8; 2 cups 1 Samuel 30:12; 2 cups Nahum 3:12; ½ cup Genesis 24:17.

Advice for making a good boy (Prov. 23:14), and you will have a good cake.—*Selected by Mrs. Harold Pearson.*

In His Name

By Mrs. Florence E. Tuttle

NOTHING is of so much value to mortal man as the precious name of Jesus, yet no name under the heavens has man abused more. Mockery, sham or false pretense in order to deceive has shamed the name of Jesus. Christ's name is used by the ruffian in the form of a curse.

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7). Our heavenly Father will not always let man go unpunished in his wickedness. Turning to Philippians 2:9-11, we read, "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Before Jesus was crucified men made a mockery and a sham of Him. (Matt. 27:26-44.) Verse 29 reads, "When they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!"

Perhaps at no other time is the display of sham and mockery so predominant as on Easter and the twenty-fifth of December, for the world celebrates in making the temple of God a house of merchandise on both of these memorial days. John 2:16 says, in part, "Take these things hence; make not my Father's house an house of merchandise."

In the name of Jesus many a false religion is taught, for if one follows Jesus in truth it means separating himself from the things of the world. 1 John 2:15 says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

Again, the true Christian life means 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). Seeing the hypocritical trends, it is no wonder Jesus said, "In vain they do worship me, teaching for doctrines the commandments of men" (Matt. 15:9). Woe unto any minister who willingly preaches false doctrines that he may not offend the popular majority of his flock, fearing he will be without a position and a salary. Jude 13 speaks of them thus, "Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever." In verse 16 Jude adds, "These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage," and in verse 18 he says, "How that they (Christ and His apostles, v. 17) told you there should be mockers in the last time, who should walk after their own ungodly lusts."

Dearly beloved brothers and sisters in Jesus' name, let us be very careful that we do not worship or bend our knee in mockery or pretense. "For the word of God is quick, and powerful, and sharper than any two-edged sword, piereing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12).

Speaking of the world in general, people worship as Jesus said to the woman of Samaria, "Ye worship ye know not what." Nevertheless, "we know what we worship: for salvation is of the Jews. . . . The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him." (John 4:22, 23.)

—o—

"As a jewel of gold in a swine's snout, so is a fair woman which is without discretion" (Prov. 11:22).

—o—

BEHOLD THE BRIDEGROOM!

"Go Ye Out to Meet Him"

By Mrs. A. M. Siple

("Grandma" Siple of Hammond, Louisiana, is in her eighty-eighth year, and has long been a faithful mother of the Church of God.)

I HAVE been thinking lately of our little band of believers here. How many of those who started out bravely to follow the Master would be ready if He should come tomorrow. Dear brothers and sisters, let me urge you all to arise and trim your lamps and be ready, for the signs that He has given us proclaim His coming very near.

We are told that men would run to and fro, and that knowledge would be increased. Was there ever so much running to and fro as at the present time? Knowledge has surely been increased. We are told that men will become lovers of pleasure more than lovers of God. It surely looks as though the whole world had gone to play. Look at the theaters, how they are filled, and the churches have plenty of vacant seats. The financial condition of the world today, the way men and nations are spending money, surely cannot continue long, as they will go bankrupt. It looks as though the great battle of Armageddon is just around the corner.

We are told when we see these things come to pass to look up and lift up our heads and rejoice, for our redemption draws nigh. Even so, come, Lord Jesus, and come quickly.

"Jesus Wept"

By Mrs. Alma Orr

WHY did Jesus weep? The occasion was the death of Lazarus. Since Jesus had purposely stayed away until death had occurred, we cannot think He wept for grief because of this death. Neither would He have wept and groaned within Himself through sympathy for the grief of others, when He was so soon to restore the dead to life. Lazarus died in faith, as evidenced by Martha's statement, "I know that he shall rise again in the resurrection at the last day."

There are two deaths spoken of in the Bible. One might be called physical death, such as that experienced by Lazarus, the other spiritual death, which is the forfeiting of the potential spiritual life. Physical death is easily recognized by all. Only Jesus could recognize spiritual death at all times. We know there is such a death because we read in 1 Timothy 5:6, "She that liveth in pleasure is dead while she liveth," and in Matthew 8:22, "Let the dead bury their dead." Both the spiritual and physical deaths are referred to in this latter verse. It is possible for one to be dead either physically or spiritually, or dead both physically and spiritually. In the latter case he has perished forever as the beasts. He will never see life again. (Psalm 49:12-20.) If one is dead spiritually and alive physically, he may become spiritually alive through faith. Christ says, "Verily, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24). If one is dead physically but alive spiritually, he will rise again at the last day. Such people are not reckoned by God as being dead. "Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him" (Luke 20:37, 38).

Physical death was not caused by Adam's transgression, but is inherent in man's nature. Man was created mortal, with the possibility of becoming immortal or spiritual. Webster defines "mortal" as, subject to death, destined to die. Consequently, in time the natural body was destined to pass away. "All the days that Adam lived were nine hundred and thirty years: and he died" (Gen. 5:5). Year after year Adam grew older. Paul says in Hebrews 8:13, "Now that which decayeth and waxeth old is ready to vanish away." Adam would have died or vanished away if he had *not* disobeyed. There was nothing he could do to prevent physical death, as we read, "It is appointed unto men once to die" (Heb. 9:27). Physical death was mandatorily appointed. Spiritual death was elective. He could obey and live, or disobey and die.

The threatened punishment for disobedience, then, could not have been physical death. To say it was seems to favor the serpent's statement rather than God's statement. God said, "In the day that thou eatest thereof thou shalt surely die," but Adam's physical life did not end then. The very instant Adam sinned he died the spiritual death. This death passed upon all and it is only through Christ that the spiritual life can be redeemed. Christ came to give His life "a ransom for many" (Matt. 20:28). When a ransom is paid to redeem a thing, the thing redeemed is the thing which was lost. If the physical life was lost through Adam's transgression, then the physical life, and that only, can ever be redeemed. In the resurrection the dead would be raised a *natural* body and *not* a spiritual body. The spiritual life must be redeemed before physical death occurs. Then, as Martha said of Lazarus, "He will rise again in the resurrection at the last day." Because his spiritual life has been redeemed, he will rise a spiritual body.

The Bible says, "Jesus wept." We do not know that He ever laughed. He moved about among the spiritually dead. This was more sorrowful to Him than to be in the midst of the physically dead. Because of His power to perform miracles, Jesus could raise the physically dead to life again without any cooperation on their part, but the spiritually dead must believe on Him before they could pass from death unto life. This so many refused to do. Hear His cry, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

No wonder Jesus was said to be "a man of sorrows and acquainted with grief"! No wonder He wept! The Jews thought He wept because of His love for Lazarus. Rather, He wept because of His love for the Jews.

CALL MY FAMILY PHYSICIAN

By Angelin Harrington

IS THERE anything more disturbing to a woman's heart than to see before her a period of sickness for her head of the house? And if this misfortune comes in the winter, then, indeed, the household daily tasks seem almost unbearable. Fortunately for us we are well aware that "the daily round, the common task" is a merciful means of making us more docile toward the watchful waiting of the slow progress of winter illness.

Moreover, the very monotony of manual labor and irksomeness of chores ought to really keep us so cheerfully

occupied that we would have no time for worry. Probably, however, that is no longer generally true with a modern woman. After all, a woman has always been an individual, and her mind searches for tranquility, even while her hands seem quiescent under the "hum-drumness" of household tasks.

So sickness came to my house. In that month that is called the "silent month" there came a pitiful period of illness. In every sickness there seems to be a pause when we mark time—and pray: hopelessness, heartache, then fortified by faith we humbly wait on the Lord.

Nevertheless, there was for me a blessed break in these chilling clouds. By special bequest, by a God-given privilege, I was surrounded by the loveliest rime frost of the winter. When I walked to the well my spirit was uplifted, entranced, by this hoary horizon.

I walked into the white jungle—a garden in blossoming beauty. Every bare and barren twig remembered, cloaked in white, by a living Lord. I walked in simple faith while a cloud of snowbirds wheeled and veered back in scattered formation. I walked, feeling in this snow-sea the confident calmness of the Christ, the great Physician.

And, as I saw this soothing symmetry of Nature I believed, again, that Christ could still heal by hand and voice. Then I returned, carrying the sweetness of well waters. I was no longer burdened and weary with human hopelessness. For I had been with my faithful family Physician. Even from those still shores of Galilee those healing Hands had stretched out to my own hearth fires. And from that day forward I looked with renewed hope toward a happier and healthier horizon for our family.

MOTHER

By John O. Conrad

No one is nearer, or treasured dearer,
In any land or tongue,
While praise is sung
Of her, whose hearer, none hears clearer,
The one dear name no other
Can have but Mother.

I've heard it ring, while thousands sing,
And joyfully repeat
The name so sweet,
Of those who bring, the ones who cling,
To loving hands no other
Can have but Mother.

On cloistered walls, and public halls,
Within a gilded frame,
A fadeless name
Inspires, enthralls, when it recalls,
A niche in fame no other
Can have but Mother.

WORTHY

"Have you ever heard the appeal, 'Don't do it; it's not worthy of you'? . . . With those who have a decent self-respect it is very effective. But it is weak indeed compared with the Scriptural appeal, which is that we should 'walk worthy of God.' Ah, that is an exalted plea! Many things which might be quite worthy of us as self-respecting human beings are simply unthinkable for those who would really walk worthy of God."—*Selected by Sr. F. L. Austin.*

BUILDING THE HOMES OF TOMORROW

(Continued from page 6)

over, it can make their home a haven of joy unspeakable, a little picture of the glory of the home God is preparing for them that love Him.

Second, the intellectual. What a world of satisfaction there is in mental intercourse between two people, even regardless of sex, who think along the same lines and delight in the same thoughts! If Bob and Betty are mental equals, and if they keep growing together, there will be a joyous fellowship between them which will be one of the highest satisfactions of their married life. They'll think alike on many of their important mutual interests, they'll enjoy the same books, delight in the same sports, like each others' friends, agree together on the theory of raising the children (and what a bone of contention that is in too many homes!) and their conversation with each other will be keenly pleasurable and stimulating. But if there is a great gulf here, look out. Here is the reason why many international marriages fail. Mental backgrounds clash, divergences of life philosophies are too great to be bridged easily. The same with educational gulfs, or with too great disparity of ages, or with those who have been reared in greatly differing environments, or with those who are still mental children, unable to reason or to think logically for themselves, who act mostly on emotion. Seek for yourself a life partner with whom you can enjoy mental kinship. Let there be a fine fellowship of the mind between you.

Third, the emotional. Oh, how we bungle here! How common the tale of woe, "He (or she) doesn't understand me!" Bob forgets her birthday, and never afterward can explain to her that he still does love her after all. Or Betty sits enthralled under the spell of a great symphony and can't understand how he can remain so utterly unmoved and bored. I have known homes to be broken up because one party was warm and sympathetic and very demonstrative in affections and the other was unresponsive and cold and matter-of-fact. Life is controlled far more by feeling than by thinking. If Betty and Bob are going to be happy, they must ask themselves whether they can feel together as well as think together, whether their temperaments (I was going to say, tempers) are harmonious, whether they are much given to moods, and if so, if they can make allowances for such things and overlook them if

they cannot overcome them. They will check each other's reactions to criticism, pain, disappointment, fatigue, defeat, as well as to success, praise, and emergency, to see whether they "can meet with Triumph and Disaster and treat those two impostors just the same." The degree to which they can make a successful emotional adjustment to each other may well be the measure of the success of their marital venture.

Fourth, the religious. If two people differ widely in religion, and both are serious about it, there arises a grave problem of adjustment. We give up our religious beliefs, or even modify them, only with great reluctance. I know of any number of homes in which the husband is of one faith and the wife is of another, and as a result neither one goes to church and the children get no religious training. Or each may go to his own church, and in either case you have a house divided against itself in life's most important concern. Many of these unequal unions are Protestant-Catholic combinations. Under no circumstances would I advise such a marriage. Not only are religious views vastly different, but many of the other ways of looking at life are so different that invariably there is a gulf that is extremely difficult to bridge. Nearly always some compromise has to be made equally unsatisfactory to both. Just one example is that the Catholic Church absolutely demands that all children of a mixed marriage, if it is recognized at all, shall be raised Catholic. Or take another possibility. Suppose you are deeply religious and are tied up to someone whose constant delight is to make mockery of sacred things and to insult your Christ? Could you forgive him that? Could you be happy under such conditions of living, year after year after year? Oh, let us have Christian homes, above all, where the altar of prayer shall always be found and Christ shall sit as Head over its family group! Homes where every member is united together in the fellowship of faith, singing together the songs of Zion, sharing the deep joys of breaking together the Bread of Life, and exalting together the name of the blessed Master! Thrice blessed are they who dwell in such a home. Resolve that yours shall be such.

In choosing one's life partner, I think there should be sought the highest possible degree of harmony in these four respects. I do not say that perfection in all or in any of them, is necessary, for perfection is never found in this life. But beware if there is incompatibility in very many points, and, wherever you find a point of disagreement, ask yourself whether your love will be able to make the adjustment, take your partner as he is and never afterward bring it up as a matter of recrimination. The more of these handicaps there are, the greater the strain on the love tie. We should strive to eliminate as many of them as possible, and to find a mate who will match our own personality in all these points, to whom we can give our heart unreservedly, to whom we can be an intellectual companion, with whom we can share a rich, satisfying emotional life, and who will walk with us on the happy road to the Kingdom of God! Surely this is what God intended of marriage, and what all His children should ask of it, as well as be willing themselves to give.

(7.) Lastly, since marriage is a partnership, its happiness will be measured largely by its number of *Shared Interests and Attitudes.* Its greatest joys and sources of reinforcement will come from the things the partners share with each other, from the variety of ways they can devise to enjoy happy intercourse together. "Be not unequally yoked together with unbelievers" (2 Cor. 6:14, A.R.V.) is especially the case here. The greater the number of things they can find which they enjoy doing together, the greater the ties which will bind their union closer and more securely together. If they can understand each other in their sex life, in their mental life, in their religious attitudes, in their financial problems, if they can happily adjust their emotional relations, if they know how to play together, work together, suffer together, if they can share their talents, their hobbies, their friends, then the storms may come, the rains may descend, the winds may blow and beat upon their house, but it will stand, for it is founded upon a rock!

In all these seven particulars, and no doubt others, Betty and Bob will seek to find in each other the nearest approach to the ideal companion not only as they walk down the shady solitudes of lover's lane, but as they size up each other facing the normal responsibilities of daily living amidst human society in the work-a-day world. Some chemicals, when thrown together in the laboratory, always explode. Some people, when thrown together, do the same thing. They will want to make sure that their personalities do not have that effect on each other. The period of acquaintance and courtship is the testing time. This is the time for applying 1 Thessalonians 5:21 (A.R.V.), "Prove all things; hold fast that which is good." If there is serious incompatibility, now is the time to discover it, not after marriage, when it will be too late. The pain of parting, if you are unfitted for each other, will be as nothing compared to the regret and heartache you will be storing up to destroy the happiness of your married life. If ever there is a time to "prove all things" it is when one is testing out the reactions of a prospective partner, for upon no other choice of life does so much happiness depend. There should be perfect frankness on the part of both, for it is poor strategy to "catch" a fellow or a girl by concealing certain drawbacks only to store up unhappiness for the day when those same drawbacks shall certainly be revealed, as well as the deceit which concealed them.

"If that's the case," you say, "I'd never get a partner." Well, so be it. There are worse things in life than to be unmarried, and one of them is to be married to a person with whom you are not compatible. Love can stand many things, but it cannot stand insincerity; it can thrive only on full trust and confidence. Show each other, then, your worst side as well as your best, and then there will need be no fear of what the future will bring forth.

It is quite apparent, then, that no adequate testing out of personalities can be made by a couple who rush to the altar (or the justice, more likely) after two weeks' acquaintance, or two months', as the case may be. But they will meet each other's family and friends, learn their his-

(Please turn to page 16)

BEREAN DEPARTMENT

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Mother's Day

* * *

Mary Richardson, Hammond, La.

On May 14 we shall again celebrate Mother's Day. Does this day have any real meaning to you, or is it just another day? Perhaps you do not have a mother to honor on that day, but why not try remembering some other mother whose children have forgotten her? Observing Mother's Day shows that we recognize her as such and honor her on that day.

Mother's religion is a vital part of her life, for her faith is a living faith. Her religion centers around sacrifice, service, love, and helpfulness—attributes that crown the Christian home. Her religion makes life sweeter, rosier, happier. We should hold sacred Mother's religion, for therein lies the one thing that has served to make better men, and to spread the gospel to others. Her religion also serves to sustain the church, and gives us freedom in the sense that we are not slaves to sin, but are ever heedful of Mother's teachings. Most mothers strive to instill in their sons and daughters the ideals that they hold dear.

Mother's work never ceases. She is the one upon whom the responsibility of the family rests. Silently she bears the burdens of the family, its sorrows, and its joys. Mother knows the burden of thankless toil and bravely endures it. God's work for Mother is never done. She has the privilege to bring children up in the atmosphere of a Christian home.

There are several mothers mentioned in the Bible. They occupy their place in the Good Book. You recall Hannah, Eunice, and Rizpah, but Mary was the ideal mother. She was chosen to be the mother of Jesus—a position of honor and distinction. Every mother is the best mother to someone. Mothers stand on the threshold of their children's lives, and live in the lives of their children—their joys are Mother's. Their love for her is something that warms her heart and helps her to see the best that is in each of her children. Mothers are entrusted with a great care in that theirs is the responsibility of molding the individual's life. In her hands lies the task of building the character of her children, of planting in their lives high ideals. Children's lives are guarded by Mother's love and by Mother's prayers.

You are very fortunate, indeed, if your mother is living. Thank your heavenly Father for His wonderful love and mercy in permitting her to live to guide you through the rough and stormy sea of life. It is a very sacred privilege of yours to honor Mother on this day. But better still, why not make every day a Mother's Day by being helpful and saying some cheerful words to her? It will cost you little effort, but it may cause heartaches on Mother's part if you forget to do these little acts of kindness.

Make Mother's Day a joyful occasion for Mother!

Bereans at Work

The Minnesota State Berean Society convened at the Church of God in Eden Valley on Saturday afternoon, April 29, for its Spring Conference. Although the class was small in attendance the interest was excellent. Christ's parable of the talents was our theme, and we brought out how young people, especially, are entrusted with valuable talents for the Lord, and how they can improve those gifts. Many good points were also brought out how Bereans can best serve their church.

On Saturday evening a large attendance witnessed a presentation of the drama, "The Challenge of the Cross," which was given by the group from St. Cloud. Some of you will remember this as having been presented last summer at General Conference. Its simplicity of thought, and its power to make one consider if he is doing his share in bearing the cross of Christ is remarkable. It was also good to see fifteen or twenty reconsecrate themselves to Christ after this service. Following this a social was held in the basement of the church, and all enjoyed the fellowship.

On Sunday morning the Conference joined with the Eden Valley church in its regular services. Though many of the St. Cloud people had found it necessary to go home Saturday night, there were several in the audience from other places in the state. A dinner was served at noon by the Eden Valley society. In the afternoon Bro. John Denchfield taught a class of over thirty Bereans and friends. His subject matter concerned how our thoughts influence our actions, and that if we wish to do good we should think good thoughts. Again in the evening, Bro. Denchfield brought us a message from God's Word, showing the great challenge that is laid before all, especially the younger ones.

In addition to the local Bereans and the St. Cloud group there were Bereans in attendance from Little Falls, Mora, Hector, and Lester Prairie. All in all, a good spiritual time was had. Neither did they neglect the business phase, for at their business session held on Sunday afternoon it was decided to finance at least one person in his attendance at the Bible Training School to be held July 5 to August 13 at Oregon, Illinois.

The next conference will be held in St. Cloud in June, in conjunction with the State Conference.

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota

"But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (Eph. 2:13).

Scripture: Acts 19:1, 8-10; 20:17-21; Eph. 2:19-22.

Paul As an Example

Paul made many friends as he traveled, preaching the gospel. He dearly loved the young lad, Timothy, who worked with him, Titus who was another fellow worker, Luke the beloved physician, and others.

These people believed in Christ and were good men. They helped Paul, and he spoke more boldly than he could have had he been alone and friendless.

Do you recall that Timothy had learned of Jesus from his grandmother and mother? I trust that you who are learning from the Bible with the help of your grandmothers, mothers, and teachers, may some day have the privilege of helping to strengthen some of our own ministers and teachers—our Pauls and Peters of today.

Let us follow Paul's example of being friendly, yet never forsaking Christ to follow unworthy, un-Christlike companions. Paul always urged his hearers to walk honestly "as in the day." Sin is often spoken of as "works of darkness." He also tells us, "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof."

How can we "put on Christ"? To "put on Christ" means to accept His views, take His interests and make them yours, to use Him as an example and follow in His steps; to be entirely on His side, obeying all His commands because you love Him.

To completely "put on Christ" your sinful nature must die to sin. After you are "buried" by baptism, then "resurrected" or "raised" to walk in newness of life, you are Christ's. You have then begun your walk with Him. If you continue to follow Him you will say long years from now, as did Paul, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness" (2 Tim. 4:7, 8).

Parents As Examples

What do you think about your parents? Perhaps your thought would tell us more about *you*, and the kind of a boy or girl you are, for your thoughts reveal the real you.

Does it seem that your parents always want their way? Do you feel they just don't understand you? Have you ever paused to think that your parents may be thinking the same thing about you?

Did you ever try hard to see your parents' point of view? If you want them to see through your eyes, why not try just as hard to see through their eyes.

For example, think how your parents hope you will keep strong and well. So, naturally, they wouldn't want you to do any thing that would hurt you or weaken your body.

Perhaps they have scolded about report card grades, for without an education there is much less opportunity these days for a choice of work to be secured for a happy future. And, too, if you are careless and indifferent now, you will be still more thoughtless as you grow older, unless corrected. Why not try to improve yourself when you are corrected, as it is for your own good.

Remember, your parents love you very much. They work and do without, that you may have more. They have had much more experience than you, and therefore are more able to judge, just as you are better able to judge than your tiny brother or sister. So, you will try to take your Christian parents for examples! You will find they are honestly trying to understand you and provide for your needs, to help you to become a happy, useful Christian.

ECE Club News

Today we are glad to add six new names to our list. They were sent in by Grandma Damie Lowry of Vanzant, Missouri. Versal was in our Easter parade. I believe these are her sisters and brothers who join today. They are:

Alvin, Evelyn, Bernice, Velma, Earl, and Chalmer Dennis of Vanzant, Missouri. We trust they will be faithful club members who will help show they are Christ's followers by their "Everyday Christian Expression."

A Mother's Day Poem

Because He knew our feet were apt to stray,
God gave us her to guide us on our way;
He knew when life would twist and turn and tear,
Steadfast and true would be her loving care;
And if the lesser loves should fade and fail,
Hers would enfold and her belief prevail.
O Wondrous One, each day do we renew
Our thanks to Him, because He gave us you.

Happy Birthday Wishes

Evelyn Dennis, Jan. 21, age 11, Vanzant, Mo.
Bernice Dennis, Jan. 27, age 9, Vanzant, Mo.

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

May 15-19—Special Meetings at the Salem Church of God, near Marshall and Martinsville, Ill.
May 15-28—Special Meetings at Dixon, Ill.
May 28—Annual May Meeting at Fonthill, Ontario.
June 4—California Quarterly Conference at Los Angeles; church address is 230 West 103d St.
June 4-11—Annual June Meeting at Brush Creek, near Tipp City, Ohio.
June 4-11—Special Meetings at Delta, Ohio.
June 7-11—Minnesota State Conference at St. Cloud.
June 12-18—Michigan Quarterly Conference at Grand Rapids.
June 15-18—Northwest Conference of Washington and Oregon at Felida, Wash.
June 11-25—Special Meetings at St. Cloud, Minn.
June 14-25—Indiana State Conference at North Salem Church (5 miles north of Plymouth).
June 27-July 2—Special Meetings at Salem Church of God, near Marshall and Martinsville, Ill.
July 5-August 13—Bible Training School at Oregon, Ill.
July 20-22—Arkansas-Oklahoma Conference at Cleveland, Ark.
July 20-30—Virginia State Conference at Maurertown.
August 1-13—General Conference at Oregon, Ill.
August 1-13—Illinois Bible School and Conference at Oregon.
Aug. 13-20—Missouri State Conference at Fredericktown.
August 20-27—Western Nebraska Conference at Holbrook.
August 22-27—Iowa State Conference at Waterloo.
Aug. 27-Sept. 3—Eastern Nebraska Conference at Omaha.

APPOINTMENTS FOR THE SUMMER

Delta, Ohio,	June 4-11.
North Salem, Ind.,	June 14-25.
Salem Church (Ill.)	June 27-July 2.
Oregon, Ill., Training School,	July 5-Aug 13.
Fredericktown, Mo.,	Aug. 13-20.
Omaha, Neb.,	Aug. 27- Sept. 3.

My address will be Oregon, Ill., after May 28.
S. J. Lindsay.

TEMPE, ARIZONA

To the brotherhood of the Church of God:
The Tempe church is raising money to make a payment on their indebtedness, and any donation would be greatly appreciated.
Carl Bunch, Treasurer,
Phoenix, Ariz., Rt. 10, Box 637-B.

BOWRING, OKLAHOMA

All enjoyed the ten days of services recently held here by Bro. T. A. Drinkard of Handley, Texas. We hope that he can plan to be with us again this fall, as his visit was very much enjoyed. From here he left for Arkansas City, Kansas.
Mr. and Mrs. W. J. Fine.

QUARTERLY CONFERENCE NOTICE

Los Angeles, Calif., Sunday June 4

The next Quarterly Conference for California will be held at the Los Angeles church, located at 230 West 103d St., on Sunday, June 4. Come, and meet with those of like precious faith!
Marie Bleasdale, Conf. Secy.

ANNUAL MAY MEETING

Fonthill, Ontario

The annual May Meeting of the Church of God at Fonthill will be held Sunday, May 28. It is an all-day meeting and get-together starting at 10:00 o'clock, daylight time, with the following services: Sunday school at 10:00 o'clock, worship service at 11:00, dinner served at 1:00 o'clock, afternoon service at 2:30, with lunch at 5, and the closing service at 7:00 o'clock. Bro. C. E. Randall will be in charge.
We will be very happy to welcome old friends and new, and trust anyone who can will make it a point to be with us. Come and help us give thanks to God for His many blessings.
W. H. Beemer, Secy.

EVANGELISTIC FUND RECEIPTS

(April, 1939)

Mr. and Mrs. Willis McClelland	$2.00
Mr. and Mrs. F. T. Blyth	5.00
Total	$7.00

C. E. Lapp, Treasurer,
41 31st Ave. N., St. Cloud, Minn.

SUMMER TRAINING SCHOOL FUND

M. E. B.	$10.00

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Georgia and Wayne Thompson; Mrs. Eva H. M. Fletcher; Helen M. Chisholm; Maybelle Hanson; Ella M. Siple; Jessie M. B. Kauffman; Mr. and Mrs. Paul C. Johnson (2); Dorothy Magaw.

BIBLE TRAINING SCHOOL

Bro. G. E. Marsh, chairman of the Board of Religious Education, has furnished us copy for a full-page announcement in next week's Herald of the coming Bible Training School, July 5 to August 13. The general line of studies and their respective instructors follow:

Bible Interpretation,	S. J. Lindsay
Church Administration	C. E. Randall
Evangelism	(announced next week)

Let all our churches support this School. Let every individual interested in doing public work for the Church of God plan now to attend. July 5 will soon be here. We are planning for you; are you doing the same for the School?

SOUTHLAWN PARK CHURCH OF GOD

Grand Rapids, Michigan

Something new in church services was inaugurated last Sunday, April 30. A worship program for young people between the ages of 10 and 14. This meeting takes place during the regular morning worship and is held in the church annex. The work is sponsored by Mrs. Grace Marsh and Miss Mildred Siple, and they state that this worship service will be planned especially to appeal to the younger ages.
The Crusaders Class, of which Mrs. Frank Siple is the teacher, sponsored a supper in the church annex on Friday evening. The purpose of this supper was to raise funds to enable the class to send some worthy young person to the Bible Training School at Oregon, Ill., this summer. The program that followed the supper was planned by the class. A large crowd was present, and the report received as to the proceeds from the supper is most gratifying.
Because of the illness of Bro. Ray Abbott on Sunday evening, the Pennellwood Church did not hold services but attended the evening worship at Southlawn. A good crowd heard Bro. G. E. Marsh on "Rome Yesterday, Today, and Tomorrow."
Emery Toogood was a guest of Arlen Marsh over the week-end. Emery is a teacher in the schools at Bloomingdale, Mich.
Leslie Niles, Reporter.

Gleanings From the Field

Our sympathy goes out to Sr. Orpha LeMasurier of Paynesville, Minn., whose husband, Clarence, was claimed by the enemy death on April 21 in his thirty-sixth year.

"Everyone very much enjoys the sermons of Bro. Harvey Krogh."—Sr. Emory Macy.

"Please accept my remittance for The Restitution Herald. I like it very much. My age is 81."—Sr. Rena Coyner, Colfax, Ind.

Sr. Olive Wood of Golden Rule Home is visiting her sister, Mrs. Judd of Sugar Grove, Ill.

Bro. R. H. Judd is preparing a series of articles entitled, "Have the Churches Failed?"

We have not yet heard who it will be, but at least one student from California will be enrolled in the Bible Training School.

Sr. Leota Hanson, treasurer of the National Bible Institution, visited recently at the home of Sr. J. E. Hatch, Harvey, Ill.

"The thermometer ran around 100 yesterday afternoon. I plan to go fishing this afternoon, and if it is that hot the fish will be already cooked when we catch them."—Guess who.

Mr. and Mrs. G. H. Loudenslager, residents of Golden Rule Home who had been visiting for some time in Washington, D. C., returned home May 7. Welcome back!

MARY ANN BARTON SATER

Mary Ann Barton was born in Tennessee, April 3, 1866. When she was a young girl the family moved to Missouri. Later they moved to Oregon, and from there to Weiser, Idaho.

She was married December 24, 1882, to Giles A. J. Sater, who preceded her in death on March 16, 1910. She moved to Tacoma, Wash., in 1925. She became a member of the Church of God of the Faith of Abraham of Puyallup, Wash. Sr. Sater died in Tacoma on April 7, 1939, in the hope of the soon coming of the Lord to claim His precious jewels, and to give them a home in His glorious kingdom. She was highly esteemed and greatly loved by all who knew her.

She leaves to mourn her loss: two brothers, James Marion Barton and Asbury G. Barton; three sisters, Barbara Stevens, Emeline Wiseman, and Pernie Tullock; seven sons, Giles G., J. Alonzo, Dallas F., Ben H., Cecil H., Charles M., and Elry C. Sater. She also leaves seventeen grandchildren, and nine great-grandchildren

She was conscious until almost the last moment of her life, rejoicing in the precious hope of the soon coming of the Lord, and that "whether we live . . . or die, we are the Lord's."

The last rites, held at the Mellinger Funeral Home in Tacoma, were conducted by the writer and Bro. Lyle Rankin. She was taken to Weiser, Idaho, and laid to rest by the side of her husband.

A. L. Corbaley.

ALFRED N. HARLAN

Alfred N. Harlan was born August 25 1850, in Randolph County, Ind., and died April 1, 1939, at Corvallis, Ore. One of twelve children born to Mr. and Mrs. Barton Harlan, he, as generations of his family before him, was always a pioneer. From Indiana he moved with the frontier to Iowa and then to Nebraska before finally coming to Corvallis in 1903.

In 1872 he was married to Matilda Jane Johnson who preceded him in death in 1919. To this union were born seven children, four of whom survive. They are: Mrs. Frank Woolman, Republican City, Neb.; C. A., Toledo; H. B., Corvallis; and Roy L. of Yakima, Wash. There are also seventeen grandchildren and several great-grandchildren, besides three sisters, Mrs. Anna Cady, Corvallis, Mrs. J. H. Adams and Mrs. C. A. Stowe of Holbrook, Neb.

Bro. Harlan was a baptized believer in the faith which we hold dear, and was a regular attendant at the Sunday school until failing health forced him to stay at home. Despite the fact that he was confined to his bed during the past year, his cheerful disposition was undimmed. He was, truly, a fine man.

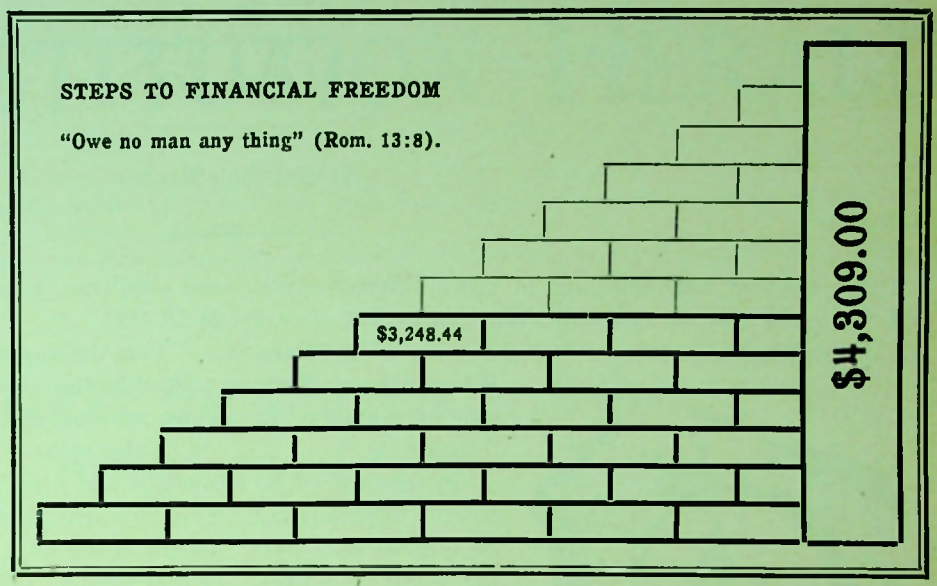
We pray that the time will be short until our Lord and Master comes to waken His sleeping ones.

Gladys Barber, Secy.

HERALD RECEIPTS

Miss Abbie H. Fiske; Rufus A. Curtis; Mrs. Mary E. Good; Mrs. F. L. Austin (for another); Mrs. Letha E. Rinehart; Leslie Niles; C. W. Johnson; Mrs. Otto E. Dick (for others); Wayne Wilson; Earl Rinehard; James Leithliter; Mrs. John Coyner; Mrs. Lawrence Bollin; Sam Bottolf; Mrs. P. H. Hutchinson; Clark Ballentine; Mrs. H. L. Rossiter; Delos Andrew.

Bro. M. W. Lyon's "Building the Homes of Tomorrow" would make a good booklet, Who will finance it?



THE RESTITUTION HERALD

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L. E. Conner . Business Manager

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REMITTANCE FORM

National Bible Institution
Oregon, Illinois
Dear Sirs:

Believing in the things for which the Church of God stands, and wishing to have a part in the general work of the church, I inclose

$.....

If you wish to specify how you wish it used, fill out the following blanks:

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INDEBTEDNESS FUND

Notes Payable		$4,309.00
Amount received	$3,225.44	
Mr. and Mrs. C. E. Lapp	2.00	
M. E. B.	20.00	
Mrs. S. E. Magaw	1.00	3,248.44
		$1,060.56

CONTRIBUTIONS TO N. B. I.

Paul Hatch	$15.00
Maybelle Hanson	4.00
Leila E. Whitehead	5.00
M. E. B.	4.50

Bro. James Watkins of the Oregon, Ill., church spoke for the Rockford brethren on Friday evening, May 6.

With the exception of Bro. M. W. Lyon's appropriate article, this Mother's Day issue of The Herald is largely prepared by the church mothers. We hope it will not be their proverbial "last word."

ESSENTIAL TRUTHS—
Anonymous

A brief arrangement of the necessary requirements of salvation as to faith and works. It provides copious Bible references showing that belief in the coming kingdom of God on the earth, the restoration of Palestine to Israel, the reign of Christ and His saints over all nations, the resurrection and immortalization of the dead in Christ, eternal life to be obtained only through Christ at His coming, the final destruction of the wicked, repentance and baptism for the remission of sins, followed by a holy life of Christian service, are included among the "Essential Truths" of the Bible.

1 page. Per dozen 10¢; per hundred 30¢.

GATES

By Mrs. Lyle Rankin

GATES are very numerous, and of many different types. They are used in many different places, but always for one purpose, which is an entrance or exit to some place. When closed there can be no passing through.

In the days of Israel the shepherds had sheepfolds, each having a gate or a door. After the sheep were brought in at night the gate was closed, safely keeping them until morning.

God chose certain cities of Israel for cities of refuge, that those who had accidentally slain someone might flee to these cities and be in safety within their gates from those desirous of vengeance for the death of their brother.

Jerusalem and other cities of Judæa were built with walls around them. These contained gates through which people might enter. At the close of day the people who had gone to their fields would return from their day's labor. I have been told that a watchman would stand upon the wall of the city just before sundown and, placing his hands to his mouth, would face out into the distance and cry, "Come! Come! Come!" Anyone outside the city who heard the cry turned his face away from the crier and repeated the call, that others in the distance might know the day was fast drawing to a close and that the gates would soon be shut, thus to stay closed till morning.

Gates—gates to pleasant places, gates to prisons, gates of safety, gates or doors to treasures and riches; if they are locked how can one open them without a key? What a dreadful thought to be in prison and without a key, or of fleeing to a city of refuge only to find the gates were closed, or of having a box of jewels but no way to open it.

Friend, all mankind is under the bonds of sin by nature. Sin will take us down to destruction if we do not come to the One who holds the keys of death. (Rom. 6:23; Rev. 1:18.)

Let us picture eternal life as a jewel in a chest that is locked. If we find the right key (way), we may then obtain the precious jewel. (Matt. 7:7, 8.)

The kingdom of God is truly as a city of refuge. It was the glad tidings of the kingdom of God that Jesus spent His ministry preaching about. (Luke 8:1.) It was the gospel of the kingdom His apostles were to tell to the world (Mark 16:15, 16), thus teaching faith, repentance, baptism, and obedience in all things commanded by Christ. (Matt. 28:19, 20.)

"I am the way, the truth, and the life" (John 14:6).

Jesus is the door to the sheepfold. He is the way through which we must enter, as John tells us in 10:7-10.

"Enter ye in at the strait gate, for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7:13, 14). Let us strive to enter in while it is yet day; while the watchman is calling, "Come! Come! Come!" (Matt. 11:28.) The sun is sinking in the west, and when it sinks below the horizon the gates will swing shut. All chance of safety for the night from the enemy will then be gone.

"Behold, now is the accepted time; behold, now is the day of salvation" (2 Cor. 6:2). Let us answer the call of Jesus (theWatchman on the wall), then turn our faces to the world and echo His call to others who are not noticing the near approach of night. Jesus is desirous that all should come to repentance. (2 Peter 3:9.) Let us make that needed preparation to enter before it is too late. Some will find themselves without, crying, "Lord, Lord, open unto us." And He shall answer and say unto them, "I know you not whence ye are" (Luke 13:24, 25).

"The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. 22:17).

BUILDING THE HOMES OF TOMORROW

(Continued from page 11)

tory and that of their families, observe how they take their place in the home, how they assume responsibility, how each reacts to the other under many, many different circumstances. Only thus will they learn to know each other well enough to entrust themselves and their happiness into each other's keeping for as long as they both shall live.

And when the happy union is at last consummated, and they stand to say the sacred words that make them one, it will not be before a justice of the peace and in some neighboring state far from home and friends, but at the altar of God before a minister of the gospel and under circumstances which shall shed happy memories around the day of days whenever they may look backward to it across the years.

THE RESTITUTION HERALD

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The World, the Church, and the Kingdom of God

By S. J. Lindsay

HAVING been invited to write about the Kingdom of God and its beauties, we have concluded to cover a little more ground than that in a series of articles to appear from time to time.

In this article we shall deal particularly with the world. There are so many false doctrines taught these days concerning Bible matters, that we feel an urge to see if we can get any real light from Scripture on them.

God created this world, and when He looked upon His handiwork He declared it to be good and very good. He then created *man* to dwell upon the earth. He gave men the beautiful Garden of Eden for a home, and told him to care for it and keep it. That man might enjoy these blessings the more God gave him commandment that of one of the trees in the Garden he must not eat. Man was created in innocency, but not in perfection. He was to become perfect through overcoming. Life is made more happy and worth while because of the difficulties one meets and overcomes. But man did not overcome. In transgressing God's law man brought down upon himself and his posterity the results of broken law—sorrow, suffering, and final death. Because man transgressed the earth was cursed. This curse was for man's sake. In the sweat of his face he must toil, and in many instances to no purpose. Thorns, thistles, noxious weeds, troublesome insects, all these came to trouble man in his endeavor to live and to exercise the functions of life. This is all for man's sake in some way. We may not be able now to see this fully.

The question sometimes arises, Why does God bring all this upon man? Shall we not declare that God did not bring it upon him! *Man* brought it all upon man, and what God did was to better man's condition after man had brought such hurt to himself. Let us set forth a principle here that we believe to be truth: death, torment, aches, pains, all the ills of life were brought upon man not by the Father, but by man's own action. Any kind of suffering we may have to endure does not come from the Father, but from the fact of sin by disobedience of man. If there are any who go into the second death, it will be by their own choice and not by the choice of God. The writer does not worship a God who gets into fits of anger ending in a nervous breakdown because of man's sinful conduct.

God has advised that lawbreaking brings certain dire results. He is not a threatening God, but One who forewarns men of what broken law will do for them. Why could not God have given a law that would not bring such results when broken? There are some things God cannot do. Any law that had virtue in it if observed, must bring contrary results if broken. We have no law of any kind where this is not true. The law governing electricity is so. Its laws obeyed will bring us power, light, heat, cold, carry our messages, and make our voices heard round the earth in the fraction of a second, but if electricity's laws are broken there will come disaster and death. A law that has such potency for good if obeyed is bound to bring a proportionate amount of disaster if broken. Many illustrations might be used to show the truth of this principle. The world in sin hates God, but God does not hate the world nor does He hate sinners. He is the highest sense of love that is exercised. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." God is a God of love and not of hate. His love for the Israelites impelled Him to cry unto them to turn from their wicked ways and live. He further states in this connection that He has no pleasure in the death of the wicked.

Just why should the world hate God? It does. Yet the world in all of its wickedness is receiving blessing from the God it hates. Russia, Germany, Mexico, and multitudes of people the world over, are exercising hate toward God. Why should they? He furnishes the air they breathe, the food they eat, and the lives they possess. It seems that, instead of recognizing the evils of *(Please turn to page 11)*

EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

Fire

In THE RESTITUTION HERALD of March 14 Elder T. A. Drinkard presented an article entitled, "Will the Literal Earth Be Melted?" He reasoned and used much Scripture to show that God will never melt the earth. Referring to this article, J. J. Schaumburg, editor of *Messiah's Advocate*, writes:

> I would say that since "water" in Noah's day did not destroy the earth, but cleansed it, so fire will not destroy it, but clean it. (2 Peter 3; Mal. 4:1-4; Matt. 13:38-42.)
>
> If we figure the "fire" of 2 Peter 3 away, there is nothing to stop others from saying that the "water" of Noah's day was not literal!
>
> If in our Lord's teaching in Matthew 13:38-42, He did not refer to literal fire to burn all things that offend, then please tell us what language He should have used to teach such a thing. If Peter had wanted to teach that the very elements will melt with fervent heat, and the earth also will thus melt with literal heat, how could he have used any plainer language that he *did* use? It isn't our opinions that count; it is what Peter actually said.
>
> I have a clear conception, I think, of the promise made to Abraham and his Seed, yet I see no difficulty in believing that the "old farm" will be cleaned up! It should be, before we go onto it.

Thus, both author and critic are agreed that the "old farm" will still be in existence, "cleaned up," and that we shall "go onto it." Fire, then, is the only subject left to get "fervent" about.

It cannot be denied that Peter draws a comparison between God's judgment by water and His judgment by fire. We believe the antediluvians were drowned in literal water. The Church of God so firmly opposes the unthinkable theory (I refuse to call it a doctrine) of endless and unescapable torture in a Dante's hell that some of our scribes may lean a wee bit backward, leaving the thought in the minds of readers that there can be no judgment by literal fire. . . . While the Old Testament *sheol* and the New Testament *hades*, both translated "hell" in the King James Version, always refer to the grave rather than to a hell of conscious damnation, we understand that *gehenna*, which also appears as "hell" twelve times in the New Testament, refers to destruction of the ungodly by fire.

However, Bro. T. A. Drinkard did not so much as suggest that the incorrigibles will not melt! In fact, because we know him well, we venture he almost hopes they will melt. Bro. Drinkard did not say in his article that God would not use literal fire in the judgment of the second death. What he did so positively and truthfully show was that the earth—literal old Mother Earth that God created in the beginning to be inhabited—would never melt. And to this the fellow editor's "old farm . . . cleaned up," and his quotation that we shall "go onto it," surely agree.

Water is as certain a solvent as fire, or more so. The earth did not melt in the Flood! Yet Peter says that the earth perished! Plainly, then, Peter must have meant that that wicked people and all their works perished. Did the Flood melt "the mountains of Ararat"? If so, the ark would have had no resting place. Will fire melt Mount Zion? If so, where will King Jesus and His Queen reign? God did not promise the faithful an eternal home that requires the protection of any fire-insurance policy. "Thou hast established the earth, and it abideth" (Psalm 119:90). "The earth abideth for ever" (Eccl. 1:4). The word translated "earth" in both these texts is *erets*, the same word which is used in Genesis 1:1, saying, "In the beginning God created the heaven and the *earth*." The earth that God made, that did not melt in the Flood, "abideth for ever."

The importance of this doctrine is not seen by those who believe in the immortality of the soul, for if the soul goes to heaven for its eternal reward what sense could there be in it breaking loose for a descending excursion to earth? The so-called Orthodox (they do not deserve the title) have no need of an eternal earth. Hence, they are not interested in the Abrahamic promises. In fact, they are not aware that Abraham was made "heir of the world," and that by baptism into Abraham's Seed, Christ, we, too, become "Abraham's seed, and heirs according to the promise" (Gal. 3:27, 29). . . . If by any chance pious souls are streaming their way to heaven, and if by any chance Jesus should return to bless all families of the earth in fulfillment of Genesis 12:3, who, oh, who, would really be in the wrong place and get left out of the blessing?

Brother Drinkard, we liked your "Will the Literal Earth Be Melted?" We now ask, Will the literal wicked be melted? Some want floods of fire, others insist on mere electric shocks. Brother Drinkard, will "the lake that burneth with fire and brimstone: which is the second death" be a place hot enough to make an ungodly dictator pray for asbestos?

Ruth the Moabitess

By R. H. Judd

"He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (1 John 4:20).
"Every one that loveth him that begat loveth him also that is begotten of him" (1 John 5:1).

THE story of Ruth is always interesting, probably because it is unquestionably true that God has implanted deeply in the natures of all intelligent life that indefinable quality we call *love*. Like other God-given sensibilities love increases in intensity as the years advance, varying in strength in each individual according as opportunity presents that which responds most forcibly to its own. With such a definition it will be readily understood, in a measure at least, that God in His wisdom provided for the more rapid development in mankind of other indications of character before human affection should come to the full, so that the powers of so consuming a passion might gain wisdom and discretion.

No one needs to be told that love cannot exist alone. Love must find that which responds to its nature, or it will cease to have active existence. Nor is it difficult to comprehend that with the loss of love every other attribute with which man is endowed will suffer, for love is unquestionably the motive power which actuates all persistent endeavor. Man does not strive for himself alone. Hence, the God-inspired assertion that "it is not good that the man should be alone" (Gen. 2:18), has a significance seldom realized. The "greatest" (1 Cor. 13:13) quality of man's being soon would become extinct, and love—even to God— would be a probable impossibility, for "he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (1 John 4:20). We thus see that there was a deeply significant purpose in giving to Adam an helpmeet (or one "answering to," margin of Gen. 2:18). The ultimate purpose was that Adam might love God. It is no wonder that Paul, in speaking of faith, hope, and love, says: "The greatest of these is *love*." Can a man love God? It is the wonder of wonders that God says he may. The beautiful story of Ruth shows us how from loving her mother-in-law Ruth came to love God whom she had not seen, and to dwell "under the shadow of his wings."

The title of the story might well have borne the name of Naomi in addition to that of Ruth, for the name of Naomi is of more frequent occurrence throughout the narrative.

There can be no doubt but that both Elimelech and Naomi were devout worshipers of Jehovah, and that even the ten years' sojourn away from the land of Judah did not diminish Naomi's recognition of His sovereign care of all that concerned her, for on her return to her own land Naomi's acknowledgment of God came as naturally as ever from her lips. There was no thought in her mind, so far as she was concerned, of any other than the One—"the Lord God of Israel," "the Almighty."

That Naomi had been, as her name implies, a naturally pleasant woman, also widely appreciated, would seem to be a fair inference from the reception accorded her by the women of Bethlehem, for they were unmistakably rejoiced at her return. (See Ruth 1:19, R.V.)

Having left the land of Judah for the purpose of bettering their circumstances, and to return bereft of husband and sons in addition to which her daughters-in-law belonged to an alien people, and one of these had left her on the way, is it surprising that in her sorrow Naomi asked that her name be changed to Mara, which means bitter? We think not. But was her request granted? Not once again is the name Mara even referred to. Naomi continued to be the name she was lovingly called by the faithful women of Bethlehem. They had no wish to remind her of the troubles of the past. Though in all probability Naomi had erred in leaving Bethlehem, they recognized that her faith in God had been constant. She had not followed after other gods even in a strange land.

That Naomi's testimony had not been without result is beautifully shown in Ruth's answer to her mother-in-law: "Intreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the Lord do so to me and more also, if aught but death part thee and me."

This final plea of Ruth, claiming Jehovah as the only God, and that "LORD" as used by Ruth in verse 17 can apply to but one Personality (see Psalm 83:18; Isa. 42:8; 48:11, and note the pronouns), were evidently the deciding factors that fully convinced Naomi that Ruth was determined to go with her.

Reading over the whole story there is one momentous fact that stands out most clearly, namely, the *love*, unity, and fellowship that prevails when all the members of one family, or one community, worship *the same* one true and living God. It was this bond that bound the women of Bethlehem to Naomi, and Naomi to the women of Bethlehem, who had lovingly assured her that "the LORD (note the definite article) hath not left thee." It was the basis of the love of Boaz for Ruth, because she had come to put her trust in "the Lord, the God of Israel." He knew full well that if he could but win her love, a love that had been so steadfast toward Naomi, the same faithful allegiance would be given to him, as her husband, as she had so expressively declared for her mother-in-law. And what more could any

(Please turn to page 11)

All Things Work Together

By Arlen Marsh

IT WAS in 1932 that I caused combined shock, disapproval, and downright reproof to flicker over the face of a leading Church of God minister. This facial evidence of what novelists would call "mixed emotions" was born from my casual observation that I felt that every Christian had to be, to a certain degree, a fatalist.

Despite the ministerial disapprobation of my theory, I still cling to the notion with all the fervor of a drowning man clutching at straws. There is, after all, a certain fatalism about all life, whether it be governed by religious conviction or by the suggestions of Darwin. Human loves, hopes, fears, ambitions, have been the same ever since the serpent tempted Eve; the history of individual lives has been repeated countless times as surely as the history of nations has displayed marked similarities over thousands of years. If temptation comes today, men will either sin or resist the evil; and the ultimate results of either action are the same now as they would have been had the temptation occurred, say, in the days of Tutankhamen.

Predestination and fatalism have nothing in common. God does not determine individual courses of action. It is the doctrine of predestination that He does. God does not force men to sin or to "be good." It is the doctrine of predestination that He does. But God does outline the results of faith, the effects of certain courses of action—and it requires a brand of fatalism to accept God's outline without demur.

What, for example, is more fatalistic than Romans 8:28: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose"? Or, as An American Translation puts it a bit more comprehensibly, "We know that in everything God works with those who love him, whom he has called in accordance with his purpose, to bring about what is good"?

And what is more fatalistic than the flat statement of Paul and Silas to the Philippian jailer: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house"? Or, what is more fatalistic than the commission issued by the Christ Himself: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned"?

The rewards of faith are as inevitable as the rewards of unbelief. Nothing men can do can change the irrevocable laws of God. "What is to be, shall be," and all the protestations of humanity against the arbitrary rulings of the Creator in regard to eternal salvation will have as little effect as sandpaper on diamonds. If God demands that men must have faith in Him and in His Son, if God demands that men must live in accordance with the Bible, if God demands that men must be baptized by immersion in water, then men must be pretty fatalistic about the whole thing. For men are unable to revise these God-given demands, and the demands, consequently, must be accepted with as much philosophy as we can muster.

But it is primarily with the Pauline observation of Romans 8:28 that this essay is concerned. "All things work together for good . . ." It is impossible for us to circumvent that positive assertion. If we love the Lord in sincerity, if we do those things He desires us to do, if we make a strong effort to live as He wishes us to live, it is impossible for us to escape from the results: good. The literal translation of the verse does not quite conform to the idea of An American Translation; for the literal translation makes the verse point, not to general good, but to specific good for the individuals who love the Lord. Here is the literal translation, revised sufficiently to make sense: "And we know that to those who love God all things work together for good . . ."

Whichever interpretation one makes of the verse—whether one believes that general good results from love of God or whether one believes that specific, individual good results—the basic idea of Paul's writing remains unchanged. Christians *must* be fatalists to the extent of accepting the knowledge that, if they keep God's commandments as far as they are able, they will inevitably receive great good.

Now there are those who insist that Paul was writing of the future, not of the present—that the "good" mentioned was, in effect, a prophecy. These people believe that eternal life in a perfect earth is the good Paul meant. It seems, however, that this view does not go far enough. Are we to assume that *present* good will not result from being or trying to be Christians? Must we believe that our only personal reward for good living, individual sacrifices, and resistance to ridicule will be handed us when the book of life is opened?

It is in answering these questions that the problem of fatalism comes in most strongly. Fatalism is a desirable philosophy in that it encourages men to accept what will occur. But the Christian should not carry it to the extent that he does not try to mold events. Certain causes bring inevitable effects, and these combinations cannot be changed. But Christians can exercise a degree of control over the causes, and thus indirectly control the effects. Christians can, for instance, teach others to be baptized and to live righteous lives, and thus they can bring salvation to men; on the other hand Christians can permit the world to go untaught, and so permit men to go unsaved. Christians can*not* disturb the law which says that men must believe in order to receive eternal life, nor can they disturb the law which states that the wages of sin are death.

The experience of Christians throughout the last nine-

teen hundred years would indicate quite clearly that present good, in one sense or another, accompanies efforts at righteousness. True enough, many early Christians died on the wheel, on the cross, or at the stake; but nevertheless, thousands more Christians have lived "threescore years and ten" without facing any further persecution than their own consciences and the temptations wrought by environment. An inner peace, a self-respect, a self-confidence, that are sadly lacking among those who are irreligious are the natural heritage of those who take their Christian faith sincerely. Those who follow the precepts of the Christ live more happily, enjoy life to a fuller extent, and in general are healthier than those who pursue the normal course of worldly existence. It is no sense of contributing to church work that makes insurance companies offer lower premiums to ministers than to any other class!

It is here that the need—yes, *need*—for fatalism enters the picture. One endeavors to live correctly; one believes that Jesus is the Son of God and the Savior of the world; one is baptized—and he goes on living in an astonishing lack of wealth and influence. But good, as mentioned by Paul, does not consist in money and political power; it consists, rather, in a calm conviction that the cause one is espousing is a righteous cause, in seeing others benefited by one's own life and teaching, in being as unselfish as it is humanly possible to be.

Moreover, Paul's "good" goes farther than all this. It reaches into specific acts and results of acts. One may have the tragic experience of seeing a near relative or friend die; one may have the perhaps more tragic experience of what some American writer euphemistically called "unrequited

(Please turn to page 11)

TEMPERANCE

By R. A. Curtis

WEBSTER'S definition of temperance is "Moderation, especially in the indulgence of the natural appetites and passions—in a narrower sense, moderation in the use of alcoholic liquors, or entire abstinence from such."

The Bible is very comprehensive in its statements concerning the proper use of good things, and total abstinence from bad things. Wholesome food, and pure water, are necessary for one's continued well-being at the present time. Yet if either is partaken of imprudently it may cause impairment of health, or even death may ensue. Paul's statement to the Philippian saints is as pertinent to saints now as in apostolic times: "Let your moderation be known to all men. The Lord is at hand" (Phil. 4:5).

"Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:16-18). "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good" (Rom. 12:9).

It took several years of agitation upon the *saloon question*, by women of our country who were annually being despoiled of thousands of their male companions who were being swept into untimely graves by drunkenness, before prohibition of alcoholic beverages was inscribed upon the statute books of the United States. As women were the chief sufferers from this unholy traffic, so have they been the most aggressive advocates for its prohibition. He alone who can feed the birds, color the lilies, and number "the very hairs of your head" (Matt. 6:24-30; 10:29-31), is the One who can count the widows who are widows because of drink, the mad men who are mad because of it, the bright and happy boys and girls who are blasted into shame and misery by such parentage, until, as someone has expressed it, "The vault of heaven itself has become one vast whispering gallery to prolong and reverberate the groans of those who have slain their own peace by this voluntary empoisonment."

Centuries of sorrow attest to the wisdom of Solomon's statement that "wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise" (Prov. 20:1). Isaiah's language, too, is explicit on this topic: "Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine! . . . The crown of pride, the drunkards of Ephraim, shall be trodden under feet. . . . But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clean" (Isa. 28:1, 3, 7, 8).

"Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder" (Prov. 23:29-32). "Righteousness exalteth a nation; but sin is a reproach to any people" (Prov. 14:34).

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

It's Time for Signs

By J. Eagleston

I HAVE been asked by several of the brethren to write about some of my most interesting experiences abroad, especially to tell of conditions in the towns I had visited, including London, Chatham, Forest Hill, Greenwich, and other sections within London—the metropolis now having a fifty-mile front. I arrived there on the *Gitanno*, a cargo steamer, which took twenty-five days from New York—loading and unloading—until we reached East India Docks in London, September 23, 1938. Here were business steamers lined up against the docks, and others looking for parking (or docking) something like one does when the automobile parking space is at a premium. This is a regular thing, as Great Britain depends almost entirely on the cargo steamer service for her foodstuffs from all parts of the world. I signed up on this boat as one of the crew (assistant purser) which saved me paying the ticket tax in the United States, and it facilitated my entrance into England. Of course, I had to have a passport from the United States.

My first trip was from London to Tunbridge in Kent, down near Dover, where many maritime troubles have started and ended. After this I went to Chislehurst, Bromley, Bickley, Forest Hill, Crystal Palace which was burned down, and in London itself—around Buckingham Palace—which is noted for its protection and drill of soldiers and sailors at all times.

Then came the notable September 28. The night of the Munich crisis was about as near war as could be without it actually occurring. Everybody prepared for the worst. The proclamation had gone forth—and under penalty of heavy fine or imprisonment the population of every town must obey it—that even a crack of light must not be showing in the window at night, nor any lights appearing on the street after a possible warning given by whistle that bombing planes had appeared, when all would seek the shelter appointed and stay there until the whistle would blow again informing them that the danger had passed. At present, people are still looking for safe places to hide in case of such an emergency.

Those old estates, such as Windsor Castle and all the mansions of rich families, are provided with secret tunnels, caves, and other hiding places which the English forefathers used. Some are known to have existed since the fifteenth century, and were used then for the same purpose in which they will be used again. Man seems to have always known that the safest place for protection is in the earth itself. Even today, with all the destruction that a big bomb can do, it can hardly phase the top of a mountain or some of those high cliffs of mostly solid flint, chalk, or granite. Some of England's caves are long enough to house an entire town of 1,400 population. One at Tunbridge that I visited was of this description. It was once used for prisons and dungeons, but today is equipped with lights, seats, rooms, canned foods, even canned water, so that people could live through quite a siege. What is more, these precautions are drilled regularly into the people, some places every week. Most anytime one might be ordered to don the mask, and one is liable to a fine if he does not call to be fitted for a gas mask. There are places where banks are established and now doing business under a solid hill of stone. The government will supply blue prints showing how to build an individual bomb-proof shelter.

Now, as brethren, you do not need to ask me why the governments of Europe are going to all this trouble, nor do I need to tell you that all this activity over there is based on more than supposition. There was a parade in London of those who survived the recent war in Spain. Do you think they would dare describe this bombing business as a mere thunder storm which is generally only a great big noise? They know better than that, even in old London. One brother from Spain showed me a coat he had worn to business in the morning, and there were holes all over it. He had been dug out from bricks and mortar. His desks were broken and found quite some distance from his office. His name is Addison. He and his wife are suffering with nervousness, and are easily overcome by any unusual event. These people of God meet together with others at least three times a week, and their whole hearts' desire is "Come, Lord Jesus," and "come quickly." Some of these people went through sieges of trouble from 1914-1917, and they know what all the talk of these days portends. Their prayer is that they may be delivered from the great tribulation coming upon the earth at this time.

There are many provisions for protection, especially against bombing, but I leave them to be described by magazines which are more concerned over showing what "we can do" and what "we have done."

I come now to a very plain and specific statement in Revelation which describes some of the conditions I have told you are right now taking place. Read Revelation 6: 15-17. They are pointed words. . . . Even the King and Queen have certain caves near Windsor Castle and, no doubt, at their other homes throughout England and Scotland. They know that they must resort to some such place when the whistle of warning blows, signaling that bombing planes are appearing. How could John write such accounts which are coming only too true to this generation? These caves and tunnels will be the graves of many who think at the present time they will be protected against all enemies, especially bombs. Who can say, to the contrary, that we are not living on the verge of such things described in this whole sixth chapter of Revelation? Men are preparing

(Please turn to page 10)

The Hidden Man of the Heart

By J. M. Morgan

GOOD MORNING, folks. I just wish to talk with you about your inward man, your hidden man of the heart.

What is "the inward man" (2 Cor. 4:16), and "the hidden man of the heart" (1 Peter 3:4)? According to Colossians 3:9, 10 there is an old man that can be put off, and a new man that can be put on. There is some place in man where each one of these men can and does stay for a time. That place is in the heart. Each of these so-called men develops a different condition of heart in the actual man. A little baby possesses neither the old nor the new man spoken of in Scripture, for both the old and the new man are acquired by the mind or heart.

In Scriptural language the deeds of the old man are these: "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like" (Gal. 5:19-21). Here, too, Paul plainly warns "that they which do such things shall not inherit the kingdom of God."

Likewise in Scriptural language the deeds of the new man are these: "Love joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22-24). And here Paul promises, "Against such there is no law."

Most people believe and teach that the inward man is a spirit or soul within him that lives on after the body is dead. But this cannot be true. The soul (life) "vanisheth away" (James 4:14). In Mark 8:35, 36 both "soul" and "life" are translated from the Greek word *psuche*. In fact, *psuche*, the word for soul, is translated "life" forty times in the New Testament. The breath or spirit of the Almighty in man's nostrils gives man life. (Gen. 2:7; Job 27:3; 33:4.) When that breath is withdrawn there can be no conscious part of man to continue. The inward man of Scripture refers to something else.

There is a part of man, in man, called the heart. It has "fleshy tables" (2 Cor. 3:3), called "inward parts" in Jeremiah 31:33, "spirit" in 1 Corinthians 2:11, "minds" and "hearts" in Hebrews 8:10; 10:16. This spirit is not the spirit of God in man's nostrils, neither is it the Holy Spirit. But this spirit, mind, inward parts, heart, is where God wrote the new covenant (Heb. 8:10; 10:16), and is where God put wisdom. (Job 38:36.) "There is a spirit in man: and the inspiration of the Almighty giveth them (the men) understanding" (Job 32:8).

The spirit or heart of man can and does die, and it is dependent on God for life. Hezekiah said, "In the cutting off of my days, I shall go to the gates of the grave (not to heaven): . . . I shall not see the Lord" (Isa. 38:10, 11). But if he would have gone to heaven he would have surely seen the Lord—else why go? The life of Hezekiah's spirit would have come to an end if God had not added the fifteen years to his life. According to verse 15, he said, "What shall I say? he hath spoken unto me, and himself hath done it." "Done" what? "Thou hast in love to my soul delivered it from the pit of corruption" (v. 17). "O Lord, by these things men live, and in all these things is the life of my spirit" (v. 16). This shows that the spirit or heart of man has no independent life, but can and does die.

"When the wine was gone out of Nabal, and his wife told him these things, . . . his heart died within him, and he became as a stone. And it came to pass about ten days after, that the Lord smote Nabal, that he died" (1 Sam. 25:37, 38). Here is a man's heart, mind, spirit, or inward parts dead ten days before he actually died.

"With the heart man believeth unto righteousness" (Rom. 10:10). The inward man is Christ formed in you. (Gal. 4:19.) Christians are "strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith" (Eph. 3:16, 17). Therefore, Christ planted by faith in the hearts of men really becomes the inward man. Paul says, "I delight in the law of God after the inward man" (Rom. 7:22). This law could not be the old Mosaic law, but is "the law of the Spirit of life by Christ Jesus which makes me free from the law of sin and death" (Rom. 8:2, Diaglott).

Paul further speaks of the two laws, saying, "I perceive another law in my members, warring against the law of my mind, and making me a captive to that law of sin existing in my members" (Rom. 7:23, Diaglott). He then exclaims, "Wretched man that I am! who will rescue me from this body of death?" A footnote in the Diaglott thus explains the body of death:

"There seems to be here an allusion to an ancient custom of certain tyrants, who bound a dead body to a living man, and obliged him to carry it about till the contagion from the putrid mass took away his life."

Of Christian women, the Apostle Peter wrote, "Whose adornment let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel: but let it be the hidden man of the heart" (1 Peter 3:3, 4). In verse 4 the Diaglott reads, "But decorate the hidden man of the heart with what is incorruptible,—a meek and quiet spirit, which is very precious in the sight of God." Now, if Peter had said, "Let it be the hidden *woman* of the heart," then the popular claim for the real woman being inside of the body of the actual woman might have been strengthened. But Peter did not so write. It becomes very evident that the inner man, or inner person, is not then a self, but the reformed condition of the heart or affections of one who is truly Christ's

What Paul calls the inward man Peter calls the hidden

(Please turn to page 11)

The Significance of the Tabernacle

Article Three

By A. E. Griffiths

THE specifications for the building of the altar of sacrifice are given in Exodus 27:1-9. The dimensions in our measurements would be seven feet six inches square, and four feet six inches high, constructed of shittim wood. The tree is the same as mentioned in Isaiah 41:19, "I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree." This prophecy refers to the fertile condition of the land in the kingdom age. This tree is what is now known as the acacia tree, which has a trunk so thick that a five-foot wide plank can be cut from some of them. This particular wood was used largely in the construction of the Tabernacle. It was of a hard nature, and most suitable for the work. The frame of the altar, being made with wood, was then covered with brass. Both wood and brass typify mortality: the wood is produced on the surface of the earth, and the minerals from which the brass is made are produced under the surface of the earth. As the altar was going to come in contact with fire, it had to have a metal covering to be able to withstand the heat. A horn or hook was fastened at each corner. Horns are always an emblem of power in the Scriptures, showing in this case the power sacrifice had with God. They were also used to secure victims, previous to sacrificing them, as indicated in, "Bind the sacrifice with cords, even unto the horns of the altar" (Psalm 118:27). The top of the altar was a grating made of brass and acted as a grill does in a modern stove. There were two rings, attached to either side, through which two wooden poles covered with brass were inserted when the Israelites were prepared to carry the altar from one encampment to another. When the altar was in use these poles were withdrawn.

The whole device being four feet six inches high, it would not be easily accessible to the priests to lay the sacrifice upon it, so it must have been banked up on three sides to allow them to reach it. The fourth side was left level with the ground where the ashes were emptied. Steps were not allowed. "Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon" (Ex. 20:26). There is no doubt that the priest was elevated while making an offering, because Scripture says, "Aaron lifted up his hand toward the people, and blessed them, and came down from offering of the sin offering" (Lev. 9:22).

We must also remember that the offering was not set on fire by the priest, for "there came a fire out from before the Lord and consumed upon the altar the burnt offering and the fat, which when all the people saw, they shouted, and fell on their faces" (Lev. 9:24). This act by God signified that He accepted the sacrifice. We have a similar instance of God causing fire to consume a sacrifice when Elijah proved that he worshiped the true God: "Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench" (1 Kings 18:38). This took place when Elijah was sent to that wicked King Ahab, and did not take place in the Tabernacle—showing that God can perform His wonders anywhere, when He finds it necessary or expedient.

Now comes a very important operation concerning the altar. Every morning and evening a lamb without blemish had to be sacrificed on it. This is recorded in Exodus 29: 38-46 and in Numbers 28:3, 4. This offering was to atone for the sin of the congregation, that is, for all the people. Hence, it was a national offering. This was to prefigure the Savior of mankind, of whom it is written, "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). "Forasmuch as ye know that ye were not redeemed with corruptible things . . . but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter 1:18, 19). Here was the exact type of Christ, the lamb without spot or blemish. Christ, although a mortal man, never sinned, though he could have committed sin had He wanted to. He withstood temptation, and so gained the victory over the desires of the flesh. Paul tells us, "It is not possible that the blood of bulls and of goats should take away sin" (Heb. 10:4). This is true because these sacrifices under the law were but figures of Christ's sacrifice. Whose blood *could* take away sin. He was a man like us—animals, not being men, could not accomplish our atonement. Animals had not fallen from God's grace through sin, but man had, and it required a perfect man who had never sinned to voluntarily shed his blood to meet God's demands and to justify His wisdom of the law of forgiveness.

The shedding of blood was necessary for forgiveness for the simple reason that God has said, "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 (person)" (Lev. 17:11). When Adam and Eve sinned God pronounced the sentence of death upon them, and there was no court of appeal against that sentence. Hence, God could not rescind His own wise judgment without a just and wise reason therefore. A sinless life had to be forfeited to nullify the original judgment. Consequently, all who believe in Christ, His death and resurrection, are computed as sin covered by Him, "who his own self bare our sins in his own body on the tree" (1 Peter 2:24). Therefore, the sacrifice of a lamb, morning and evening, was a prophecy of the sacrifice that would eventually take place to countermand that sentence

of death that had been passed on mankind soon after the Creation. Death being the opposite of life, of which God is the owner and original author, it was naturally obnoxious to Him. Therefore, everything dead or pertaining to death was unclean, and that is why the law lays stress upon this condition. "He that toucheth the dead body of any man shall be unclean seven days" (Num. 19:11). Death being a condition so opposed to God, He was willing to devise a means of annulling it in a way that was befitting His power and dignity. Thus, the altar of sacrifice supplies the type for God's method of abolishing death.

Let us consider another thought in relation to the sacrifice of a lamb morning and evening. Notice, it must be a male; a female would not typify Christ. For details let us read Leviticus 1:10-13: "And if his offering be of the flocks, namely, of the sheep, or of the goats, for a burnt sacrifice; he shall bring it a male without blemish, and he shall kill it on the side of the altar northward before the Lord: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar. . . . But he shall wash the inwards and the legs with water: and the priest shall bring it all, and burn it upon the altar." The lamb was to be killed on the north side of the altar. Why that side, particularly? Well, we realize now that everything concerning the Tabernacle was prophetic. Rome killed Christ, and Rome is north of Jerusalem where He suffered. Also, Calvary where Christ died was on the north side of Jerusalem. Again, at the end of this dispensation, a northern power, "the king of the north," will descend on God's people to destroy them. All Scripture fits in and agrees beautifully when it is read right and comprehended.

The blood was sprinkled at the bottom of the altar, and when Christ was elevated on the cross the Roman soldier pierced Christ's side and His blood ran out, and, naturally, was poured out at the bottom of His cross. Is this not a perfect type? Then the priest had to wash the inwards and the legs with water. What does this represent? Washing always means cleaning and preparing. Paul says, "Sacrifice and offering thou wouldest not, but a body hast thou prepared me" (Heb. 10:5). Christ was prepared for the work He did. In the first place, He submitted to baptism which was a cleansing operation, and so fulfilled the type of the sacrificial lamb. Although Christ's baptism did not represent what ours does, yet He submitted to a spiritual washing, and "according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit" (Titus 3:5). All the details of the sacrifice under the law point unmistakably to Christ, who was to save all mankind that believed on Him. It makes it absolutely certain that only those who submit to God's laws and believe in them have a chance of salvation, and even then we must be faithful until we die, or until Christ may come during our life.

While talking of washing we might also take cognizance of the laver which was placed just west of the altar and in front of the entrance to the Tabernacle. We must remember we have not reached the Tabernacle proper yet; we are only in the outer court.

The particulars of the laver are recorded in Exodus 30: 18-21. By its description we learn it was a large basin made of brass, and the foot also of brass. It had the appearance of a large vase. The metal for its manufacture was supplied by the women of the congregation. "And he made the laver of brass, and the foot of it of brass, of the lookingglasses of the women assembling" (Ex. 38:8). In those days the lookingglasses were made of polished brass. So the women were willing to sacrifice some of their adorning equipment to be used for the glory of God.

The reason for the laver being placed in this position, between the Tabernacle and the altar, was that the priests could wash their hands and feet before going into the Tabernacle or officiating at the altar of sacrifice. A priest had to be clean before he could come into contact with holy things, and all things inside those curtains were holy. This same principle was taught by Christ when He said, in John 15:3, "Now ye are clean through the word which I have spoken unto you." This shows that, as the water cleansed the priests, so the Word of God now cleanses us from the impurities of the world.

Reverting to the subject of death, the reason this condition was so repulsive to God was because it was the result of sin, which was antagonistic to Him. Consequently, before anyone could approach God, the person had to go through a form of cleansing. We read in Exodus 29:4, "Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water." This is definite instruction and was followed by Christ when He washed the disciples' feet, as recorded in John 13:4-11. In this reference Jesus proved that washing was necessary for cleansing by which eleven of them were clean, but Judas was not, showing at that time He knew Judas was a traitor and was beyond being saved—consequently, washing of Judas was unnecessary. Water is often used to symbolize the Holy Spirit, as for instance, "Whoso drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst" (John 4:13, 14). These words of Jesus to the woman of Samaria were antitypical of the water that washed the priests before they could touch anything that was holy. Remember in John 20:17 Jesus said to Mary, "Touch me not, for I am not yet ascended to my Father." This command was given to her because Mary last saw the Savior dead, and the law forbade anyone touching a dead man. Jesus respected the law, even after His death and resurrection, because until He had completed His work (He had not yet ascended to heaven), she (Mary) was still amenable to the law.

This ordinance of washing was therefore necessary to portray the future. David knew this when he said, "Wash me throughly from mine iniquity, and cleanse me from my sin" (Psalm 51:2).

The laver is a beautiful figure of the cleansing process we have to go through before we are fit to stand before the Savior, and to enter into the kingdom. Only those who have fulfilled all their obligations toward God can hope for the reward of everlasting life.

FIRE

By F. O. Sapp

SHALL we analyze the context of 1 Corinthians 3:10-15? We are told by some that Paul, in verse 13, speaks of a coming day when the impenitent sinners will be burned up in a moment of time. I am sure that we all agree that the incorrigible sinner will be burned, destroyed, or consumed —soul, spirit, and body. But does 1 Corinthians 3:13 teach positively that the sinner will be destroyed with literal fire in a moment of time? I think not.

It is said by some, "So let this day be long or short, . . . it presents a fiery ordeal for sinners at its very commencement, for it is revealed by fire." To the truthfulness of the actual quotation I am sure all can agree. But let us notice that Paul is speaking in regard to builders and buildings, and that those builders who build upon Christ (the Rock of our salvation) will likewise be tested, or revealed by this fire. (Vv. 14, 15.) All know that the builder mentioned here refers to man, and the building, of course, represents his character. So, neither the builder nor the building is literal, but both are illustrative. Could it not be that the word "fire" has a similar meaning? I think it has. (See Gal. 6:7, 8; Matt. 3:11; Luke 12:49; Acts 2:3.)

Is it possible to develop a Christian character in a moment of time? Does it not take days, yes, years for some of us to grow up into Christ? The new creature, or new man, is not actually born till the resurrection. (1 Cor. 15:35-49.)

I wonder if we do not sometimes make the word "fire" too literal, when the word has been used to only emphasize the surety of consuming, or to annihilate identity?

The incorrigible sinner will be destroyed, but not necessarily with literal fire like we kindle in our stoves to keep warm by. I am inclined to think that the wicked will be electrocuted, or destroyed with acids of some kind, for I am sure there will be no worms around to consume what could not be destroyed by literal fire. (Mark 9:44.)

Again, if the literal heavens and earth, and all that are therein, are all set on fire at the same time, where will Christ and His church be while everything that belongs to this world will be burning with literal fire? Remember that the saints go up only into the air to meet the Lord when He comes back to this earth. (1 Thess. 4:13-17. R.V.) Are the saved fireproof? Such a theory is ridiculous.

Is it not more reasonable to conclude that it is the contaminations of nature and sinfulness of men that are to be burned, or destroyed, by whatever means God chooses.

The Prophet Malachi says, "Behold, the day shall come burning like an oven, and all the arrogant and every doer of wickedness shall be stubble, and the day that comes shall burn them up," says the Lord of hosts, "so that it will leave them neither root nor branch," and the righteous "shall trample upon the wicked, for they shall be dust under the soles of their feet." (Mal. 4:1, 3, Am. Tr.)

The day that Malachi prophesied of is to be a one-thousand-year day. It will take all of that day to judge and destroy the incorrigible. Malachi says the wicked shall be stubble. Did you ever see a field of stubble burn up all at once? To the contrary, only part of the stubble burns at first, the remainder of the stubble burns when it comes within the path of the fire. I believe the wicked will be destroyed in a similar manner.

Yes, this fire, or process of execution, will begin soon after Jesus comes back to this earth, and will continue until the times of restitution have been completed.

But some will say the fire is not symbolic. If the fire in 2 Peter 3, 1 Corinthians 3:13, and Malachi 4:1 is literal, then the fire mentioned in Jeremiah 5:14, Mark 9:43, Ezekiel 36:5, Exodus 9:23, Malachi 3:1, 2, and Revelation 13:13 is likewise literal fire, because they each came from the same original root word, being used in different terms and expressions—depending upon how, when, and by whom the word is used.

Let us study well the context of scripture before placing a positive interpretation upon the Word. (2 Tim. 2:15.)

((For further thought on this subject see editorial on page 2.)

IT'S TIME FOR SIGNS

(Continued from page 6)

right now in Great Britain and all Europe for just such an emergency. "Who shall be able to stand?"

Now please read Luke 21:36. As these words are of no value except to the brethren, cannot I say to you, as well as to myself, that we should "watch and pray," as the Master here urges all who have ears to hear. Listen, too, to our beloved Apostle Paul in Hebrews 12:23-29. I try not to be an alarmist, but all of us must wake up and realize that our love toward one another must be of that quality which we so often read about in 1 Corinthians 13. When we meet some, they have such a fallen countenance that one wonders if they have really read and understood the meaning of Jesus' words in Matthew 18:35. These words spoken to His disciples also apply to us. I urge every brother minister to bury every difference he ever had, or still retains, toward another brother or sister, so that not one thought, idea, black look, hypocritical feeling, or anything else, may separate us from the love of God through Jesus our blessed Master. Let us determine that Romans 8:33-39 shall be our watchword for the rest of this year, 1939. Remember, it's only the scoffers who ask, "Where is the promise of his coming?" It is only the scoffers who say that something else must be fulfilled before Christ can come.

Brethren, we do not know the day nor the hour of Christ's return, but by these signs we surely know He is at the door. Let us, indeed, be one another's keepers. By doing this we shall be sure of an abundant entrance into the everlasting kingdom.

ALL THINGS WORK TOGETHER

(Continued from page 5)

love"; one may see his life's savings torn away by broken banks and poor investments—and these things still may result in good right now! Who knows what tragedy, what pain, may have overtaken the dead relative had he lived—is not death better than the last stages of cancer, or better than a lifetime of paralysis? Men have loved and lost throughout all the past ages—and most of them have recovered from their heartbreak and later married with quite outstanding success. The financial debacle of the early 1930's sent many thousands back to church, turned even the thoughts of commercial clubs and chambers of commerce to God and prayer.

The Christian must view the apparent evils with the optimism his faith ought to engender. He must be a fatalist in the sense of realizing that all things work together for good—not merely for the general good, but for his particular good, in this life and the next. He must accept things as they come, "and therewith be content." He must acknowledge that, if he lives and thinks as Christians should, he will inevitably receive a great reward now as well as in the future. If he does not so acknowledge, if he does not regard his life with a sort of optimistic fatalism, he denies the truth of what Paul wrote.

THE HIDDEN MAN OF THE HEART

(Continued from page 7)

man of the heart. Both most surely were speaking of the innermost affections of the Christian heart. Why do some insist on trying to use texts to teach that man has an inner immortal soul? Did Nabal's immortal soul become as stone ten days before he died?

"Having put on that new one, being renewed by knowledge, according to a likeness of him, . . . put on love; it is the bond of the completeness. And let the peace of the Anointed preside in your hearts" (Col. 3:10, 14, 15, Diaglott).

RUTH THE MOABITESS

(Continued from page 3)

man desire than the vow: "Where thou goest I will go . . . and thy God shall be my God"?

We can thus see the wisdom of the persistence and the insistence of the Scriptural command "to *love* the Lord thy God," and the reason why the Son of God deemed it "the *first* of all the commandments," and the greatest.

The recognition of but one Common Center, one true and living God, is an absolute necessity to every individual, for it is *impossible* to visualize the *fullness* of perfection in more than one Personality. This may seem to be a strong statement, but thoughtful meditative students will, I think, find it absolutely correct, and an unanswerable argument for the unity of God. Further, it would seem to be true that nothing short of perfection in its fullness will ever satisfy the mind of man: not that he can ever attain to it, for the very objective of eternal life is "that (in order that) they may know thee, the *only true God*, and *Jesus Christ* whom thou hast sent." There can be no end to immortality, neither can there be any limit to its purposeful objective, namely, the knowledge of God. Nor can it be denied that given the possibility of *love* for such a Being, who always has been, and always will be "*the* Almighty," there is no force in heaven or upon earth that can equal it for *unifying power*.

Ruth surely had a "full reward." She had found a mother-in-law whom she loved so dearly that the women of Bethlehem told Naomi that the love of Ruth was better than that of seven sons. She gained a husband because of her love for the same God whom he both loved and worshiped; and, as is so generally the case when *both* husband and wife are as one on the essentials of worship, Ruth's child followed in faithful footsteps. Obed, her son, became the father of Jesse, and Jesse became the father of David, and the name of Ruth became linked in the genealogy of great David's greater Son. Few women in sacred or secular history have had such a reward.

THE WORLD, THE CHURCH, AND THE KINGDOM OF GOD

(Continued from front page)

life as of their own making, they lay all their troubles on God. But that is the condition of the world today because sin entered. Man loves his way rather than God's way. He cannot seem to see that he has been a failure ever since he determined to go his way rather than God's way. But this is the world in sin. It is the law of sin to lead to ruin, and the world is fast approaching the day when that will have come.

When men have determined upon their own extinction God will take a hand to again put the world on its feet. This will be accomplished with a universal Ruler who will restore man to righteousness. God does not propose to lose the work of His hands. He will restore the earth to its primitive condition. He will make it the home of righteous man. God will be successful in bringing to pass that which He designed from the first, and the time will come when the earth will be populated with a class of people who will become altogether righteous and worshipful, when the nations will go up from year to year to worship the Lord of hosts in Jerusalem.

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Does It Make Any Difference?

* * * *Emily Fyfe, Jericho Springs, Mo.*

A few days ago an interesting letter came from a friend living in the beautiful country of the mountains. Before the closing words I find this question: "Does it make any difference what we believe, just so long as we are sincere?" As a bit of a surprise to both the inquirer and the Berean editor, I wonder if I might answer this question through the columns of the Berean page, rather than by personal correspondence as was expected.

The man was sincere when he took poison for cough syrup, but that did not keep him from losing his life.

It is interesting to read how people of long ago in other lands worshiped. Buddhism, so we are told, is the worship of dead men's ghosts incarnated in beasts, birds, reptiles, and idols. Kings and heroes of the past are supposed to be transmigrating through animal organism, and are worshiped through the animals they are supposed to inhabit. Thus, in India monkeys, snakes, tigers, and insects are permitted to increase for fear that death to them might be death to an ancestor. Women even feed their own children to the crocodile god to appease him, and to reconcile him to them. Yet, there is no doubt that all these people are *sincere* when they do such things.

In Siam the white elephant is a chief deity, valued highly because it is supposed that in such a palatial residence Buddha's soul or spirit will dwell long. Each owner hopes to have the elephant in which Buddha dwells.

Among some tribes in Africa, when the great chief dies, his wives and slaves are burned on his funeral pyre, or are buried alive with him, because it is sincerely believed that he will need them in some spirit land where he is going after death.

Mohammed taught that at the transition called death the immortal soul is supposed to cross a bridge as narrow as a hair and as sharp as a sword's edge. Those who are good Mohammedans cross over into fields of delight and immediately enjoy a sort of carnal paradise, and then some time after that their bodies are resurrected.

The Indian of America believed in the happy hunting grounds. When an Indian of any repute died, his dog, pony, bow and arrows, and all his personal belongings were buried with him, because in the happy hunting grounds to which his spirit was supposed to go he would need them.

Now whether or not the above-mentioned believed those things or not, we only know from hearsay or reading. In our own modern churches such are not believed! Or are they? Let us enter one of these beautiful churches, where a well-learned minister is paid a "handsome" salary. As we enter, a time-honored funeral service is taking place. We hear the minister say: "The soul (meaning immortal soul) has taken its flight, and our friend is in that 'beautiful isle of somewhere,' singing with the angels." Is that true? It surely must be when people of so many lands and ages believe the reward is at death.

We turn to the Bible, truly the Book of books. There we do not find any account of an immortal soul going to heaven, but we do find what it says. We learn: "Abraham *believed* God, and it was accounted unto him for righteousness" (Gal. 3:6). Are we blessed for our faith? "So then they which be of faith are blessed with faithful Abraham" (Gal. 3:9).

Time and space forbid telling about the great and precious promises God made to Abraham, which are to be fulfilled through the heir, which is Christ, but they are so well known they need little comment. "Jesus came into Galilee, preaching the gospel of the kingdom 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). Jesus said, "Believe the gospel," so it must make a difference what one believes. The gospel does not teach anything concerning an "immortal" soul.

Paul, the apostle, was not ashamed of the gospel. He said, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16). Jesus said, "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (John 12:48). "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith" (Heb. 12:1, 2).

Yes, it does make a difference what we believe. Let us "search the scripture," for in them we find *the truth*.

A personal letter from one of the program committe for Berean Day at the coming General Conference reveals that the speaker for the evening service will be Brother Harry Goekler, president of the National Berean Society. Other details will be published later.

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota

"Do not drink wine nor strong drink, thou, nor thy sons with thee" (Lev. 10:9).

Scripture: Jeremiah 35:5-10; Ephesians 5:15-21; 6:1-4.

We Have Obeyed

Jeremiah is sometimes called "the weeping prophet." One can read of the conditions of the people to whom he prophesied, and can see why anyone who loved God could easily weep. The people were idol worshipers. They did not listen to Jeremiah. He was one time thrown into prison, and another time into a dungeon with a filthy, muddy bottom. A kind negro, Ebed-melech, helped him out. Find that story and read it.

How great was the example set by this family, the Rechabites? They were a wandering tribe, who had taken refuge for a while in the city. They were from the country and were, no doubt, called "old-fashioned," even as some are today who go to the cities from the farm. We might think the Rechabites should have obeyed Jeremiah when he set the wine before them and told them to drink. Surely, under such circumstances they could have broken their father's command. But—*no!*

They had a great deal more family pride than many boys and girls have today. They not only had family ideals, but they lived up to their ideals. They knew to drink would be to disobey their great, wise ancestor's command, "Ye shall drink no wine, neither ye, nor your sons for ever." Neither circumstances, nor the position of the one who offered the drink to them was considered. Their one and only consideration was to not touch strong drink.

These Rechabites were not only from the country, but they also were not Israelites. Yet they were better examples of the godly life than the idolatrous drunkards among the Israelites.

Today we sometimes see people outside of the Christian church who are better examples of temperance and total abstinence than some who have named the name of Christ and are supposed to glorify Him. Should *we* not have family pride? Pride which is right to have, of doing what is right in His sight?

Once more let us repeat this illustration: Hold up both hands. Count your fingers and thumbs. Fold down three. That means three of every ten who drink cannot stop, but get the "habit" or become drunkards. No one can say which of those ten represent you—if you ever taste wine or strong drink. But, if you will be like those who obeyed their father in our lesson, I know you'll never be one of those three that hang their heads because they are drunkards.

Decide now to *never* touch a single drop of any of it.

Paul said, "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend" (1 Cor. 8:13).

That, I believe, is the true Christian standard for eating or drinking or "any thing whereby thy brother stumbleth, or is offended, or is made weak" (Rom. 14:21).

"O, that they should put an enemy in their mouths to steal away their brains."

Cigarettes are a great enemy, not only of boys but also of girls. Here again, family pride and love should keep a girl or boy from forming this dirty habit. This habit steals away the will, for how difficult it is to quit when once begun. The very best remedy is to *never begin*. The next best cure is to *decide* to stop, and *do so*. God, too, said, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. 10:13).

A Bit of Christian Help

Sdnah nwo ruoy htiw krow ot dna, ssenisub nwo ruoy od ot dna, teiuq eb ot yduts ey taht dna.

If you can read this, send me the chapter and number of the verse where it is found.

ECE Club News

Niagara Falls, New York, joins our family today with the following members, the first from New York:

Catherine, Gordon, Dorrance, Frank, and Norman Paul, and Mary Jane Sullivan. We are pleased to have them join us. I hope others will soon write me. (They are members of two of the Sunday school classes there.)

Happy Birthday Wishes

Norman Paul, age 6, March 20, Niagara Falls, N. Y.
Frank Paul, age 8, January 30, Niagara Falls, N. Y.
Dorrance Paul, age 10, January 1, Niagara Falls, N. Y.
Gordon Paul, age 12, April 30, Niagara Falls, N. Y.
Alexander MacDonald, age 6, May 17, Lander, Wyo.
Robert Bartlett, age 12, May 17, Cleveland, Ohio.
Iola Magaw, age 13, May 17, Oregon, Ill.

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

May 15-28—Special Meetings at Dixon, Ill.
May 28—Annual May Meeting at Fonthill, Ontario.
June 4—California Quarterly Conference at Los Angeles; church address is 230 West 103d St.
June 4-11—Annual June Meeting at Brush Creek, near Tipp City, Ohio.
June 4-11—Special Meetings at Delta, Ohio.
June 7-11—Minnesota State Conference at St. Cloud.
June 12-18—Michigan Conference at Southlawn Church, Grand Rapids.
June 15-18—Northwest Conference of Washington and Oregon at Felida, Wash.
June 11-25—Special Meetings at St. Cloud, Minn.
June 14-25—Indiana State Conference at North Salem Church (5 miles north of Plymouth).
June 27-July 2—Special Meetings at Salem Church of God, near Marshall and Martinsville, Ill.
June 27-July 9—Special meetings at Eden Valley, Minn.
July 5-August 13—Bible Training School at Oregon, Ill.
July 14-23—Special meetings at Cleveland, Ark.
July 20-22—Arkansas-Oklahoma Conference at Cleveland, Ark.
July 20-30—Virginia State Conference at Maurertown.
August 1-13—General Conference, Oregon, Ill.
August 1-13—Illinois Bible School and Conference at Oregon.
Aug. 13-20—Missouri State Conference at Fredericktown.
August 20-27—Western Nebraska Conference at Holbrook.
August 22-27—Iowa State Conference at Waterloo.
Aug. 27-Sept. 3—Eastern Nebraska Conference at Omaha.

EDEN VALLEY, MINNESOTA

Bro. F. L. Austin of Chicago will be at the Eden Valley Church of God for a special series of meetings from June 27 to July 9. Let all cooperate to make these meetings most successful. Gerald L. Cooper, Pastor.

CORPUS CHRISTI, TEXAS

Our hearts were again made to rejoice on Sunday morning, May 7, when we had the privilege of baptizing into Christ the following: Mr. Curtis E. Kirksey and his sister-in-law, Mrs. Edna Kirksey, both of 234 Kleberg, and Mrs. Cleo Creacy, 1707 Rincon, all of this city. The Bread and Cup were partaken of in the afternoon. We ask an interest in your prayers that the work may continue to prosper here. George A. Waters,
3316 Avenue D.

HERALD RECEIPTS

J. W. Helms (self and another); T. A. Drinkard (for another); Mrs. Emma L. Claypool; Mrs. Lucy Lapp; Mrs. William Lansbery; Mrs. Marshall Stamp; Mrs. D. E. Ehmer; W. S. Tomlinson (for another); Marie Brown Schreiber; M. W. Lyon (for another); Mrs. John S. Taylor; H. B. Hathaway; Ira T. Ritenour; Mrs. O. J. Dorsey; Ben Carpenter (for another).

LOUISIANA CHURCH NOTES

The work here is progressing well, although during the recent strawberry season the attendance dropped off considerably at some of our services.

We were pleased recently to have Mrs. J. C. Lindsey of Shreveport in attendance at our Happy Woods church service and Bible class. Although she is isolated from our churches here her faith remains true to the teachings of the gospel.

Preston Landry, youngest son of Mr. and Mrs. Gus Landry, is recovering from an emergency appendectomy.

Vernon Lobell of the Blood River church has recently secured employment in New Orleans. His presence and help at the various services are greatly missed. Our attendance will be further decreased this summer at Blood River because Mr. and Mrs. Claiborne Lee and Mr. and Mrs. Tom Robinson are leaving this week for Kentucky, and later will go to Michigan for several months. Their presence and help will also be missed.

In recent weeks two new babies have made their appearance at Blood River. Born to Mr. and Mrs. Maurice Robinson, a girl. Born to Mr. and Mrs. William McKinney, a girl.

There is talk already of several attending conference. We trust that when conference time arrives that talk will be put into action.
Harry Goekler, Pastor.

PENNELLWOOD CHURCH OF GOD

Grand Rapids, Michigan

Bro. R. M. Abbott was recently confined to his home for two weeks by sickness. In his absence Bro. Arlen Marsh supplied the pulpit on April 30 and May 7.

We are glad to welcome home two of the pioneers of the Church of God in Grand Rapids, Bro. and Sr. Charles Simpson, who had been spending a very pleasant winter in Florida.

The family of Robert Townsend is now under quarantine for scarlet fever. We will not be sorry to have this pest leave our community.

As the Pennellwood church has been asked to have charge of the baccalaureate services, Bro. Abbott will deliver the sermon at the Godwin auditorium on the evening of May 14.

The church and Sunday school have eight members graduating from the Godwin High School this year, and Iris Hall from the Caledonia High School.
Mrs. L. F. Slocum, Secy.

Gleanings From the Field

"We devoted our midweek meeting last night to the Bible Training School. Our subject was 'Religious Education in the Bible.' We pointed out the manner in which God educated or taught Israel through Moses and the early disciples through Christ and the apostles, and we tried to show the need of intensive education of workers today."—G. E. Marsh, 3514 Oakley Ave. S. W., Grand Rapids, Mich.

Bro. F. L. Austin, 5439 Ohio St., Chicago, conducted morning and evening services for the Church of God in South Bend, Ind., on Sunday, May 7.

Here is a bone-drying quotation from a funeral sermon: "The wages of a sinful life is death—death to the human body and our immortal soul." Don't sink your thinker into that one very far or you will strike bottom. . . . Nowhere in all the Bible can one find the expression "immortal soul," but if one should, by what definition could anything "immortal" die?

Announced fully! What? The Bible Training School. When? From July 5 to August 13. Where? At Oregon, Ill., Read the back cover page for further details.

Doesn't the Calendar of Evangelism inspire you? Let us keep it there the year round. God never hibernates.

Next week Bro. J. H. Anderson will greet you from the front page of The Herald. His article is entitled, "The Perfect Day."

"I enjoy preaching, and shall be more than glad to help sow the seed of peace, love, and life unending."—O. E. Beck, Paris, Ark.

"Miss Alice Sword, Meaford, Ont., the nurse who so efficiently and graciously cared for Mrs. Randall last summer, is spending her holidays with us."—C. E. Randall, Fonthill, Ont.

On Sunday, May 28, Bro. J. H. Anderson will preach in the morning at Plymouth, in the afternoon at North Salem, and in the evening at South Bend, all points in Indiana. Bro. Anderson may wear out, but he will never rust out.

As a result of somebody's appreciation of Bro. M. W. Lyon's recent article, "Building the Homes of Tomorrow," he has been engaged to give a lecture relative to the same subject. We have not heard where.

We are sorry to learn that Bro. R. M. Abbott, pastor of the Pennellwood Church of God in Grand Rapids, Mich., has been sick for the past several weeks, but glad to learn that his health is now returning. He lives at 3808 John Ave. S.E.

We were recently interested in seeing 3,000 turkeys all under one roof. They belong to Mr. Harper Koontz of Mt. Morris, Ill. "There is a path which no fowl knoweth" (Job 28:7), and it is just 197 days to Thanksgiving Day.

"We have a new baby boy at our house. Dean Willard, 7 lbs., 3 ozs., was born May 2. Mother and baby are doing well."—J. Don Swartz. Congratulations.

Bro. R. H. Judd, 111 Milverton Blvd., Toronto, Ontario, would appreciate a few copies of the February 28th issue of The Herald. Have you one to spare? If so, wrap and address it to him, and put on a one-cent stamp.

REPORT FROM T. A. DRINKARD

My April report is: Ater, Texas, (1, 2), 3 sermons; Mullin, Texas, (8, 9), 3 sermons; Little Rock, Ark., (12, 13), 2 sermons; Cleveland, Ark., (15, 16), none; Bowring, Okla., (19-28), 11 sermons; Arkansas City, Kansas., (30), 2 sermons. Places visited, 6; a total of 21 sermons delivered.

The regular monthly services were held at Ater and Mullin, Texas, and Little Rock, Ark., but the services were rained out at Cleveland, Ark. At Bowring, Okla., a splendid meeting was held, and a number expressed the desire that I return this fall for another meeting, which I promised to do; also promised to give time for a meeting in southeastern Kansas, in a place where none of our ministers have gone. We have two more calls in Oklahoma for work in new fields. The Lord giving me the strength, I shall fill these calls. It was a real treat to be with the brethren at Arkansas City, Kansas, for the 5th Sunday for two services.

After the morning service there Bro. Pelton of Caldwell, Kansas, and I went with Bro. John Fiske to the home of his sister, Sr. S. L. Baber, who is confined to her home by an affliction that causes her much suffering. How happy she would be to receive letters of encouragement from the brotherhood. Her address is Arkansas City, Kansas, Box 144. After a very fine meal prepared by Bro. Baber's mother and sister we had a short service in the home. After the afternoon service I went with Bro. Fiske for a night and day visit with him and his family in his farm home near Milan, Kansas. It was a real pleasure to visit with these faithful soldiers of the cross in their home. They pledge their influence and power toward the gospel work. Also, I was glad to meet Sr. Nancy B. Robison, with whom I have corresponded some for several years, but never met her before this. May God bless such soldiers of the cross who are not easily shaken in mind by modern theories that are leading many astray.

A number of meetings are planned for Texas during the summer. The time for several in Arkansas has already been set. Our meeting for Cleveland, Ark., will be July 14-23, which will embrace the state conference. Bro. Harry Gockler of Hammond, La., will, the Lord willing, assist me most of the time in that meeting. Does our effort to answer these calls for service without first asking, "How much will you pay me?" appeal to you? Is it not the Scriptural way for ministers to do? We are living in momentous times. If it was necessary for Chirstians to be faithful in the days of the apostles, it is equally so now. The Church of God needs men and women who cannot be shaken in their faith and loyalty. Why surrender the truth? I appeal to every brother and sister to give their undivided loyalty to the preaching of the gospel. I shall be happy to hear from you.

T. A. Drinkard,
Handley, Texas.

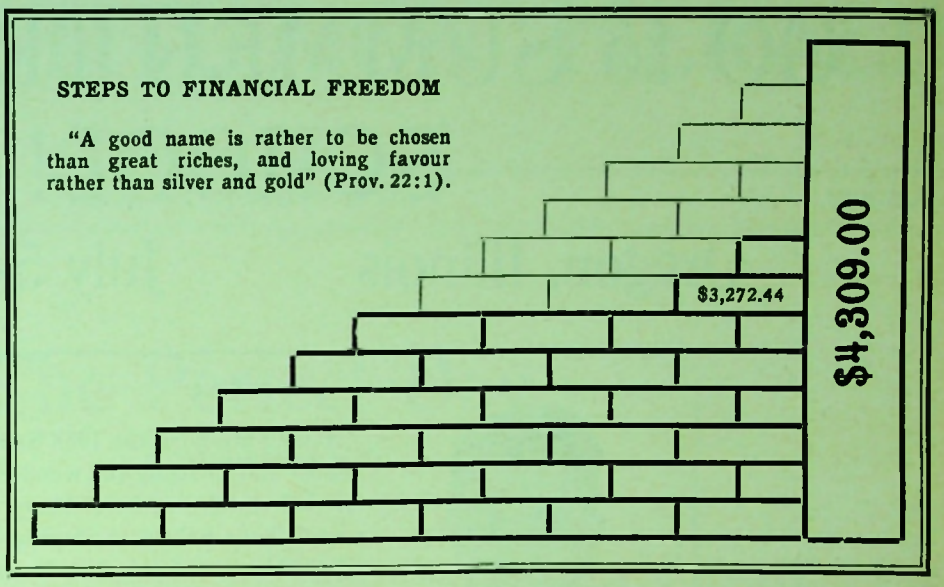
MOTHER DEAR

By Malcolm Magaw (age 11)

Mother, you seem to be so kind,
You have a very thoughtful mind.
I couldn't get along without you,
Mothers like you are very few.

Some day when I get real rich,
And won't be digging any ditch,
I'll buy you a well-furnished home,
Even better than they have in Rome.

Every year on Mother's Day
I'll try to make you gay.
We'll have a great big dinner,
And won't care whether we get fatter
or thinner.



INDEBTEDNESS FUND

Notes Payable		$4,309.00
Amount received	$3,248.44	
Mrs. John S. Taylor	3.00	
Mrs. Lucy Robinson	1.00	
R. S. T.	20.00	3,272.44
		$1,036.56

HUGH LOGAN

Hugh, the youngest of a family of seven boys and one girl, was born to Charles and Sarah Logan on December 14, 1858, in a one-room pioneer log cabin south of Plymouth, Ind.

He spent his entire life in the county where he was born, except for a few months in the last few winters when he made his home with his only son, Glen, in South Bend, who, together with a grandchild, Mrs. Jack Morris, survives. His death came on May 3, 1939.

At the age of 19 he was baptized by Eld. Hugh Barnhill, for whom he was named. For more than sixty years he was faithful to the One he chose then to serve, and while in his strength was always to be found at worship, Sunday school, and Berean services. He was a deep Bible student and could quote Scripture in a most wonderful way. This ability was of much value in the last several years of his life, as he became afflicted with blindness which was partly overcome by an operation. He had served as Sunday school superintendent, and 20 years as an elder of the North Salem church.

He was active until about a week before his death, which came with little warning. He kept the heritage of a good name above reproach, his grandfather being a pioneer circuit-riding pastor who came to Marshall County in 1836. Only one member of this noble family survives, Marshall of this vicinity.

We testify to his life as one of deep faith wrought with good works.

The funeral was conducted at the Richardson Mortuary in Plymouth, by the writer, after which he was laid to rest beside his companion, Eva L. Penrod Logan, who preceded his demise by 8 years, there to wait with her the call of Him who said, "I am the resurrection and the life."

Floyd A. Stilson.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Silas M. Claypool; Mrs. Mary Calkins; Mr. and Mrs. Ezra Railsback; Leota B. Hanson.

THE RESTITUTION HERALD

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§ § §

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Elder Sydney E. Magaw, former pastor of the Brush Creek, Ohio, church and at present pastor of the Oregon, Illinois, church and editor of The Restitution Herald, is only one of the three first-rank instructors who will teach the members of the Summer Bible Training School this year. Biblical interpretation, church administration, and evangelism will be the backbone of the curriculum. S. J. Lindsay will handle the first of these subjects, C. E. Randall the second, and Elder Magaw the third. Tuition, including board and room, will be *only $30.00* for the six weeks!

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THE RESTITUTION HERALD

VOLUME 28 | OREGON, ILLINOIS, MAY 23, 1939 | NUMBER 33

The Perfect Day

Proverbs 4:18

By J. H. Anderson

I LAY down on my bed with my face toward an east window. The night was very dark, and, as I couldn't sleep because of bad health, the hours were long and it seemed that day would never come. However, I finally fell into a sleep. Some time later my eyes opened, and I noticed that the darkness was leaving and light was taking its place. Looking through the window I saw a red glow in the eastern sky. I watched. Presently the rim of the sun came up. The darkness was driven away and replaced by the light of the risen sun—the light of a new day. I arose, stepped out into the sunshine of a new day. The birds were singing, the trees and grass were green, and the flowers were blooming—a new life was all around, and I forgot the long hours of the long night. I was in a new day.

J. H. Anderson

About six thousand years ago Adam sinned, and brought the long dark night of sin, sickness, and death. (Rom. 5:12.) It has, indeed, been a dark night over the world. "Behold, the darkness shall cover the earth, and gross darkness the people" (Isa. 60:2).

This night of sin is soon to come to its end before the rising Sun that is to bring in the perfect day. "Unto you that fear my name shall the Sun (Christ) of righteousness arise (come) with healing in his wings; and ye shall go forth, and grow up as calves of the stall" (Mal. 4:2). I could see the light of the new day *before* I could see the sun that brought the new day. So, by the light of prophecy, we can see the light of the new day before Christ shines in all His coming glory. "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise" (2 Peter 1:19). The more sure word of prophecy shows that the long night of sin is about over, that the perfect day will soon be here. "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 armour of light" (Rom. 13:12).

The nearer we come to the new day the brighter becomes the light of prophecy, the light coming from "the Sun of righteousness," the only light that shines into the future. "But the path of the just is as a shining light, that shineth more and more unto the perfect day" (Prov. 4:18). Yes, the nearer we come to the perfect day the brighter becomes the light of prophecy. Today we can understand many things in prophecy that our fathers of fifty years ago could not understand.

The perfect day will be one thousand years of our time. "Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day" (2 Peter 3:8). This day is the great Sabbath day when the people shall rest from their labor of six days under the curse. (Heb. 4:1-10, marg.) The Sabbath days in the law age were types of this great Sabbath. "Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief" (Heb. 4:11).

We now see in the many signs that God is giving us that the day is nearly here. "So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand" (Luke 21:31). We see Israel going back to the Holy Land. By this we know that we are in the latter days, for it was prophesied, "The children of Israel shall abide many days without a king (there has been no king for 2,500 years), and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim (more than 1,800 years have passed since Israel's Temple was torn down): afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness *in the latter days*" (Hosea 3:4, 5). As we see Israel going home we know that we are near the close of the long night, near the dawn of the great Sabbath day.

Jesus prophesied that there would be "upon the earth distress of nations, with per- *(Please turn to page 11)*

EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

"God Save the King" (1 Sam. 10:24)

Their Majesties King George and Queen Elizabeth, first reigning monarchs of Great Britain ever to set foot on American soil, were given a tremendous welcome at historically famous old Quebec, May 17, 1939. The King and his Queen will travel "from sea to sea" and back again. At several points along their way they will see where the north winds drop the maple leaf upon another land, and from June 8 to 11 they will bless with their presence the opposite side of that line which nature does not recognize. They are welcome. Two flags wave joyfully as ten million voices are joined with a hundred million more in their loud acclaim, "God save the King." Dominion and States rejoice alike. God save the King!

Their Majesties King George and Queen Elizabeth were delayed a little; then the ice and fog broke away, and fearful hearts were at once made gay. Suddenly, the cannon shook the earth. Suddenly, the King appeared! It had never been so before. And every ear heard him, though not a word of hatred, irony, or war. The Queen goes honored at his side, and partakes of every blessing there. God save the King!

Like invisible roots of trees intertwine with others beyond the line, invisible but very real interests and emotions of two great nations are so interwoven as to never be pulled apart. King George and President Roosevelt will probably say so at Washington, Mount Vernon, and Hyde Park. No greater love exists between two former foes than the love that flows where nature says it must. The glory of Niagara is not seen from either side alone, and the colors at night upon the American Falls must shine from Canada's shore. What grace will be shown when King George lays wreath upon the Mount Vernon tomb where our sleeping hero will be crowned, as it were, by the great-great-great-grandson of another sleeping king. When even king will bless his foe it is well to say, "God save the King!"

This summer the roots of trees will intertwine a little tighter; trees on either side will nod their heads with even more friendly understanding than before. "Neither shall they learn war any more." Let eagles build in maple trees.

It was good to hear the King, but I believed he was real *before* I heard his voice. I believed, too, that His Royal Majesty was really coming to bless our land *before* ever he left his father's throne. In fact, world conditions indicated that it would be wise for him to come, and I had no good reason for doubting the advent message. The King's servants do not lie, nor does the King deceive his own. The King has come; the Queen is at his side. God save the King!

It was most appropriate for the King to first appear to his very own people, and at a Provincial capital. New York or Washington could not be called "the city of the great king." But that King George will visit both of these chief cities of our land shows kingly wisdom and a love for "other sheep."

Both the King and Queen are happy. They reign together. They are "one flesh." They plan, work, and rejoice together. They think alike. They are one power working for the very best interests of the subjects of all their dominion "under the whole heaven." "Thousand thousands" will this spring minister unto the King and Queen. God save the King.

I speak of Jesus, too. Is Jesus Christ to be a lesser King? Is there no honor reserved for Jesus' Queen? Is the "KING OF KINGS, AND LORD OF LORDS" to be less real, less true, less grand, than any other potentate? Shall distance, fog, or ice prevent His coming? Will Jerusalem close her gates?! What say the signs? Does not the international situation warrant faith that Jesus Christ will come to bless the land? I have no reason to doubt the advent message.

King Jesus is on His way; the "times of restitution" are drawing near. Suddenly, the fog will lift or drive away. "In a moment . . . the trumpet shall sound," "every eye shall see him," "he shall appear in his glory," "he shall have dominion also from sea to sea." "Thousand thousands (will minister) unto him, and ten thousand times ten thousand (will stand) before him."

Nature will know no geographic lines. The roots of all peoples intertwine beneath the surface of a hundred circling camps. Multitudes of "all nations, and kindreds, and people, and tongues, (will stand) before the throne, and before the Lamb." And the trees will nod their heads in more friendly understanding: "Then shall all the trees of the wood rejoice before the Lord." In that day the Queen will share the King's immortality, and be sheltered at His side.

Quebec has called Jerusalem on parade. God save the King! God send the King!

Himself He Could Not Save!

By J. R. LeCrone

FOR three years Jesus had been working earnestly in the midst of the people of Israel in an attempt to get them to accept Him as their Messiah that He might bring them to God. All this time He had given His time and energy unreservedly on their behalf. He had instructed them in the scriptures and had pointed out their applications. He had healed their sick, given sight to their blind, hearing to their deaf, voice to their dumb, and had even restored some of their dead to life. As a reward for all of this He was bearing His own cross to Golgotha where He well knew that He should be nailed to it and lifted up to die a humiliating and agonizing death before the eyes of all the people!

Abysmal self-pity at being crucified for doing good and a blind rage at the people for their lack of appreciation of His efforts on their behalf would seem to us to be the most natural reaction to such treatment. We have seen people fly into rages and go into orgies of self-pity over much less. "After all that I have done for them, they treat me like this," is the stereotyped phrase with which men so often court the sympathies of their friends and try to arouse their indignation toward those whom they fancy have wronged them. But not Jesus! The "sob sisters" of His time had gathered about Him to weep over Him and to express their indignation at the inhuman way that He was being treated. What a splendid opportunity to pour His tale of woe into sympathetic ears! But Jesus' concern was elsewhere, and He had no time for such an inglorious waste of precious energy. "There followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us" (Luke 23:27-30). Beaten, persecuted, spat upon, His concern was not for Himself, but rather for His tormentors. "Weep not for me, but weep for yourselves, and for your children." That they, not He, were in need of sympathy is well attested today by the fact that He sits with the heavenly Father upon His throne, while the children of the daughters of Jerusalem are literally calling for the mountains to fall upon them and for the hills to cover them. So intolerable has their lot become that many of them have preferred death to life under conditions as they exist in many of the countries of Europe.

As Jesus hung upon His cross, He was made the subject of many a coarse jest and the butt of much crude wit. "They that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross. Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him" (Mark 15:29-32). Little did these tormentors of the suffering Jesus realize the great truth that they uttered that day: "He saved others; himself he cannot save." Because Jesus would provide a way of escape for them, He could not come down from the cross, but must needs endure its agony until the bitter end. In spite of the fact that all power in heaven and on earth had been given Him and that He need only pray His Father and "more than twelve legions of angels" would immediately have been sent to His defense, He refused to use the power or to invoke the defense. To have done so would have been to deprive those who reviled Him, and the whole world as well, of all hope of salvation. Because He would save others, Himself He could not save.

If, as Peter and other apostles assure us, Jesus came to be an example for us, we are forced to the conclusion that the person worthy of our tears is *not* the one who loses social position, wealth, friends, or even his health in the service of the Master, but rather his self-righteous and scornful brother who refuses to permit his service to cost him anything. Weep not for the poor "faithful few" who are always present at services and upon whose shoulders fall all of the burdens and responsibilities for keeping the work going, as well as the blame for anything that happens to go wrong. They shall sit with Christ upon His throne to rule the earth. Weep rather for those others who attend services only when it is most convenient and refuse to accept any responsibility, financial or otherwise, for keeping the work going. Weep for them and for their children. They shall be cast into outer darkness. There shall be weeping and gnashing of teeth.

Jesus gave to His followers that same blessed privilege and laid upon them the same sacred duty that were His when He sacrificed His life for us. "Whosoever will come after me, let him deny himself, and take up his cross and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Mark 8:34-37). If we use our lives for selfish interests only (whosoever shall save his life), we cannot be instrumental in bringing others to Christ and are a dead weight (shall lose it) upon the church now, and would be worse than useless in the kingdom. But if we subordinate our selfish desires (whosoever shall lose his life for Christ's sake and the gospel's) to the service of Jesus, *(Please turn to page 10)*

THE CHARGE

By T. A. Drinkard

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (2 Timothy 4:1).

WAS it necessary for Paul to deliver this charge to Timothy? If so, why? Why could he not have told Timothy that it did not matter what he preached to his congregation, rather his brethren, in the matter of doctrine, because the different ministers should be given the privilege of teaching anything and everything according to their fancy? The deliverance of that charge was very necessary to the welfare and interest of the Church of God *then*, and I submit that if it is lived up to *now* much good will result. The tendency today is to allow each minister to use his own discretion as to what is truth, and what should be taught as the faith and doctrine of the Church of God, Biblically speaking. It was not so in the days of the apostles, according to the Scriptures, and I further submit that we should realize that every member of the *body, the church*, is duty bound to be guided by, led by, directed by, instructed by the Head of the church, even Christ. We must preach the truth, not error.

If we ministers choose to do otherwise, the Lord will allow us to do it, but not for Him. Herein lies the trouble. Some are inclined to imitate Peter, who thought he had a better way than his Lord's, and said, "Be it far from thee, Lord: this shall not be unto thee" (Matt. 16:22). Just anything and any way will not do, everything must be done according to the charge that has been given. Let us see how careful Paul commanded Timothy to be when he said, "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. 4:16).

Why should Timothy take heed unto himself, and especially "the doctrine," if it was not necessary for him and them that heard him? The trouble today is that there are too many would-be leaders who want to have their way in what they believe and teach, and demand that they be allowed their way. They discount the authority of Paul and insist that their experience be accepted, because they know (?) it is true to promise. The fact of the matter is that God has never made a promise that any human experience should take the place of His Word in the lives and hearts of His people. When Moses was about to make the Tabernacle he was instructed of God to follow the pattern that he had recently received, or seen, in the Mount; everything had to be made according to pattern, or plan, and woe to the man who dared to question or change the plan in the least, thinking that something else would do just as well. During this age Christ is building His church according to His orders given Him by the Father as indicated by, "My meat is to do the will of him that sent me, and to finish his work" (John 4:34). Again, "Upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18).

Not once did Jesus make effort to tamper with, or change, the will of the Father by substituting something else that He thought might do just as well, and which He could do without much sacrifice. It would be well for us to follow the example of the Master in our ministerial work, by following His commands to the very letter. We have all to gain and nothing to lose. We may think that we are putting something over on the Lord, when in fact we will be the losers in the end. Under the leadership of the Holy Spirit the inspired Apostle Paul said, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20:28). To feed the Church of God! With what, poison? He "sent to Ephesus, and called the elders of the church. And when they were come to him" (vv. 17, 18), he delivered his charge to them. Why use his energy and time in this direction if it did not matter as to what they believed and taught, just so they were honest and sincere in it? These elders were commanded to "feed" the church. The mother in the home feeds her children any kind of food, doesn't she? When the new infant pays them a visit she orders him a nice steak, doesn't she? How careful she is to feed that infant the proper food adapted for its needs, and to those who have passed farther along in the scale of years she will feed food of a stronger nature, and in a form adapted to their requirements. However, all of the food must be pure and wholesome, not poisonous. Are we equally as careful of the food that we give to the brotherhood, and the world? Or do we think that any kind will do, just so it has our seal of approval on it?

When Jesus Christ called His disciples He delivered unto them this charge, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15, 16). But we live in modern times, and behold modern ways because Christ's commands do not quite agree with modern theories and opinions of men and women. But let me offer a word of warning: the man who makes effort to add to God's plan will be the loser in the end, it matters not if he is sincere in his teaching. I am writing for and in the interest of the Church of God, warning you, my brethren, to be careful what you teach; to safeguard and protect the faith and doctrine of this Church as you would your very lives. Some

are proving untrue to the trust placed in them, teaching a present Holy Spirit baptism, and that it is not necessary for the believer of the gospel to be baptized in water in order to receive the remission of sins. Such teaching will undermine the faith and doctrine of the Church of God, and I shall oppose it. I am not ready to say that Christ did not know what was best for us, when He said, "He that believeth and is baptized shall be saved." The man who chooses to say that he knows Jesus was a good man, but He simply made a rule that is too difficult for people to obey, and it is better to lay aside baptism in water as an element of salvation for the believer in Christ, and in this way we can secure more members, is not representing the faith and doctrine of the Church of God for which she has stood the trying test of criticism through the years. We have gone far along the pathway of service to allow that Bible doctrine to be repudiated by any professed minister of the gospel.

I shall follow the charge of the Master, and the inspired Apostle to the end of the day, at the close of which I can truthfully and faithfully say, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Tim. 4:7, 8).

The Significance of the Tabernacle

Article Four

By A. E. Griffiths

AFTER studying the outer court we now come to the Tabernacle building itself, particulars of which will be found in Exodus 26:15-30.

The three sides were constructed with boards of shittim wood overlaid with gold. They were fifteen feet high and twenty-seven inches wide, with two tenons on the bottom end of each one that fitted into silver sockets set into the ground. Each of these gold-covered boards had four gold rings attached, two near the top and two near the bottom. Through these rings were inserted four bars of wood covered with gold. This held the boards intact, and, to reinforce this construction, a bar was shot through slots in each board in the middle, thus showing that the boards must have been sufficiently thick to allow grooves to be made in them from side to side. Further, each board had to be grooved in exactly the same place, or the bar going through the inside could not correctly meet the groove in each board. (See Ex. 36:33.) This shows how accurate the workmanship had to be for the whole thing to fit together easily.

There were twenty boards on the north side, and twenty on the south side, with forty sockets on each side to take the forty tenons. The corners were made with two boards coupled together. Six other boards were on the west side, and with the two corner boards there were eight, all fitting into silver sockets. The west boards were bound together the same as the north and south sides. There were fifty-two boards all together—counting the double boards at each west corner—representing the prophets of that number.

The whole thing when put together was strong and rigid. Each board had a cord attached to its top, and was fastened to a brass tent pin driven into the ground on the outside. These cords prevented the boards from falling inward, and the great weight of the four coverings prevented them from falling outward. This gives us a rough idea of the construction of the Tabernacle building itself, which was erected at the west end of the outer court and measured fifty feet long, eighteen feet wide, and fifteen feet high.

We shall now study the meaning of these specifications. God always has a reason for everything He does, so let us look into His reason for this particular mode of building.

The boards being made of wood represent mortality, but when covered with gold, teach the lesson Paul taught in 2 Corinthians 5:1-4: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens, for in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: for we that are in this tabernacle do groan, being burdened: not that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." This very clearly shows us that the lesson of the boards is that men in themselves are mortal, but, by the boards being covered with gold, we see that mortal men will put on immortality when they come in contact with God. This completely contradicts the doctrine of the immortality of the soul, which is that the soul is a separate entity of man, instead of the man himself. Therefore, the lesson these boards teach us is that the flesh-and-bone man himself must be brought back to life, clothed with immortality. The four bars covered with gold, passing through the four gold rings on each board prophesy of a binding together by God, and to prove He is always seeking to do this let us read 1 Timothy 2:3, 4: "For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth." This shows that God is always willing to save men, but to be saved they must be willing to be saved and desire salvation. The four bars on the outside could stand for four

(Please turn to page 8)

From Natural Law

By James M. Watkins

AS MAN from the beginning felt himself—through a natural craving for companionship—drawn into the first order of social history, so has he from the beginning found himself not only swayed but mystified by those natural laws that with his limited intelligence he could not possibly understand.

The very first order of religious practices and worship of which we have record involves an evident attempt to appease or put to personal use these mystifying forces. As years have come and gone these pagan conceptions based upon a fear of the unknown have gradually crept into human thought and usage, until at times it requires a great amount of study to determine exactly where paganism leaves off and Christianity begins.

At one time, and perhaps even today, in some parts of the Asiatic world the mandrake plant held an important part in religious thought. Human characteristics were given it because of the peculiar shape of the roots. The roots were oftentimes further carved to represent human beings, until the superstition finally arose that the plant gave forth a human wail as it was pulled from the earth, and that anyone who attempted to uproot it would die. Almost as a human it came to be worshiped as a god, and because of its aphrodisiac tendencies was recognized as a god of fertility. Its stupefying effects were recognized and used as a gift of the gods in certain crude surgical operations. Thus it was only natural that all sorts of magic and religious thoughts came to be connected with it.

Modern science recognizes the mandrake for what it actually is, a very potent and dangerous narcotic. As such, it is easy to see how the belief came into being that all who touched the plant died, for all those who pulled and used the plant were undoubtedly addicted to its use, and as such addicts their lives were most surely shortened.

Yet many of these thoughts of the pagans were undoubtedly carried over into the practices of the early Christians. At least in Old Testament times (according to Genesis 30), in the exchange between Leah and Rachel we find the mandrake featured as a very treasured piece of property.

Hashish also had its place in earlier beliefs, being put to unscrupulous use by Hasson Ben Sabbah, who, according to Herodotus, encouraged the use of hashish among members of his gang on Mount Lebanon. He told them that it was through the agreeable visions and sensations they received from this drug that they were in paradise. From this it was but a step to the belief that if they failed to carry out his plans of murder and robbery he could deny them entrance to paradise, which he did by simply withholding the drug. It is from these practices that the modern world has come to use the word "assassin."

While hashish was used in an unscrupulous way, opium, although used in a more upright fashion, seems to have inspired much the same conceptions concerning paradise. It would even appear that many of the modern conceptions concerning paradise are traceable to the use of opium among the pagans. Assyrian cuneiform and Egyptian papyri record the use of opium as far back as 1500-2000 B.C. Pagan priests, in the earlier days of its use, were quick to point out that opium was a bridge over which the soul could reach the abode of the gods. Opium appears to have followed the ancient caravan routes from Babylon and Nineveh across Mesopotamia as far as Egypt and northern Africa. Early Mohammedans, although rigidly barred from the use of alcohol, were permitted the use of opium, believing that in this they had a foretaste of paradise. Among these earlier people it was looked upon as a purely worthwhile and honorable product in its everyday use. Paracelsus called opium the philosophers' stone, apparently believing that its visions and agreeable sensations in the earlier stages of its use comprised a suitable foundation for philosophy. Laudanum, a preparation of opium, was used by many early writers for the visions it produced, not realizing the disaster so potent in its use.

Concerning the migration of souls natrun has played an important part. The ancient Egyptians have based much of belief in the existence of a soul only as long as the body was preserved upon the fact that some bodies buried under certain circumstances merely mummified and did not deteriorate. To them it seemed only logical to suppose that their gods favored certain ones by preserving their bodies in order that their souls might continue to live. They did not realize that it was the natural deposits of natrun that caused the mummifying, although at later dates they used similar products of sodium to attain the same results. All of the Egyptian belief concerning the soul and the necessity of preserving the body to maintain the soul, as well as much of the later belief concerning the underground place of the dead that was introduced into and later developed by so-called Christianity, was based upon what to us is merely very easily understood natural laws.

In many of these natural laws of chemistry and drugs we find the forerunner of many popular misconceptions, such as the ability of the soul to reach the abode of the gods, and many conceptions of paradise. It seems most peculiar that, although we have long ago been favored with the knowledge to understand the perfectly natural laws that prompted these thoughts, a great majority of mankind persists in accepting them—even at this latter day—as the foundation for spiritual thoughts men prefer not to understand.

The Gospel of the Kingdom

By Alta King

THE three statements of Christ's last commission to the apostles are:

"All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you" (Matt. 28:18-20).

"Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

"Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (Luke 24:45-47).

"All things whatsoever I have commanded you" in Matthew's statement, "the gospel" in Mark's, and "repentance and remission of sins in his name" in Luke's are three ways of stating the message which Jesus commissioned the apostles to preach in all the world among all nations. According to these three statements the gospel is the glad tidings of the repentance and remission of sins which are wrought by the name, the power, of the resurrected Jesus.

Previous to giving this commission to the apostles, Jesus said that the "gospel of the kingdom shall be preached in all the world for a witness unto all nations" (Matt. 24:14). Before His death and resurrection Jesus called the gospel that was to be preached in all the world for a witness to all nations the "gospel of the kingdom." After death and resurrection He called the gospel that was to be preached in all the world among all nations "repentance and remission of sins in his name." Jesus identifies the gospel of the kingdom as the gospel of repentance and remission of sins in His name and vice versa.

Since repentance and remission of sins in the name of Jesus is the good news of the kingdom, Jesus, the King of that kingdom, will work repentance in the hearts of the people over whom He shall rule and remit their sins.

Jesus' personal ministry when He was working visibly among men demonstrates the truth of this statement. He said concerning the purpose for which He was then working, "I must preach the kingdom of God to other cities also: for therefore am I sent" (Luke 4:43). His preaching was "Repent: for the kingdom of heaven is at hand" (Matt. 4:17). He not only preached the kingdom of God by word of mouth, but He showed it. (Luke 8:1.) He not only said the kingdom of God is at hand, but he made it at hand by making kingdom activities present on a small scale. He administered effective judgment against the hypocrisy of those in controlling leadership. He gave out teachings of truth with commanding authority. He remitted sins through the healing of mind and body and raising the dead. Such works *showed* the kingdom. He made the kingdom thus at hand the basis of His call to repentance, and His call brought results. The people everywhere throughout Israel under the power of His words and works repented and glorified God. Jesus declared through concrete demonstration that repentance and remission of sins in His name are the good news of the kingdom.

The apostles preached the same message in the same way in fulfillment of Matthew 24:14 and the last commission. They executed effective judgment, healed the sick, raised the dead, and accomplished widespread repentance. thousands repenting at a time. By word and deed they preached that repentance and remission of sins in the name of Jesus are the good news of the kingdom of God.

Paul, also, the apostle to the Gentiles, preached repentance and remission of sins in the name of Jesus as the gospel of the kingdom. In Acts 20:21 he says he was "testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." In verse 24 he says the ministry he had received of the Lord Jesus was the ministry of testifying to the gospel of the grace of God. In 2 Corinthians 5:18, 19 he refers to this ministry as "the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." In Acts 20:25 he refers to the fulfillment of this ministry as "preaching the kingdom of God."

Both Jesus and the apostles preached repentance and remission of sins in the name of Jesus as the gospel of the kingdom of God, and they made this good news a then present fact by accomplishing widespread repentance and granting remission of sins through healing and resurrection. Paul says their demonstration of the kingdom good news was a taste of the powers of the world to come. (Heb. 6:4, 5.)

Repentance and remission of sins in the name of Jesus have been God's good news to man since the first sin was committed. He told the serpent that the seed of the woman should bruise his head. (Gen. 3:15.) Jesus is the seed of the woman, and He bruises the head of the serpent when He works repentance in the sinner and remits his sins. God announced repentance and remission of sins to Abraham as the gospel when He said, "In thy seed shall all the nations of the earth be blessed." (Cp. Gen. 26:4 with Gal. 3:8.) Peter, in Acts 3:25, 26, identifies this blessing as repentance and remission of sins. Jesus and the apostles unfolded the gospel that God announced to the serpent in the Garden and later preached to Abraham. They showed that "bruising" as used in God's prediction concerning the serpent, and "blessing" as promised through Abraham and

his seed, mean repentance and remission of sins in the name of Jesus, or, by Paul's preaching, God's grace in Christ reconciling the world to Himself. They called this "bruising" and this "blessing" the good news of the kingdom.

There are two purposes for which repentance and remission of sins in the name of Jesus are being preached in all the world. Jesus says, in Matthew 24:14, that it is being preached for a witness unto all nations. It testifies to the nations that the work and purpose of God's kingdom are the repentance of the people over whom Jesus shall reign as King and Priest, and the remission of their sins. Note that this purpose is not the salvation of the nations. The kingdom organized and established will save the nations by working their repentance and the remission of sins. Preaching this work as the good news of the kingdom is not designed to save them.

The other purpose for which the gospel is being preached was stated by James in the Jerusalem conference. In Acts 15:14 he says that Peter's preaching of the gospel to the Gentiles was to take out a people for His name. As concerns this purpose the gospel of repentance and remission of sins in the name of Jesus "is the power of God unto salvation to every one that believeth, . . . for therein is the righteousness of God revealed from faith to faith" (Rom. 1:16, 17). Paul states this same truth in Romans 5:8, as follows: "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Christ's death for sinners is the gospel of repentance and remission of sins in His name, for the purpose of His death was to make repentance and remission of sins in His name possible. (Luke 24:46, 47.) In one scripture Paul says that the gospel reveals God's righteousness, and in another he says it reveals God's love. Revealing one the gospel reveals the other, for the two are inseparable. The gospel is the power of God unto salvation to every one that believeth because it reveals God's love, and the believer believing in this love loves in return in accordance with God's law of love—"We love him, because he first loved us" (1 John 4:19). And man loving thus is born of God (1 John 4:7), and "whosoever is born of God sinneth not; but he that is begotten of God keepetn himself, and that wicked one toucheth him not" (1 John 5:18). (In these verses John asserts for the believer the righteousness of the birth of the Spirit through the resurrection on the basis that God, through the surety of His power and purposes, calls those things that be not as though they were, even while they are in the process of becoming.)

Repentance and remission of sins are the source not only of the believer's love for God. They are also the source of his love for fellow man, for through the fact that they are the good news of the kingdom he perceives that the power of Jesus' name shall reach to the uttermost parts of the nations of the earth, working repentance and remission of sins as it has worked them in his small life. Through this perception his love for God unfolds to the breadth of God's love thus revealed. In no other way can the believer love his fellow man, including his enemies.

This inception of love in the heart of man through repentance and remission of sins worked by the power of Jesus is the begettal of the birth of the Spirit which is man's salvation. No other truth has this begetting power. Peter says of the believer: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever," and he then limits the "word" which is the incorruptible seed, by saying, "And this is the word which by the gospel is preached unto you." (1 Peter 1:23, 25.) Because of its begetting power the value of the gospel truth is basic and supreme over all other truth in God's dealing with man. Because of its basic and supreme value, Jesus died that it might become effective in the lives of men, and God guards it as His good news to man by placing a curse on preaching any other doctrine as His gospel. (Gal. 1:7-9.) Repentance and remission of sins in the name of Jesus is distinctly the gospel. No other truth holds this distinction. Other truths have saving power only through a subordinate relationship to the truth of repentance and remission of sins in the name of Jesus. The death and resurrection of Jesus seals the fulfillment of this good news of the kingdom with all power in heaven and earth. Nothing can break that seal.

THE SIGNIFICANCE OF THE TABERNACLE

(Continued from page 5)

prominent men in God's economy during two dispensations, first under the law, and afterward under grace. Our first character under the law could be Noah who was the first under the law dispensation to preach righteousness, and then Samuel who was given to God by his mother. (1 Sam. 1:11.) Next, we suggest David, a man after God's own heart, and lastly Daniel, who gave us the full particulars of the four kingdoms of the world which were to be replaced by the kingdom of God. These four characters, ordained by God bound His plans together. And the bar going through the center, which bar was the mainstay, could stand for Moses, whose teachings pass through all these things given to mankind. Turning to the fulfillment of the prophecy, the four bars can stand for the four gospel writers, and the center bar binding them together is Christ. There is no absolute proof that these characters are depicted by these bars, but they can be easily made to fit in with the prophecy, and are thus edifying to the believer. They certainly portray a binding together. "Bind up the testimony, seal the law among my disciples" (Isa. 8:16). "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" (Matt. 16:19). The text from Isaiah shows there had to be a binding under the law, and the one from Matthew, being addressed to Peter, shows that there would be a binding by the disciples.

Having considered the boards and their bars, we now notice the cords and brass tent pins which acted as stays. The brass pins portray mortality, and the cords the same. The brass pins which were driven into the ground and their

respective cords to the boards covered with gold show man in his earthly tendencies holding, nevertheless, to God by faith. "Without faith it is impossible to please him" (Heb. 11:6). The real thought expressed can be found in Hosea 11:1-4: "When Israel was a child, then I loved him, and called my son out of Egypt. . . . I drew them with cords of a man, with bands of love." Christ expressed this same thought in John 6:44, saying, "No man can come to me, except the Father which hath sent me, draw him." Here we have a prophecy of God, represented by the Tabernacle, drawing man to Him. This makes a perfect type. The three sides of the building now being considered, let us turn to the east side, which was the entrance.

God gave instructions how the different tribes should be grouped around the Tabernacle. We read, "On the east side toward the rising of the sun shall they of the standard of the camp of Judah pitch throughout their armies" (Num. 2:3). Christ was of the tribe of Judah, and it says of Him, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be" (Gen. 49:10). Again, we read regarding the temple which will be erected when Christ returns to earth, "The gate of the inner court that looketh toward the east, . . . the prince shall enter by the way of that gate" (Ezek. 46:1, 2). And, going back to the days of Adam and Eve, we find that God "placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life" (Gen. 3:24). The east is always the entrance for God or Christ. The sun rises in the east and the "Sun of righteousness" will come from that same point of the compass. (Mal. 4:2.) This fact being established, let us find out how the entrance was arranged.

"Thou shalt make a hanging for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework, and thou shalt make for the hanging, five pillars of shittim wood and overlay them with gold, and their hooks shall be of gold: and thou shalt cast five sockets of brass for them" (Ex. 26:36, 37).

The curtain was made of the same material as the one of the outer court, the meaning of which we have already described, but we find this entrance had five pillars instead of four as at the entrance to the outer court. All the boards of this edifice were in silver sockets, but the pillars were in brass sockets. At the entrance to the outer court we found a prophecy of the four Gospels founded on mortal men, and their message to mankind gave us an entrance to the knowledge of the truth—which is the only means we have of obtaining salvation. But in the case of the Tabernacle itself we have five pillars. What five men are distinguished in connection with the work of preaching the risen Christ? There are exactly five authors of the Epistles: Paul, James, Peter, Jude, and John. These pillars can easily represent these men, because we have great detail in God's plan of salvation recorded in their Epistles, whereas the Gospel writers chiefly recorded the life and words of Jesus and did not refer so much to the conditions after His death and resurrection. The entrance to this compartment known as the Holy Place was entered only by the priests, and the entrance to the Most Holy, which was an inner compartment, was entered only by the high priest, representing Christ entering into heaven to the presence of God. We realize now that all these details are for a set purpose. They are a prophecy of the way God demands to be approached and worshiped.

This building now being erected, we will study the four coverings which were laid over it. We read the particulars of these in Exodus 26:1-14. The first was of fine twined linen, blue, and purple, and scarlet, embroidered with cherubim. This needlework was visible from the inside, and represented Christ. This first covering was formed of ten parts and divided into two sections. Each section was forty-two feet long by six feet wide, and had fifty loops of blue down one side and fifty gold hooks on the other side. Five curtains were fastened together and spread lengthways over the Tabernacle, so as to fall over and cover the west end and sides of the Tabernacle. The other five were laid over the front end, and just reached to the entrance. The second covering was of goat material, most likely from goats' hair. It was made the same as the linen covering, but had eleven sections, and the hooks were brass instead of gold. Being larger, it overlapped the linen curtain and completely hid it from view on the outside. It fell over the entrance about three feet.

This latter covering represents the false church. Christ said He would separate the sheep from the goats, and here they are prefigured in close relation to one another. The true sheep are inside, looking at the Tabernacle and the glory of God, whereas the goats are on the outside—cut off from God. The ecclesiastical organizations of the world give us fighting bishops and so-called Christian politicians. They may be better than Mohammedans or barbarians, but they are *not* close to God. The only purpose they serve is in distributing the Bible, so that those who sincerely want to learn the truth may have the opportunity. The hooks of the covering were brass, just a worldly connection. The loops were made of hemp, which had no healing power. The goat covering being larger than the linen shows that the false church is larger than the true church and, in fact, *conceals it.*

The third covering was of rams' skins, dyed red, and not divided into curtains. Blood shedding, aggressive power is portrayed here. In other words, here were shown the military powers of the earth which will bring about the coming of Christ. So, over the goat covering we see the state upholding the false church which is what is taking place in all so-called Christian countries. Finally, over these three coverings was another of badger skins. This had no artificial treatment, no dyeing or hooks or loops, looking out at the sky. It was a protection to the other coverings. What could this stand for but nature. "His tender mercy is over all his works" (Psalm 145:9). This gives us a rough idea of the Tabernacle in relation to man, and how he is *kept from God until he learns the right way to approach Him.*

Our next study will be the furniture inside this building, and what the equipment signifies. This we shall find of great importance and has a direct bearing on our mode of worshiping God.

MORE ABOUT MIRACLES

By R. H. Judd

THE real issue between the believer and the nonbeliever in reference to Scripture miracles is not whether they are established by *sufficient* testimony, but whether they can be established by any testimony at all. Let it once be granted that testimony is admissible—and it is difficult to see how testimony can be dismissed—it is scarcely possible to conceive of stronger testimony than that supplied by Scripture. There are two witnesses which, each in its respective sphere, are strikingly unique, for they are the testimonies not of man only, but of God. Indeed, the human testimony is actually given through man, yet under circumstances over which he could not, owing to his brief span of mortal life, exercise control. The combined human testimony of prophets extending over centuries of time, yet working out an interwoven preconceived plan could only be accomplished by a supreme, overruling, immortal Personality, using men as His instruments.

The two testimonies or witnesses, referred to above, are the history of the Jewish nation *before* Christ's coming, and of both the Jewish and the Christian world *after* His coming. Whether it be by natural, or by supernatural means, it cannot be denied that God, to whom the natural and the supernatural are alike, has permitted a course of events in the world to bear witness to Christ such has never been borne to any other person on earth in the world's history.

The honest doubter cannot deny that the prophetic writings contain descriptions which agree with the person and history of Jesus of Nazareth as they agree with no other man, and that the rites and ceremonies of the Jewish religion have a meaning typical of Him which no other interpretation will supply. The remarkable coincidence that the Temple and its services were brought to an end *after* His appearance adds *undoubted significance* to the fact that they were expressly intended to represent Him.

The testimony subsequent to His appearance among men is every whit as unique and remarkable as that preceding. His dominion has spread over the world to such an extent as to afford no parallel. However these things may be accounted for, they are sufficient to mark Jesus the Christ as the central figure of the world's history; looked forward to by all preceding generations, and looked backward to by all following. Thus, history as well as Scripture points out the Christ to be God's chosen Redeemer to bring this world out of chaos.

What marvel if such a testimony be accompanied by signs and wonders such as no other history can claim—the antecedent probability in the case is for them, not against them! It is to be expected that an event so unique in the world's history should be accompanied by others partaking in measure of its own character. Let the doubter first account for the undoubted *historical facts* of the Jewish nation before Christ's coming, and after, and we venture the certainty that he can only arrive at the conclusion that they constitute a miracle in the light of which all others must take second place.

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HIMSELF HE COULD NOT SAVE!

(Continued from page 3)

we shall gain training and character which will make us valuable aids (shall save it) as corulers with Jesus, and He shall give us a place with Him on His throne.

Let's listen to a few scraps of conversation, wherein we seem to hear people bent upon saving their lives in the sense which Jesus says will cause them to lose them for eternity:

"Where were you last Sunday?"

"Oh, I worked hard all week and was just too worn out to get up and go to church."

"To whom have you spoken concerning His eternal salvation, or whom have you invited to church where he will hear the gospel declared and learn the way of life eternal?"

"I am sorry to say that I have spoken to no one. My job keeps me so busy that I don't have time for anything else."

"What portion of your income have you devoted to the spreading of the gospel?"

"Well, to be honest about it, I have been intending for some time to set aside a tenth, but it seems that by the time we get our bills paid and buy the things that we need there is never anything left."

"Well then, how about helping with the work of painting the church, mowing the lawn, serving on a committee, acting as Sunday school superintendent, or teaching a Sunday school class?"

"I would be glad to if I could work it into my schedule, but just now I can't seem to find any place to fit it in."

Is there something all too familiar about these bits of conversation? Have you heard them in your church, or (God forbid) have *you* been so interested in conserving your own strength and resources for personal gain that you could not interest yourself in the needs of others? "He that saveth his life shall lose it"! Like the Master, if we would save others, we cannot save ourselves.

A missionary doctor went to China. After he had been there for some time the people began to die by the thousands from some sort of a strange plague. The doctor succeeded in isolating the germ that caused the plague, and tried to send living samples of it to the United States that it might be subjected to research and study that perhaps some means of control might be found. To his dismay the germs failed to survive the long journey. One day while his family was at church he deliberately swallowed some of the germs, and then took the first boat to the United States. In the meantime he kept an accurate record of his reaction to the germs, and as soon as his ship docked he went directly to a hospital. He there placed himself and his notes in the hands of specialists, giving instructions that they devote themselves to the study of the disease. The germs took his life, but the attending doctors gained much valua-

ble information that should later help to save the lives of thousands. He saved others, but, because he would do so, himself he could not save.

The spectacle of a mother, worn out and weary from long hours of vigil beside the bed of some sick member of her family, yet refusing to leave for even a few hours of much needed rest, has become so commonplace to us that we frequently miss much of its implication. She knows that she is overtaxing her strength and endangering her own health and perhaps even her life, yet, because she would save this loved one, herself she cannot save.

The illustration need not be so heroic. Perhaps it is some humble pastor laboring faithfully in the service of an indifferent congregation, or some faithful layman carrying on a dogged battle against the introduction of worldly practices into his church. In any case the principle is always the same—if he will save others, himself he cannot save.

It is a healthful practice for Christians to occasionally ask themselves, "With what will I recommend myself to the Master?" When put into words, "I went to church whenever the weather was nice and it was convenient for me to go, and I tipped the Lord a dollar or so whenever I could not conveniently avoid it" sounds woefully inadequate as a basis for eternal salvation. If we have been thus saving ourselves it is safe to say that we have had nothing to do with the saving of others.

The term "cross" is sometimes abused by Christians. We speak of the hard labor that we must do, our aches and pains, our poverty and all other hardships indiscriminately as crosses. What we overlook is the fact that the thing that makes the cross of Christ significant is the fact that it was borne for the sake of others. The thieves were crucified, too, and no doubt suffered quite as much upon their crosses as did Jesus on His. The difference was that Jesus was suffering for your sake and mine, while the thieves—by their own admission—were getting a just reward for the deeds that they had committed. The suffering of Jesus changed the course of all eternity. The suffering of the thieves was only a minor incident in the history of a nation.

Before we assign our own particular burdens to a place among the crosses of Christianity, let us examine them with a view to determining whether we have deliberately assumed them that we might bring others to Christ, or whether they are merely results of the sin that is in the world which we have been unable to dodge. In the first case they are Christian crosses; in the second instance they are merely a part of the curse and are borne by saint and sinner alike. Paul referred to his infirmity as a thorn in the flesh, but in no case did he call it a cross. To try to escape a cross would be unworthy, yet Paul besought God three times to remove his thorn. "For this is thankworthy," Peter assures us, "if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps" (1 Peter 2:19-21).

The Master assures us that the Good Shepherd will willingly lay down His life for the sheep. John, the Apostle of spiritual insight, interprets that message for Christians, the under-shepherds of Jesus: "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren" (1 John 3:16).

Jesus saved others, Himself he could not save. If we would save others, ourselves we cannot save. Whosoever will save his life shall lose it, and whosoever shall lose his life for Jesus' sake and the gospel's shall save it.

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THE PERFECT DAY

(Continued from front page)

plexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the power of heaven shall be shaken" (Luke 21:25, 26). We have these conditions more today than ever before in the history of the world. So we know we are near the kingdom that shall be set up at the sunrise of the day. We now ride in the chariots that Nahum said would come "in the day of his preparation." So we know we are in the day when God is preparing to bring in the kingdom in which His Son shall reign and give us the perfect day when we shall reign with Him a thousand years. "They lived and reigned with Christ a thousand years" (Rev. 20:4). "Thou . . . hast made us unto our God kings and priests: and we shall reign on the earth" (Rev. 5:9, 10).

Many are today leaving the Bible, and by this, too, we know that we are near the end of the night. "Now the Spirit speaketh (through the Bible) 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). Today we have perilous times because men are in love with themselves. (2 Tim. 3:1-6.)

Are we watching these things? "Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch" (Mark 13: 35-37). Near the end of the night there will be a great danger of our being deceived by false teachers. "Evil men and seducers shall wax worse and worse, deceiving, and being deceived" (2 Tim. 3:13). "Take heed that no man deceive you" (Matt. 24:4). How shall we take heed? By giving heed to the "more sure word of prophecy." "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Note: these signs and wonders will be given by false *Christs* (more than one). The next verse tells us how to escape the deception. "Behold, I have told you" (Matt. 24:24, 25). Then the only safe way is to take the Bible only.

In our next article we shall write of the great events that mark the dawn of God's great day.

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Early in the Morning

Practically all who call themselves Bereans are in what we would call the early morning of life. I would like to call your attention to the many Bible references made to "the early morning."

We find that Abraham rose up "early in the morning" when he started to the mountain to offer Isaac. (Gen. 22:3.) This was a command of God, and while Abraham might have wondered at the command we find him, nevertheless, getting a good early start.

In the account given in Genesis 28, in regard to Jacob, we read how he had a dream, and that God in that dream reiterated the promises that He had made to Isaac and Abraham. We read that Jacob rose up "early in the morning" after that wonderful dream, and took the stone that he had put for his pillow and set it up for a pillar, and poured oil upon the top of it.

Following are given briefly the experiences of several Bible characters: Joseph told the butler and the baker their dreams "in the morning." (Gen. 40:6.) Pharaoh called for his magicians "in the morning." (Gen. 41:8.) Moses appeared before Pharaoh "in the morning." (Ex. 7:15; 8:20; 9:13; 10:13.) Because we are told that the Israelites killed their Passover sacrifices during the night, we are led to believe that they started on their long journey out of Egypt early in the morning. The Lord "troubled" the Egyptians "in the morning." (Ex. 14:24.) Moses and Aaron told the children of Israel that they would see the glory of the Lord "in the morning." (Ex. 16:7.) The manna, by which the Israelites lived, was gathered by them "in the morning." (Ex. 16:21.) The Lord manifested Himself to the Israelites in the cloud "in the morning." (Ex. 19:16.) When Joshua made preparations to lead the people of Israel across the River Jordan to their Promised Land he arose "early in the morning." (Josh. 3:1.) The conquest of Jericho began "early in the morning." (6:12, 15.) Joshua arose "early in the morning" to rid the camp of the sin of Achan. (7:16.) David, the Psalmist, says in one of his great Psalms that "weeping may endure for a night, but joy cometh *in the morning*" (30:5). Finally, we find in these Old Testament references that the king of the Medes rose "early in the morning" to find out if Daniel had perished in the lions' den. (Dan. 6:19.)

In the great lesson of the resurrection of Christ we find the women coming to the tomb "very early in the morning." Peter went into the Temple "early in the morning." (Acts 5:21.) Jesus states in Revelation 22:16 that He is "the root and offspring of David, the bright and *morning* star." Jesus also says that to him who overcomes He will give the *morning star*. (Rev. 2:26-28.)

In practically all of these cases where people rose up early to perform a task we find that they were men of God, and that the task each was going to perform was a worthy one. Now, Bereans, you are called to perform the most worthy task that can fall to man, that of bringing lost people to Jesus Christ. Are you going to truly arise in the early morning of life, and do your tasks well? Or are you going to do them half-heartedly, and wait until later to really perform for the Lord? To those of you young people (and others) who read this article we ask, Are you going to waste the early part of your lives in riotous living and give your wasted, emaciated body—in the evening of life—to Jesus Christ?

"Ye Are the Light of the World"

* * * *Lila Kirkpatrick, Little Falls, Minn.*

"Ye are the light of the world" (Matt. 5:14) was spoken many years ago by Jesus to His disciples as He took them up into a mountain to teach them. Even today Jesus invites us to be a light for Him.

Some Christians are like an old kerosene lamp that becomes dirty. Inside there is a light, but it can't shine out where people can see it. We allow our "chimneys" to become blackened and smoked so the light we may have burning for Jesus is hidden and can't be seen from the outside. Let each one of us closely examine ourselves to see if the lamp couldn't be just a little cleaner and brighter, so people can see our light shining, and so Jesus can truly say to us, "Ye are the light of the world."

"Do a Good Deed Daily"

The foregoing quotation is one of the things that a Boy Scout holds to be necessary if he is going to be considered a good Scout. We have always admired the good traits of the Boy Scouts, and especially this one. However, I will venture to say that there are many Scouts who mechanically do this thing, and see to it that they do "a" good deed daily.

That motto might well be one that every Christian should use. He must not serve mechanically—just because he thinks he must—but because, being Christian, he gladly and voluntarily does all he can. "Do a good deed daily" is a good motto, but "Do good deeds continually" is a better one for the Christian. *Use your Christianity every day.*

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota

"I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth" (Romans 1:16).

Scripture: Romans 1:1-17.

Indifferent or Ashamed?

One day two young persons were talking in their room at a boarding house. One girl said, "But the Bible tells us so."

The other replied, "Yes, I know. But do you know that you are the first person I've ever known who tried to live up to what the Bible says?"

Which one of the girls represents you? The one who *does*, or the one who only *hears* and is indifferent?

In Noah's day many heard that a flood was coming. Many were told about God's way of life, but only eight souls did anything about it. Only Noah, his wife, his three sons, and their wives were saved from the Flood.

You are warned in God's Word to not be "hearers only, deceiving your own selves." James 1:23, 24 explains, "For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was."

Then let us not be idle or indifferent or ashamed of the gospel of Christ, but let us accept that good news and be among those who will be Christ's at His coming. We wish to be loving. Then let us try to be a good influence on those around us. Let us be good examples!

How the Little May Be Big

We—every one of us—are very unimportant when compared with Paul or Peter or Christ. But we *are* important in a measure if we try to fill our places by living our very best. For example: your thumbnail is not as important as one of your eyes, but it has its place. If you have ever smashed your thumb you know what a disturbance such a little thing can make. When we do our best, though small be the task, we are important in that we help make everything stay *right*.

"What can *I* do for God?" you ask yourself. Well, do you speak, or sing, or play an instrument? Perhaps when you are older, or even now, you can help God with your talents. But, do you know the very best and biggest way we can all help? Just *be there* in your place, listening every Sunday to your minister as he tells of God's plan and work and love. I believe a great mistake is made when you boys and girls do not remain for church services.

The Sunday school is a good place to study God's Word and a fine place to have His Word introduced to you. But in the church services, too, you oftentimes have a greater and deeper love for God developed. Generally fewer verses are used, but the explanations are usually greater and broader. There you *hear* and *worship* and *grow in grace*, too.

So be there, in church as well as in Sunday school. Our lesson today ends with a thought which gives us a good reason for remaining for church services: "The just shall live by faith." How do we get faith? "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17).

Remember your duty to God and to your friends as well as to yourself.

A Thought

Would you like to have a friend who helps you to be strong?
Who makes the right way easier, and keeps you from the wrong?
One who to the best you know helps you to be true?
Then be the friend you'd wish to have some other be to you.

ECE Club News

More members needed! We need ten more members before we have one hundred.

I am trying to get some membership cards ready for you. I hope they will be nice enough for you to frame and hang in your room.

Shall we endeavor to study our Sunday as well as our Monday, Tuesday, Wednesday, Thursday, Friday, and Saturday Bible lessons even better than we ever have? This warm weather should not cause us to forget our study time.

Did you miss clipping out the ECE motto? Clip it out, and tack it up where you can often see it.

Do you have a Scripture motto for your room yet? Write me about it. Which one did you choose? Did you make it?

Here is the ECE Club motto:

I'll always speak the truth,
I'll watch each word I say,
I'll try to do the things I should
To please God every day.

Happy Birthday Wishes

Bobby Hightower, age 13, May 22, LaPrairie, Ill.

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

May 15-28—Special Meetings at Dixon, Ill.
May 28—Annual May Meeting at Fonthill, Ontario.
June 4—California Quarterly Conference at Los Angeles; church address is 230 West 103d St.
June 4-11—Annual June Meeting at Brush Creek, near Tipp City, Ohio.
June 4-11—Special Meetings at Delta, Ohio.
June 7-11—Minnesota State Conference at St. Cloud.
June 12-18—Michigan Conference at Southlawn Church, Grand Rapids.
June 15-18—Northwest Conference of Washington and Oregon at Felida, Wash.
June 11-25—Special Meetings at St. Cloud, Minn.
June 14-25—Indiana State Conference at North Salem Church (5 miles north of Plymouth).
June 27-July 2—Special Meetings at Salem Church of God, near Marshall and Martinsville, Ill.
June 27-July 9—Special meetings at Eden Valley, Minn.
July 5-August 13—Bible Training School at Oregon, Ill.
July 14-23—Special meetings at Cleveland, Ark.
July 20-22—Arkansas-Oklahoma Conference at Cleveland, Ark.
July 20-30—Virginia State Conference at Maurertown.
August 1-13—General Conference, Oregon, Ill.
August 1-13—Illinois Bible School and Conference at Oregon.
Aug. 13-20—Missouri State Conference at Fredericktown.
August 20-27—Western Nebraska Conference at Holbrook.
August 22-27—Iowa State Conference at Waterloo.
Aug. 27-Sept. 3—Eastern Nebraska Conference at Omaha.

READ-IT-ALL CLUB

The following report their membership in the Read-It-All Club:

Mrs. Damie Lowry, Vanzant, Mo.
Miss Ella Boyer, Washington, D. C.
Mr. and Mrs. Ray McCann, Mitchell, Nebr.
Miss Corine James, Piedmont, S. Car.
Mrs. Frank Moran, Clinton, Iowa.

It costs no money to join this club, but you do have to be really interested in "the things concerning the kingdom of God and the name of Jesus Christ," or you will not be a member in good standing very long. . . .If you read The Herald from cover to cover, send us your name. If you do not now read it all, why not begin with your very next copy?

QUARTERLY CONFERENCE NOTICE
Los Angeles, Calif., Sunday June 4

The next Quarterly Conference for California will be held at the Los Angeles church, located at 230 West 103d St., on Sunday, June 4. Come, and meet with those of like precious faith! Marie Bleasdale, Conf. Secy.

HURRY! HURRY! HURRY!

Have you Thirty Dollars to invest in an absolutely safe security of assured merit, one that is certain to bring you large dividends in a short time? If so, read the following carefully.

The Lord needs workers — trained, qualified workers—to complete the task of calling out a people for His name before the coming of His Son. The time is short—the labor difficult. It is growing harder all the time to arouse the interest and hold the attention of those whom Jesus died to save. In these days of skepticism and indifference, to accomplish this purpose requires men and women of peculiar and outstanding ability. They must be specially educated and carefully trained for this work.

Just as Paul knew the Greeks and Romans and Jews of his day and became all things to all men that he might save some, so the Christian worker at the present time must understand the world in which he lives. He must know how people think, and what they think about, else he cannot interest them in the things of God.

Of course he must know his Bible and be thoroughly grounded in the conditions of salvation as set forth in the gospel of the kingdom of God, but he must also know how to present those conditions in a way that appeals to the modern-minded people he is to meet or his effort will be futile.

Now here is where you and your Thirty Dollars come in!

Personally you may not be able to go out and preach the gospel or impressively and convincingly teach a Bible class, but if you have Thirty Dollars you can and will invest in the Lord's work you can do both these things by proxy! Just send that amount to the National Bible Institution, Oregon, Ill., and say you want to pay the cost of tuition and board for some young person at the Summer Bible Training School for six weeks and your part will be done. As a result of your contribution or investment some young man or young woman will be permitted to take an intensive course of study under some of the best teachers the Church of God affords and go out as your representative to carry the living Word to a dying world.

Choose, if you care to do so, the one you wish to have take the course, or, if you prefer, leave the matter of selecting a student in the hands of the secretary of the General Conference who will see that your money provides for the training of someone who will represent you in a most worthy way.

But act quickly! The time is short! The Lord's need is pressing and there are earnest, devoted young people who would be only too glad to give their time and talent to this great task of the last days if they had the means for attending this summer's Bible Training School!

Board of Religious Education.

BRUSH CREEK CHURCH OF GOD
(Near Tipp City, Ohio)

On April 23 a basket dinner was held in the church basement in honor of S. E. Magaw, our former pastor, and his family of Oregon, Ill. They could be with us only the one day, but we were glad to again clasp their friendly hands and see their happy smiles.

This also marked the beginning of a two-weeks' series of meetings by Bro. Harvey Krogh. Although these meetings came at a very busy time they were fairly well attended and enjoyed by all who did attend. Much good seed was sown which will bear fruit in its season.

One night we were surprised and delighted to have with us, besides several from Lawrenceville, Bro. and Sr. Platts and Bro. and Sr. Shute and son of Fonthill, Ont. Bro. and Sr. Shute beautifully sang "In the Garden." Come again, folks.

Babies have arrived to bless the homes of Sr. and Mr. Howard Rhemart and Bro. and Sr. Ashford Jones. We now have five babies under six months of age in our congregation.

The Mother's Day service, conducted by the young people's class, was well attended.

At the Brush Creek sewing circle it was decided to do away with our old cook stove and to install electric hot plates in the kitchen. This will add to the efficiency and appearance of our kitchen, and make more room. The ladies cleaned and arranged the kitchen in preparation for our annual June Meeting.

Nine from here attended the Sunday school class meeting recently held at the home of Bro. and Sr. Overholser near Springfield. The class is of the Lawrenceville church, and we find them a wide awake group.

The service on Sunday evening, May 21, will be in charge of our young married people's classes. They will present, "The Life of Christ in Scripture and Song."

All are cordially invited.

E. M. Pearson, Reporter.

HERALD RECEIPTS

Mrs. Lydia E. Miller; Mrs. C. J. Hanson; Mrs. Ray McCann (for others); Myrtle Oliver (self and another); California Conference (1); Ellsworth Richardson (for another); John Mercer (for others); B. H. Carpenter (for another); Mrs. P. Jefferies (for another); H. S. Bell; Mrs. A. M. Siple (self and another); Mrs. Lorrin Gainey (self and another); Mrs. Grover Gordon (for another); Mrs. Sackie A. Dorris.

CONTRIBUTIONS TO N. B. I.

Frank Switzer	$3.25
William A. Reid	2.00
Mr. and Mrs. Charles Netts	5.00
Mrs. A. M. Siple	1.00

APPOINTMENTS FOR THE SUMMER

Delta, Ohio, June 4-11.
North Salem, Ind., June 14-25.
Salem Church (Ill.) June 27-July 2.
Oregon, Ill., Training School, July 5-Aug 13.
Fredericktown, Mo., Aug. 13-20.
Omaha, Nob., Aug. 27- Sept. 3.
My address will be Oregon, Ill., after May 28.
S. J. Lindsay.

WEB DUSTER

To date Sr. Mae Nedrow of Oregon, Ill., has sent us the only correct answer to Bro. George Siple's recent Web Duster. And that is the one for which we invited replies from the far corners! Here, again, is his question: Who are the smallest people mentioned in the Bible?

JOSEPH ELMER ROBINS

Joseph Elmer Robins was born near Bloomsburg, Pa., Sept. 2, 1846. He died in Los Angeles, Calif., May 4, 1939. Early in life he engaged in the lumber business with two of his brothers in Shenandoah, Pa.

On September 12, 1868, he was married to Dora W. Hassler. The family moved to Sac City, Iowa, in 1879, where Mr. Robins led a very active business life, engaging in the live stock, grain elevator, lumber, and milling businesses until 1917, when soon after the death of his beloved wife he moved to Los Angeles.

Six children were born to this family, two dying before reaching maturity. Those surviving are: Mrs. Eva L. Stearns and Mrs. R. L. Denise of Los Angeles, Mrs. F. C. Montross of Troy, Ohio, and Joseph L. Robins of Rapid City, S. Dak.; also five grandchildren, Clifton R. Stearns, Mrs. Doree Denise Maxfield, Mrs. Carol Denise Gray, Mrs. Elizabeth Robins Gowen, and Miss Elizabeth Montross; besides two great-grandchildren, Virginia and Eurella Stearns.

When about twenty-nine years of age, Mr. Robins heard and accepted the Scriptural teaching of God's kingdom to be established on the earth, with Jesus Christ as King of kings and Lord of lords. He was a deep student of God's Word, and led a happy Christian life, making many sacrifices to teach and promote the doctrines he held so dear. He not only taught, but supported many others who also taught these precious truths. His activities in this line led to the establishment of a Church of God in Sac City, his home town, and also the organization of a state conference in Iowa many years ago. He never missed an opportunity of helping and encouraging those in unfortunate circumstances, and many will miss his helping hand and cheering smile. Like many another, whose life was bound up in the truths of God's Word, he had an ardent desire to live to witness the Lord's return, but when his usefulness began to wane he expressed a desire to fall asleep. As he realized that he was drawing near the end of this mortal life his mind naturally turned to that grand theme, the resurrection of the dead, and he made a request that it should be the one to be considered in his memorial service. His request was carried out, and he was taken to his former home in Sac City, and laid beside his wife to await the voice of the archangel and the trump of God.

Emma C. Railsback.

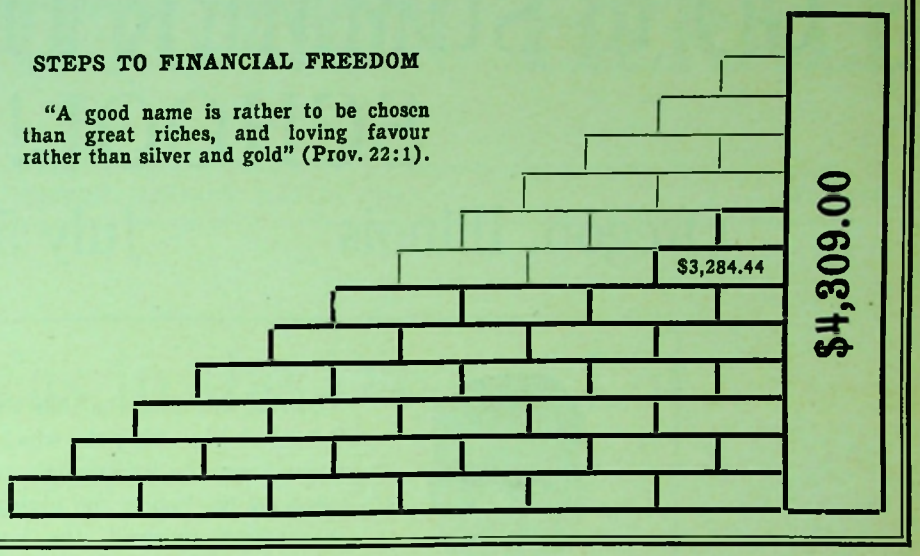
THE TITHING BULLETIN

The Tithing Bulletin, as prepared by The Layman Company, offers every church the most effective of tithing education plus relief from half the expense and worries of the ordinary church bulletin. It combines simplicity, effectiveness, and economy. The Bulletin consists of four pages. Pages 1 and 4 are for the use of the local church. Pages 2 and 3 carry any one of thirty-two of the famous Layman tithing messages. This affords a quiet but effective course in stewardship education.

A sample set of the bulletins will be sent to any address for 20 cents, by The Layman Company, 730 Rush St., Chicago, Ill.

STEPS TO FINANCIAL FREEDOM

"A good name is rather to be chosen than great riches, and loving favour rather than silver and gold" (Prov. 22:1).



INDEBTEDNESS FUND

Notes Payable		$4,309.00
Amount received	$3,272.44	
William A. Reid	2.00	
Mr. and Mrs. Harvey Krogh	10.00	3,284.44
		$1,024.56

GLEANINGS FROM THE FIELD

Both Arthur and Glen Mills, formerly of Andover, S. Dak., will soon receive degrees from Aurora College. Arthur will leave shortly thereafter for Kansas City, Mo., and Glen will go to Massena, N. Y., to become pastors of Advent Christian congregations in those places.

Carolyn Virginia arrived April 14 to brighten the home of Bro. and Sr. Frank Morrison of the Maurertown, Va., church. Congratulations.

As visible results of Bro. J. R. LeCrone's recent meeting at Browntown, Va., Mrs. Grafton Updike and Mr. Eldridge Cooper presented themselves for baptism into the name of Jesus, and a Sunday school was organized.

Mr. and Mrs. E. H. Magaw of Lester Prairie, Minn., parents of your editor, and Mr. William Birkeback of St. Paul, Minn., one of our boyhood pals, are visiting us. It is their first trip to Oregon.

Dr. O. R. Jenks and Eld. J. H. Crouse, both of Aurora, Ill., recently visited at the office.

Bro. S. J. Lindsay was recently called to Long Beach, Calif., to conduct the funeral of Bro. L. E. Rich. The obituary will appear shortly.

EMMA AZNOE

Sr. Emma Aznoe, daughter of Mr. and Mrs. John Aznoe of Flag Center, Ill., was born September 6, 1873, and died May 16, 1939. Early in life she publicly confessed Christ, and was immersed. She leaves no immediate relatives.

Funeral services were conducted by the writer at Unger's Funeral Home, Rochelle, Ill., on May 18.

S. E. Magaw.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mr. and Mrs. J. E. Miller (6).

THE RESTITUTION HERALD

The Restitution Herald is the official organ of the General Conference of the Church of God. It is published by the National Bible Institution at Oregon, Illinois.

L. E. Conner . Business Manager

Subscription Rate.—51 issues per annum, $2.00.

Receipts.—The change of date on your address label is your receipt. If date is not changed in two weeks after payment of subscription, please notify this office.

Change of Address.—When ordering change of address, be sure to send us both old and new addresses.

REMITTANCE FORM

National Bible Institution
Oregon, Illinois
Dear Sirs:

Believing in the things for which the Church of God stands, and wishing to have a part in the general work of the church, I inclose

$.....

If you wish to specify how you wish it used, fill out the following blanks:

For General Expenses . . . $.....

For Indebtedness Fund . . $.....

For Training School . . . $.....

For Golden Rule Home . . $.....

For Herald subscriptions $.....
(Per year—renewals $2.00; new subscriptions $1.50)

Name .....

Address .....

Name .....

Address .....

(Signed) .....

Address .....

GO to SUMMER TRAINING SCHOOL!

Oregon, Illinois July 5-August 13

"Having attended the 1938 Summer Training School and knowing the wonderful benefit derived from the various classes, I cannot recommend the School too highly. The spiritual inspiration received, the knowledge gained through study, and the Christian fellowship experienced with others of like precious faith, enrich a person for time and eternity. If you have opportunity attend the School this summer. You will never regret it."—Harry Gockler, pastor Louisiana Churches of God, Hammond, Louisiana.

§ § §

"After spending six weeks at the Bible Training School last summer, I think that anyone would be benefited by attending this year. I only regret that I cannot do so myself. The School brings the best of the church minds together, and lets the students benefit not only by the teaching but by discussions among themselves. Those who are comparatively new in the church, particularly, will find the School is just what they need to strengthen their faith and to build their spiritual lives. Anyone who thinks of his religion as being really important to him will enjoy the actual work in the classes as much as he will enjoy the devotional spirit of the School."—Miss Frances Munshaw, Grand Rapids, Michigan.

Elder Sydney E. Magaw, former pastor of the Brush Creek, Ohio, church and at present pastor of the Oregon, Illinois, church and editor of The Restitution Herald, is only one of the three first-rank instructors who will teach the members of the Summer Bible Training School this year. Biblical interpretation, church administration, and evangelism will be the backbone of the curriculum. S. J. Lindsay will handle the first of these subjects, C. E. Randall the second, and Elder Magaw the third. Tuition, including board and room, will be *only $30.00* for the six weeks!

Write this paper for complete information today

THE RESTITUTION HERALD

VOLUME 28 | OREGON, ILLINOIS, MAY 30, 1929 | NUMBER 34

As It Was in the Days of Lot

By C. A. Smead

IT HAS been over a century since Bible students of the Church of God began insisting that the return of our Lord is at hand. For years our faithful workers have been heralding the early establishment of God's kingdom upon this earth. At first those early believers stood out almost alone. The vast majority of people in the so-called Christian world were content to put off the coming of Christ to some far distant period after the church had evangelized and converted the world. However, light was springing up in great minds here and there as men studied the Word of God. Members of all denominations, yes, almost whole denominations, have swung over behind the banner of believers in the soon coming of the Christ. Praise the Lord!

"They bought, they sold, . . . they builded."

But, even as the army of believers in the soon coming kingdom of God on earth has been increasing, the army of scoffers has also been increasing. The numerous dates set have but added to the ridicule. "If He is coming, why doesn't He get here?" they laugh. "Has He missed His connections? Why does He delay?" Our answer is one of faith. The Lord has missed no connections. No, He is not delaying. The time has not yet come. When the hour strikes He will be here, right on the dot. Peter gives us the reason why Christ has not yet come, saying, "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Peter 3:9). The purpose of this article is to impress upon each one of you the supreme urgency of being ready now against that coming hour. That hour will be one of trouble, for wicked men must be punished. Those who inhabit the earth, being neither meek nor righteous, must be evicted to make room for God's righteous kingdom.

To believe in this soon coming of Christ one must subdue the enemies within his own breast. Pride will not let many people believe that Christ is almost here, for pride makes people want to think of the world as getting better, and that if given enough time it will become perfect — and Christ will then come to see the triumph. We must cast out our pride, for the words of Jesus are plain, "As it was in the days of Noe, so shall it be also in the days of the Son of man. . . . As it was in the days of Lot . . . even thus shall it be in the day when the Son of man is revealed" (Luke 17:26, 28, 30.)

Let us enter into an honest comparison of the days of Lot with our own days. This should enable us to to bring our own wills into subjection to the purpose of God in the world today. Why should people discourage their own hearts going about the utterly impossible task of raising the whole structure of the world to a perfect plane, when right here before us is the work at hand, the practical and often successful task of snatching a few lives as brands from the burning? Consider yourself as a man with a rowboat, and that the Lord has given you the task of rescuing as many as you can from a sinking ship. In your rescue boat there is room only for people, none for the lost cargo or baggage.

Without doubt, all are familiar with the history of Lot's exodus from Sodom on the morning of the very day the city was destroyed for its wickedness. Let us see what that wickedness consisted of, and let us then compare to see if America has any of those sins.

The chief sin of Sodom was its indifference to God's judgment. "They did eat, they drank, they bought, they sold, they planted, they builded" (Luke 17:28). In that there was nothing wrong, except for what was left out. All was for the body now, nothing for God or eternity. "But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all" (v. 29).

(Please turn to page 10)

EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

"Quit You Like Men"

Pennellwood Church of God, Grand Rapids, Michigan
Senior Men's Sunday School Class

It too frequently happens that the father "lets" the wife and children love the Lord, while he is engrossed in his more important business, which sometimes is the Sunday morning golf course or an hour of worship in the "funnies" and on the sport page. Having had a restful morning in robe and slippers, most any pastime may be indulged Sunday afternoon; or if the golf course claimed him in the morning a pleasant afternoon nap is likely to be god. In either case, whether it be slippers or walking shoes, it is not likely to be "that old hard bench" in the evening. And on Sunday evening a thousand ministers in a lesser number of cities twiddle their thumbs or join their congregations on the softer theater seat. There is a hardness of heart that makes Moses suffer the things that from the beginning were not so.

Men, men of the Church of God, "quit you like men." The work of the church is a man-sized work, and it demands the best that you have. Where you have put your shoulder *and heart* into the work the church is strong, and strong to the glory of God. Where you have failed your sacred trust the church is weak, and weak at the expense of truth. Men of the Church of God, "Watch ye, stand fast in the faith, quit you like men, be strong."

Jesus Called Men

Every one of the Twelve Apostles was a man. The Seventy were likewise men. Jesus knew His business, and did it well. That Judas failed is no suggestion that Matthias was not a man. Paul, too, was every inch a man. Maybe Judas thought his wife could get him through, but whatever was the cause of his failure his work was given to another man. Men of the Church of God, "hold that fast which thou hast, that no man take thy crown."

Daughters of Abraham

That Jesus chose men to do His public work is no rebuke of womankind. Deborah, who "arose a mother in Israel" and faithfully judged her people, only shamed the men who "did evil in the sight of the Lord" and who "walked through crooked ways." Jesus found faithful servants in Mary and Martha, and in Mary Magdalene. Our Lord's own mother surely and well fulfilled her most important and honorable and godly role. In numerous scenes women were blessed by Christ when others would have stoned them or sent them away. True it is that women were last at the cross and first at the tomb. Jesus was "made of a woman," but *not* begotten by a man! Lydia and Dorcas will reign with the King. Insofar as being loved, invited, needed in godly service, heirs of eternal salvation, "there is neither male nor female: for ye are all one in Christ Jesus," but insofar as Jesus chose men as leaders to do His public work—all typified by the Levitical priesthood of men—the responsibility of church work must yet weigh heavily upon the men. God will not have it otherwise.

Like Deborah of old, a daughter of Abraham will now and then arise to lead and shepherd the fold. In almost every church there has been a day when a daughter of Abraham refused to let the work dwindle and die. God be praised for faithful womankind! But such exceptions should demand a close observance of the Bible rule that God calls men, and the best of men, for their very best of service in His church.

Meeting the Challenge

Men of the Church of God, you must meet the challenge of empty seats and of the faith and doctrine so woefully despised. You are the heads of families who *will* listen to what you *do*. If it is hard to pray, you must learn to pray. If you haven't time, you must arrange time. If you need recreation, you dare not steal God's time in which to have it. If you can't sing, whistle! Do something, even if it has to be anything, for the Lord.

Men of the Church of God, you have not fulfilled your Christian duty when you provide for your own. The infidel does that. With that same zeal with which you guard your loved ones you must also build for God. "Be strong in the Lord, and in the power of his might."

Be Still! Listen to God!

By F. L. Austin

"Be still, and know that I *am* God: . . ." (Psalm 46:10).

"Fear ye not, stand still, and see the salvation of the LORD, which he will show you today: . . ." (Ex. 14:13).

"Speak, LORD; for thy servant heareth" (1 Sam. 3:9).

"Be still."

Attentive silence is the first requisite for mastering the valuable art of listening. And, in truth, listening is an art. It means more than just to recognize a sound or an articulation. True listening endeavors to receive for analysis the thought that the speaker would convey. But this study refers to listening to God. And if a good listener of things pertaining to man's own realm of nature requires a conditioning of the mind, surely to listen to Heaven's vocal and written word, of spirit origin, practically necessitates that the listener shall still his brain—close his mind and heart against the persistent invasions of worldly distractions—that he may be in proper condition of mind to note God's beckoning voice. For, listening to God's Word is not a matter of mere moment, it is a continuous matter, both in sleep and in waking hours. He who would be God's faithful listener would seem to be like unto a full-time watchman in that he should be continuously in the spirit and attitude of duty, always listening for Heaven's call: "Attention, please."

How strikingly this great truth-thought is brought to the worshiper's attention by the Psalmist. Beginning with "God *is* our refuge and strength, a very present help . . . ," he proceeds to cite works, and mercies, and love acts of God, and then, as though to confidentially whisper to the reader, the inspired Psalmist records another word from Heaven's throne: "Be still, and know that I *am* God: . . ."

Moses had likewise instructed Israel. It was on the western shore of the Red Sea. The host of Pharaoh's army was bearing down upon the Israelites from the west, the sea was before them eastward. The Israelitish mind and heart were all astir with fear. Moses spoke and "said unto the people, Fear ye not, stand still, and see the salvation of the LORD, . . ." Not only were they to cease talking, they were also to cease milling around in fear like cattle in a roundup. Their hearts were to cease thumping, their fear was to quiet. "Stand still, and see the salvation of the LORD, . . ." Immediately the sea opened for their exodus.

OTHERS ALSO HEARD GOD

Man never saw God. Adam and Eve heard Him in the Garden in the cool of the day, and hid themselves. Their minds being otherwise absorbed rendered them in no fit mood to cherish God's presence and word.

Elijah was sent to Sinai to listen for the LORD. When the "great and strong wind rent the mountains, and brake in pieces the rocks" he was unable to hear God speak. In the earthquake and the fire it was impossible to hear the LORD. But there followed "a still, small voice." It was recognized. Thus, in 1 Kings 19:12, the Scriptures illustrate the necessity for man to be still if he is to hear and recognize God speaking.

These instructions were not given alone for a Moses, or an Elijah, or a David. The same principle is as true today as ever it was. Our Savior acted upon the same principle. John upon the Isle of Patmos, quietly alone with his God, heard Him.

How vital it is that today the Christian person should likewise "be still" if he is to recognize the presence of the Almighty before his own life.

IN GOD'S PRESENCE

God is real. Man was created in His image. God wishes to have man in His own divine presence. To be sure, man is in that presence physically, for God's presence is everywhere, but God invites him to be present in mind, in heart. Only under such status can poor, weak, finite man hope to be listening to God.

Man, in the heat of effort resulting from his own judgment, deeply concerned with his own wise decisions and actions, cannot possibly at such moments be attentive to God. Nor, racing through the thrilling stories of fiction or of tragedy, or fighting the surging battle of the wheat pit, or haranguing from the banked seats of the sport's field—in none of these attitudes would one expect that he was in the presence of God in mind and in heart.

How essential is a day of rest and quiet that all worshipers may "stand still" in mind and in heart, and retreat from so-called worldly plans, and action, and care, and sport, and with minds settled upon the Father, listen unto Him and to His Word. Not a day of rest to be formally observed by withdrawing oneself from a week of labor, then devoting himself to the thrills and sports of life, but a day when—to him—the jingle and bustle of the street and countryside are closed out; when the sportsman's rod and gun are at rest; when the dance hall din and tumult are stopped; when the crowded traffic of the street is absent: all that he can sit, and read, and pray, and meditate of God, and listen to His admonitions.

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

ISRAEL

Israel failed. She failed often. She refused to "be still." Rather than to wait for God's time for speaking, she turned to the myriad gods of man's creation. She was not often at "attention"—listening to receive God's words and directions. The result: a shaded line across the page of history marking the darkened *(Please turn to page 10)*

The Old Road

The Head of Gold—Article 3

By J. E. Adamson

FOLLOWING the death of Josiah in 654 B.C., the kingdom of Judah drifted from bad to worse under the reign of Jehoiakim. In 606 B.C., the old road again felt the march of feet when the armies of King Nebuchadnezzar came from Babylon and laid siege to the city of Jerusalem. After its capture they returned to Babylon with many captives, but the city itself was not destroyed. It was a fixed policy with Nebuchadnezzar to take from each country added to his empire a choice group of young people to be held in Babylon for training in the life of the people of Babylon, and to thus add to the mental and technical supremacy of his empire. Among the captives from Jerusalem were Daniel and his three friends, Shadrach, Meshach, and Abednego, also Ezekiel the Prophet, and others who were destined to make history for us to read. While these young men were held captive their state was not one of servitude. They were given all the advantages of the best of the empire in food, clothing, and education.

About ten years after the first invasion of the land of Judah, the armies of Babylon came again to force the puppet king, Zedekiah, from the throne and totally destroy the city. These invasions fulfill the words of Isaiah, "The Lord bringeth . . . even the king of Assyria, . . . and he shall pass through Judah; he shall overflow and go over." (Isa. 8:7, 8.) Ezekiel, also, speaks of the overthrow in these words: "Thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, . . . Remove the diadem, and take off the crown: . . . I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him" (Ezek. 21:25-27).

Nebuchadnezzar was a mighty soldier and a great statesman. The empire of Babylon grew under his leadership until it dominated nearly all of the old road from the Persian Gulf to the border of Egypt.

The hand of Jehovah was upon Nebuchadnezzar in many ways to further the divine plan of the ages. Not many great leaders of the Gentiles can be found so favored. The hand of the Lord reached out and shook him mightily, that he might know the power of the "most high God." He was given to see dreams so astounding that he called in all the educated men of the city of Babylon in an effort to learn their import. Out of the conglomeration of thought that was brought together came no real information until he came to one of the young Jews, Daniel, who had been brought over in the captivity a few years previously.

After a special prayer to the "God of heaven," the secret of the dream was revealed to Daniel in a night vision, which is a former way God said He would speak to man. Armed with this information, Daniel went to the King and said, "There is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days" (Dan. 2:28). This incident brought Daniel prominently to the attention of the King, who promoted him and his three friends to positions of trust and responsibility in the empire.

We are likely to be so enthralled with this great dream that we may lose the import of the opening words of the interpretation: "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. . . . Thou art this head of gold" (Dan. 2:37, 38). From the interpretation of the dream there first came interest between the King and the captive Daniel and his three friends, then came a deep-seated friendship. Shadrach, Mechach, and Abednego were placed "over the affairs of the province of Babylon: but Daniel sat in the gate of the king" (Dan. 2:49). Next only to the King, Daniel was the greatest man in the empire. This friendship was given a severe test when "the king made an image of gold," and called upon all people to "fall down and worship the golden image." (Dan. 3:1-7.) This was contrary to the faith of the Jews, and their refusal to bow down to the image brought about accusations from other officials who were looking for a chance to purge the Jews from positions of trust.

The incident also furnished an occasion for the power of God to be displayed. The King had heard the interpretation of a dream, but that tended to increase his self-conceit. Did not that say, "Thou art this head of gold"? The furnace was prepared to receive the three stalwarts of "the most high God"—the preparation going just a little too far, for the heat killed even those who cast the others in. Then came the miracle. The three men were not hurt by the raging flames. Instead, there appeared with them in the midst of the fire a fourth man. The King said, "Did not we cast three men bound into the midst of the fire?" They answered, "True, O king." He said, "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God." (Dan. 3:24, 25.) Right then came the beginning of a great change in Nebuchadnezzar. As he stood near the furnace he cried and said, "Shadrach, Meshach, and Abednego, ye servants of the most high God, come forth, and come hither." They were looked over and found to be unharmed; not even the smell of fire was upon them. Then came the King's decree, "That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, . . . because there is no other God that can deliver after this sort" (Dan. 3:29).

In Daniel 4 we are given a picture of the fine character

of the man Nebuchadnezzar. This picture was another dream. Again, it was the King's friend, Daniel, who interpreted it for him. The story was not told until after the fulfillment had taken place, and is recorded as an evidence of the conversion of the King from serving pagan gods to the service of the "most high God." The dream had a profound effect on Daniel, as he said, "My Lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies." No head of gold here, but insanity instead. "They shall drive thee from men, and thy dwelling shall be with the beasts of the field, . . . and seven times (years) shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will" (Dan. 4:25).

How many are prepared to make such a confession as we find coming from the lips of this great soldier statesman and final friend of the Jews? Listen! "Mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation" (Dan. 4:34).

After Nebuchadnezzar's death in 562 B.C., the empire fell to pieces under the misrule of Belshazzar and came under the rule of Cyrus of Persia.

What Is Death?

By Charles T. Lindsay

IF "death is the voice that Jesus sends to call us to His arms," is it not a friend and a blessing? And should we not then look and long for it as we do for a welcome visitor? But the Scriptures teach that *death is an enemy*, even "the last enemy that shall be destroyed" (1 Cor. 15:26). God surely would not destroy a friend. If it is true that death is the "gate to glory" (as some teach), and seeing that the Scriptures teach that death is an enemy to be destroyed, does it not follow that when Christ destroys death He will destroy the "gate to glory"? If death is both the liberation of the immortal soul from the "mortal coil" and "the gate to endless joy," then are we not indebted to sin for our liberation, and for the gate to endless joy? This inconsistency is more clearly seen in view of the fact that the Scriptures teach that *sin brought death* into the world (Rom. 5:12).

To me death means no functioning of any of the senses man has. Death, Scripturally, is that condition of being in which there is total cessation of life. "Thou shalt die, and not live" (Isa. 38:1). "In that very day his thoughts perish" (Psalm 146:4). In short, of all the vital functions "the dead know not any thing" (Eccl. 9:5). Only warped theology teaches that death is the "gate to endless joy." The Scriptures teach that the Devil has the power of death (Heb. 2:14). Now if both could be true, the Devil, would then have the power of the "gate to endless joy." That is too absurd to entertain for even a moment. Which, then, shall we accept?

"Let God be true (though) every man a liar" (Rom. 3:4). Why will people be duped? Why will some deceive by declaring that "death is the voice that Jesus sends to call us to His arms," when the Bible so plainly speaks of death as an enemy which Christ came to abolish? (2 Tim. 1:10.) Why will *intelligent* people believe that the dead are "*not* dead, but gone before," which is a re-echoing of the lie uttered by the Serpent: "Ye shall not surely die"? The Bible declares that man shall "surely die" (Gen. 2:17), that "in death there is no remembrance" (Psalm 6:5), that when a man dies "his thoughts perish" (Psalm 146:4), that "the dead praise not the Lord, neither any that go *down into silence*" (Psalm 115:17). Why, we ask, do some continue to teach such things unless it is that they have "made a covenant with death and entered into an agreement with hell"? Many have made a covenant with death to preach it as their best friend—one that will transmit them to "the courts where angels dwell," and they have entered into an agreement with hell (*sheol*, or the grave) to preach it as being satisfied with the body, while the soul is allowed to escape to realms of bliss.

Reader, shun the profane and vain babblings of so-called orthodoxy, and accept God's Word which—in harmony with natural facts—treats death as the cessation of life. God's Word offers you a resurrection from the dead! While the Bible teaches that man is mortal (Job 4:17), it offers you immortality upon the condition that you "by patient continuance in well doing seek for (it)" (Rom. 2:7). Of course, as long as you allow yourself to be deluded with the theory of the immortality of the soul you will not have any use for the gospel which has "brought life and immortality to light" (2 Tim. 1:10). Neither will you be likely to seek for that which you believe you already possess.

The Bible says, "In death there is no remembrance of Thee (God): in the grave who shall give thee thanks?" (Psalm 6:5). "The dead praise not the Lord, neither any that go down into silence" (Psalm 115:17). Tradition says, "What we do not know now we shall know when we die." The Bible says, "The dead know not any thing, their love, and their hatred, and their envy, is now perished" (Eccl. 9:5, 6), and that when a man dies "his breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Psalm 146:4). Tradition says: *(Turn to page 9)*

The Significance of the Tabernacle

Article Five

By A. E. Griffiths

LET us imagine that we enter into the Tabernacle through the curtains of the entrance, and being inside, facing the far end of the room we see the veil which divides the holy place from the Most Holy. Remember, on the other side of the veil is the ark of the covenant and nothing else, but first we will consider the room in which we are standing.

On the left, the south side, stands a seven-branch candlestick made of solid gold, on the right stands the table of shewbread, made of gold, and in the center near the veil stands the altar of incense also of gold. This gives us a rough idea of the appearance of the interior, and the value attached to these sacred accessories to the church or Tabernacle. Having noticed the furnishings of this chamber, we shall now commence our study of the candlestick.

We must first realize that this room is in darkness, because there are no openings or windows. Therefore, a candlestick is necessary to furnish light to attend to the routine of the service held in this chamber. We find particulars of this seven-branch candlestick recorded in Exodus 25:31-40. Verse 31 says it is made of beaten gold. Gold represents both faith and immortality. In many instances the apostles were beaten for their faith. Whether this meaning is really inferred or not we cannot prove. Anyway, metal beaten into a desired shape is always a sign of the best workmanship, and this naturally had to be observed in producing this candlestick. That it had seven branches harmonizes with Revelation 1:12, where seven candlesticks are referred to as the seven churches of Asia--representing perfect or complete light of the truth.

The light from the candlestick was produced by burning oil (the word), supplied to it by the priest, morning and evening. Here we have the symbol of the Word of God being read continually, which supplies us with the light of the truth. By this light we can walk in the darkness of the world.

This light of the candlestick was not like the light God supplied over the ark. That was divine light, but the candlestick produced light only as oil was daily supplied to it, symbolizing that we receive light only as we daily read the Scriptures. Psalm 119:105, also, expresses this thought. "Thy word is a lamp unto my feet, and a light unto my path." Again, in 2 Timothy 3:15 we read, "The holy scriptures which are able to make thee wise unto salvation."

The knops mentioned in Exodus 25:31 undoubtedly refer to the almond blossom as a decoration, which was used also in the temple adornments. We have the same sign in Numbers 17:8, when Aaron's rod blossomed and bore almonds, showing that the Levites were God's choice of tribe for the priests. The almond in Scripture signifies "to hasten." "The word of the Lord came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree. Then said the Lord unto me, Thou hast well seen; for I will hasten my word to perform it" (Jer. 1:11, 12). Thus, the almond being a part of the candlestick signified that by receiving the light of the Word God would hasten His salvation toward men. The bowls where the oil was placed were also shaped like almonds, teaching the same lesson. The weight of the whole thing was a talent, or in our weight ninety-three pounds twelve ounces avoirdupois, which in our money would be worth about $27,000. Quite some money for one piece of furniture! The oil (typifying the Word) was supplied by the children of Israel. "Command the children of Israel, that they bring unto thee pure oil olive beaten for the light, to cause the lamps to burn continually" (Lev. 24:2). This prophecy has certainly come true, for the Jews gave us the Word of God. Without them we could never have learned the truth. "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" (Rom. 3:1, 2). This work was performed by them through much tribulation, being beaten frequently, harmonizing with the oil being beaten out of the olives. This all tends to show the type portrayed by the Tabernacle and its furnishings. Jesus said, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee" (Matt. 23:37). The Jews are noted for being martyrs, although they gave us the Word of God. This is in perfect harmony with the oil.

On the other side of the chamber stood the table of shewbread made of wood covered with pure gold. It was three feet long, eighteen inches wide, and twenty-seven inches high. The description of this table is found in Exodus 25:23-30. Besides the top being covered with gold it had a gold crown around it signifying the royalty of God, because He was King over Israel: "The Lord said unto Samuel, hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them" (1 Sam. 8:7). The table had four gold rings, two on each side through which they inserted two staves made of wood covered with gold, to carry it by when on the march from one encampment to another. These signified the same as the poles with which they carried the altar of sacrifice, mortality covered with faith which leads to immortality. On this table were the dishes to hold the bread, also spoons, bowls, and covers for same, all made of pure gold. On each dish stood six cakes of bread, which represented the twelve tribes; and on the top of each pile was a vessel containing frankincense, always in the process of burning. This incense symbolized prayer, which is the type of our custom

today of giving thanks on the first day of the week before we take the bread. These cakes were called the shewbread, because they were always on show before the Lord. Every Sabbath these cakes were replaced by fresh ones, and the ones a week old were eaten by the priests. This bread acted as "a memorial, even an offering made by fire unto the Lord" (Lev. 24:7). This memorial links the Jewish religion to the true religion. Remember what Jesus said, "Salvation is of the Jews" (John 4:22). The holy place signified this economy. Paul's religion was the hope of Israel (Acts 28:20). This was Paul's description of the hope of the gospel, "Unto which hope our twelve tribes instantly serving God day and night, hope to come" (Acts 26:7).

This shewbread was a figure of that bread which Jesus gave His disciples the night before He died. As the shewbread was a memorial in the days of Moses, so the bread on the table of the Lord today is a memorial of Christ's death. As the priests ate the "bread of God" (Lev. 21:6) every Sabbath, so we should eat "the bread that came down from heaven" every first day of the week, which was the custom of the apostles. "Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them" (Acts 20:7). This shows that the main reason for meeting together was to break bread, and Paul used this opportunity to preach to them, proving that the preaching was a secondary matter. This thought is also expressed in Acts 2:42: "They continued stedfastly in the apostles' doctrine, and in fellowship, and in breaking of bread, and in prayers." Notice, here they continued steadfastly in doing these things. That means in plain language that they were continually doing them as every first day of the week came around. If it had been a monthly or quarterly ordinance it would have been thus stated, but it was a continual practice. Eating the shewbread was a type of this ordinance and was observed every week. Therefore, the observance of our memorial must follow suit, or it ceases to be an antitype.

Having studied the south and north sides of this chamber, we now turn to the last piece of furniture standing in the west center, near the veil. This piece was the altar of incense. For particulars of its construction read Exodus 30:1-10. We find this also was made of wood overlaid with gold, with a gold crown around the top like the table of shewbread. It had gold rings at the four corners to receive the two wooden staves covered with gold, to carry it by. On this altar, incense was burned each morning and evening by the priest when he dressed the lamps on the candlestick. Burning incense represents prayers, and they must be rendered in the way God has commanded. We remember the fate of two of Aaron's sons, Nadab and Abihu. "Nadab and Abihu died before the Lord, when they offered strange fire before the Lord in the wilderness of Sinai"

(Please turn to page 9)

House Cleaning

By J. Don Swartz

THERE are very few of us who, at some time in our lives, did not look forward to a visit from some dear friend. Unless the visit was totally unexpected, there was quite a considerable preparation done in advance. If the guest had not been in our home for some time the walls would have to have new paper, the kitchen painted, and mother would have to have new rugs and curtains for the guest room. She would also insist on a new dress, coat, and hat.

This preparation begins the minute the news arrives telling of the expected visit of the guest. Nine times out of ten there is a last-minute rush to get things done, and sometimes they *don't* get done. Why was all of this extra work necessary? If the housework was done orderly and in regularity would it not be presentable for the most noted guest at any time, with but very little straightening?

Most of us, from about the first time we went to Sunday school, heard that a visitor was coming back to earth sometime in the future. He didn't say when He would arrive, but just said, "Watch therefore: for ye know not what hour your Lord doth come" (Matt. 24:42).

There was an incentive to be ready when your house guest arrived, because if he were treated rightly he might remember you in his will.

How much greater incentive there is to be ready when our heavenly Guest arrives, as He told us that whoever finds favor with Him shall have eternal life! What greater reward could be expected than that? We know these things are true, because we have God's Word that they are true. And who can disprove God's Word?

Knowing all this in advance, why aren't we ready? Some of us haven't even started to wash the windows of our spiritual house so that the true light can come in. There probably are a few who are almost through with their spiritual house cleaning. Did I say "through"? It's just like it is with a thorough housewife—there is *always* something to do. However, we cannot expect to be perfect yet.

Our house guest said he would arrive on the fifteenth of the following month. He said if we were not at the station when he arrived he would wait for us. Our heavenly Guest didn't say when He would arrive; only, "Be ye ready"!

When you hear the blast of the trumpet on that great day, do you think you will then have time to start your house cleaning? Do you think the heavenly Guest will wait for *you*?

Concerning "Meditations on the Gospel"

(The Restitution Herald, Feb. 14, 1939)

By William Askenaz

If the reader is tired, here is relaxation; if he is hungry, here are spice and theology just a whit.

God must be a "grand old man," wise and fatherly, a lover of children. He had thousands of faithful servants—angels. Still, He wanted children, all His own; children that loved Him not of necessity but *because* they loved Him, appreciated Him as a Father; children who if they did not want to love and obey Him did not have to; children that would enjoy Eden—God's estate. However, if any of them would rather be with the Serpent in its estate (sin), they would be permitted to go, and to stay there till they were anxious enough to come back "home" to stay for good. God would oppress no one, not even His own children. They must be free: free thinkers, free choosers, free to love the Serpent or not, free to love God or not.

God created His first children, man and wife, to be just exactly the kind of children He wanted — free choosers. Therefore, God set before them the opportunity to choose to live in a paradise with their heavenly Father or in the land of sin where their Father was not—Satan's land. It would indeed have been gospel to God had they chosen to love Him with all their mind, strength, and life; to be very obedient and appreciative children, ever mindful of serving Him. But it was not thus. Adam and Eve did not honor their heavenly Father. They brought sadness, bitter anguish, to their Father's heart. But it would have been *more anguish* to have *forced* them to dwell in Eden when they despised God. If God had created them so that they could not do anything but love and obey Him they would not have been free choosers: they would have been only mechanisms, automatons—*not children*. Again, if God had not allowed Eve to come in contact with temptations she would have been nothing but a "dumb Dora," not a bright, cheerful, playful child, capable of thinking, choosing, understanding, doing things her own way and of her own mind.

God foreknew that these babes-in-knowledge would sooner or later choose to follow the Serpent's suggestion. These babes-in-knowledge had never seen or met any trouble, aches, anxiety, accidents, death, pests, or fear. They could not realize that their Eden *was* Paradise. God knew they were this simple. God knew that these babes needed vicissitudes before they could realize that Eden was Paradise. This is why God created the Serpent and the tree of knowledge.

God began His great school without delay. He taught His first children to learn how to choose the good and refuse the evil. Adam and Eve were as first graders in school. They made many mistakes, blunders, and wrong guesses. The apt students will graduate at commencement of life in Eden restored. The naughty student is sidetracked.

Read your Bible. The Serpent did not put the curse of vicissitudes on the earth. God did it. The Serpent suggested to Eve to disobey God, but God cursed the earth because Adam and Eve followed the Serpent's suggestion. God was going to let them study in the most efficient school—the school of experience. It was not a "book larnin' skewel," but one in which they grew in wisdom, knowledge, and understanding.

We can see these babes during their first day in this great school. Did they cry? Yes. Everything was so strange. Besides, Eve and Adam were barefooted—had only sheepskins tied around them—and were only a short time inside the schoolhouse door when she stepped on a thorn; the wasp stung. The schoolhouse door was where they stepped into the great open spaces out of Eden, a kind of mamma's arms and lap. Shortly, each was sweaty and frightened by childish fears. They looked back toward the closed door through which they came, and in their mind saw Eden as a mother's lap. Possibly a tear rolled down God's cheek. And they cried and promised, "Father, we will be good. We won't disobey again. We did not think. We did not realize we were being naughty. The Serpent told us to. We won't listen to it any more." But God knew exactly when they had been long enough in school, when they had learned enough to be ready for commencement of life in Eden restored, or whether they ever would learn to be fit for Eden.

Oh, it was such a little misdemeanor for these babes-in-knowledge to do. They only ate of a wonderful fruit tree in their play yard. Parents as we are would hardly chastise a child for disobeying that little bit. But God knows best. Begin early. Get children into training while very young, while their feet are tender. God knew delay was dangerous, so rushed them right into His great school, the greatest of all schools. But as these babes met the vicissitudes of their life, how they must have yearned, begged, and promised! How contrition must have laid hold on them when they realized that they were naughty! They were so unappreciative of their Father that they would not even obey Him in a very small matter. He had asked them to leave the tree of knowledge alone, and they would not. God was their Father; He had put them in a wonderful paradise, blessed them with playful pets, luscious fruits, no aches or pains. Oh, why had they been so self-willed. A joyful twinkle must have come to God's eyes, a smile of gladness that would not wipe off. He could picture Himself enjoying Paradise with His children; they having learned to choose the good and reject the evil. They had

learned that Eden was indeed a most wonderful paradise, had learned that lesson so thoroughly that they would forever and ever realize that Eden is a grand and glorious home, never would become tired of it and want to sin again, never become satiated.

God has laid them and all their descendants away in death till He has graduated enough pupils to fill His Paradise—Eden restored. He will then resurrect them; then He and they shall joy together forever. Then will the toils of the road seem nothing when we get to the end of this way. God and His people will then have mutual joy—God's ideal.

Why did not Adam and Eve become sullen in this great school? They had a joy set before them. Christ was promised to them, and an opportunity of returning to Eden; also, the joy of doing things for their Father whom they had saddened. Again, this promised Child of theirs was to be a great king in Eden, and how much joy it would be to be with Him then. This Son should bruise the Serpent's head (kill it), and destroy all of its works. Adam and Eve understood how that their sins were to be the cause of Christ's death; and that this Christ would be a child of theirs—their only truly faithful and upright son. Surely, they wanted to live to make amends to Him and God.

It takes contrition to make Paradise paradise.

"JUMBLE PIE" ANSWERS

1. Paul. 2. Hebrew tongue. 3. Jew. 4. Tarsus. 5. Gamaliel. 6. Persecuted. 7. Heresy. 8. Resurrection. 9. Gentiles. 10. Repentance.

Replying to the question, "Why are the Socialists in Milwaukee so successful?" Victor Berger, the leader of the party in that city, replied: "Because we put nine tenths of our campaign funds into literature, and because we have three hundred men who are pledged to get up every Sunday morning at five o'clock for the purpose of placing Socialistic literature into the Sunday morning newspapers found upon the front doorsteps."

Would it be possible to secure three hundred Christians to pledge themselves to arise every Sunday morning at five o'clock for the purpose of placing Christian literature upon the doorsteps of the people living in their communities?

—*Selected.*

SHUT OFF THE RADIO

Solomon said, "To every thing there is a season, and a time to every purpose under heaven." There is a time to turn on the radio, and there is a time to turn it off. God never intended that one in prayer should need the lungs of an auctioneer in order to compete with a radio, nor has God promised to smell the sweet incense of prayer when it is mixed with the stink of jazz. . . . .

Yes, I shall be honored to offer prayer at your table, but first shut off the radio.

WHAT IS DEATH?

(Continued from page 5)

"A charge to keep I have,
A God to glorify;
A never-dying soul to save
And fit it for the skies."

Instead of saying that the soul is "never-dying," God says, "The soul that sinneth, it shall die" (Ezek. 18:4, 20), and, instead of saying that the soul goes to the sky, the Bible says, "God will redeem my soul from the power of the grave" (Psalm 49:15).

Some teach that the dead are "not dead, but gone before." The Bible says of the faithful, "These all died in faith, not having received the promises" (Heb. 11:13), and that *if there is no resurrection of the dead* they "which are fallen asleep in Christ have perished" (1 Cor. 15:18). Tradition makes the Word of God of none effect, for if the wicked go to their punishment at death and the righteous go to their reward, what need would there be for a resurrection? Tradition says men are recompensed at death, but the Bible says the righteous dead shall be "recompensed at the resurrection of the just" (Luke 14:14).

Death, then, is the cessation of life, resulting in dissolution; and resurrection is the reformation of man and the renewing of life.

THE SIGNIFICANCE OF THE TABERNACLE

(Continued from page 7)

(Num. 3:4). This was the result of offering incense other than what God had commanded. God will always have His own way. God has good reasons for all He does, though man is always thinking he can improve on them. That was the trouble with Nadab and Abihu, but in their case and for our instruction "fire came out from the Lord and devoured them . . . and the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified" (Lev. 10:2, 3). This lesson teaches us that no one can approach God unless he is sanctified or set apart. One has to come out from the world and become God's child before his prayers are acceptable to God. If one does not know God's plan of salvation he does not know what fo pray for. Only the priest was allowed to offer up this incense or prayer for the people, but since Christ has died and abolished these ordinances, each person must now pray for himself. Therefore, this necessitates a knowledge of the truth, and then entering into a covenant with God through Christ. Paul made this clear when he declared, "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise" (Gal. 3:29), and again, "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). This altar was not only for burning incense on, but was also touched once a year by the High Priest with blood from the altar of sacrifice. This was for the atonement of all the people. Christ enters the picture here. We must be touched by the blood or sacrifice of Christ, or we are not acceptable to Him. It is marvelous how all these laws concerning the Tabernacle fit in with all our instructions through the gospel.

Having reviewed the whole chamber, we can now stand back and imagine the splendor of this room. The boards of the walls being covered with polished gold, the candlestick reflecting its light all around would add a dazzling splendor to the surroundings. When we consider the spiritual significance of this richly embellished interior, the luster becomes a speaking parable of the mental condition we have to acquire to come into relationship with God.

BE STILL! LISTEN TO GOD!

(Continued from page 3)

pathway left by Israel as she, too, like Adam of old, tried to hide herself from God.

But indications are that Israel is today awakening to her error. For nations, like individuals, are to "stand still, and see the salvation of God: . . ." At Moses' bidding Israel once experienced the great result of such obedience. Today, again, through Him who is greater than Moses, the call goes forth to lost and scattered Israel to "stand still" and hear the call of God to come forth into the open again and "see the salvation of the LORD."

International, social, and economic movements all indicate that we are in the closing days of a dispensation, that the world is really crossing the threshold toward a new age. Again and again are the Russian, German, Italian, and other characters manifesting themselves in such ways as to give all but certain testimony identifying themselves as the great characters responsible for the prophesied turmoil of the closing days of this dispensation. If these things are true, then the Bible student can but know as never before that God is now speaking. Yea, more: If His prophetic voice of centuries past is today reaching us, then He is due to speak yet again. In fact, He is speaking every day. For daily, prophecies sound upon our ears with new force and meaning. But is humanity listening? It is feared not. Rather, the great Babylonian banquet of carousal-praise of unknown gods seems to be on again, and a hand seems again to be writing upon the wall. Would that all would "be still" these days, and learn that He is God.

GOD'S WORDS ASSUME FORM

As one of the words of God in Genesis 1 became grass and herb and tree; and another of them became sun and moon and stars; and another became fish, and living things of the water; and another word became cattle and creeping thing and beast; and just as another "word" of God in John 1 became flesh "and dwelt among us": so also, words of God spoken millenniums past are today coming to assume form, in kind, in agreement with the words spoken.

Do we hear the frequent "click" of the fulfilling of these words? Are we "still" enough that we can see His salvation being wrought? Do we withdraw from our own mortal judgment, and wisdom, and egotism sufficiently that we can really say that we have come to "be still"—able to recognize God's fulfilling words?

HEARING GOD

Yes, God is speaking. The multitude hears not. The multitude of the Christian world hears not. They think "it thunders." But no; the voice of God is sounding. Both the Christian Church and the Kingdom Nation should be listening at "attention" unto His every word. One of His words will soon be spoken unto the Church. It will be the Savior speaking. That word will be a call hither. It is doubtful if any whose life and thought and concern are absorbed in human unessentials will be sufficiently "still" as to hear that voice when it calls. To the nation a Voice is soon due to call Israel and Judah unto a new covenant. Rapidly is this coming to be recognized by myriads. Other myriads continue to refute this Biblical fact.

Would that the Christian pulpit, and press, and life were such that the world would be attracted to a realization of these things.

It is said that briefly preceding the thrust of the cyclone there is a hush so quiet that it is oppressive. Would that the Christian life of today, and each day until the Master shall call, were of such stillness and quiet that the world might feel its hush and be alert for the coming change.

It was the boy, Samuel, who thrice heard the Father's call, and knew it not. Eli, the priest, at last realizing what was taking place, instructed the boy thus, ". . . it shall be, if he call thee, thou shalt say, Speak, LORD; for thy servant heareth." To the Christian world the writer would like to exhort each person to so comport himself in mind and heart that when the signal of the Lord's call shall come each may be ready to say, with Samuel,

"Speak, LORD; for thy servant heareth."

AS IT WAS IN THE DAYS OF LOT

(Continued from front page)

"Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me: therefore I took them away as I saw fit" (Ezek. 16:49, 50).

They declare their sin as Sodom, they hide it not" (Isa. 3:9). One of the chief characteristics of modern America is the brazen way so many people sin. Many say this doesn't mean our generation sins any more than preceding

ones, but that people are more open about it. Whether this be so or not, this very openness is a sign of the times. Supreme indifference to God is the attitude of many.

Walter Lippman, news commentator, says: "The irreligion of the modern world is radical to a degree for which there is, I think, no counterpart. . . . This is the first age in the history of mankind when . . . any fixed and authoritative belief is incredible to large classes of men."

It will be evident to all that the quoted scriptures concerning Sodom find their counterpart in many of the social evils of the modern world. When men forget God they lay themselves open to the entrance of every immorality and vice. We will mention some of the social conditions in America that it will be self-evident are patterned after the conditions in Sodom.

Sex sins were predominant in Sodom. America "hides it not," all the way from immodest attire through the alluring sexy ads of liquor and tobacco. The eighteen million citizens infected with social diseases, the hundreds of thousands of young girls and women debauching themselves in just the same way men have debauched themselves for generations, the breakdown of the home, increase in divorce, and many like conditions are not only signs of the times, but also evidences of dissolution. America has passed the crossroads, and is marching down the broad way.

The apathy of the American public to the awful toll of the automobile on the highways is appalling. Life is held at a low price, just as in Sodom.

Crime has increased 500 per cent in thirty years. Organized racketeering is a modern cancer on the life of the world.

There were 178,000 saloons before prohibition. There are now 500,000 places where liquor is being sold openly, besides three times as much bootlegging as there was during prohibition. Five billion dollars a year is spent for liquor. America spends one and one half billion dollars a year for cigarettes: three times as much for tobacco as for churches; ten times as much spent for liquor as for churches; and twenty times as much spent for controlling crime as for churches. An analysis of the way America spends her yearly income as she worships the great god *comfort* would be revealing.

Crowded movie palaces and empty churches make an ugly comparison. Many churches forget the gospel, and to keep alive become social clubs or amusement halls. Paul said to Timothy that men in the last days would be "lovers of pleasures more than lovers of God" (2 Tim. 3:4). This was the sin of Sodom!

The unbelieving brain of man has built a great structure of pseudo-science, "science falsely so-called." Rather than take the simple truth of the revealed Creator, man has invented an explanation of the earth and himself upon it which will tickle the ears and sooth the conscience of man. Starting with the evolutionary theory, man has clambered into the very throne of God with the false teachers' deification of man. Of Sodom it is written, "They were haughty, and committed abomination before me: therefore I took them away as I saw good" (Ezek. 16:50).

Spiritual Condition of Lot and the Church Today

There is a startling similarity between Lot and the last day church. The church is the salt of the earth according to Jesus' own statement (Matt. 5:13). Lot was the righteous man of his city: "Just Lot, vexed with the filthy conversation the wicked: (for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds" (2 Peter 2:7, 8). The church professes to have a hatred of sin and a love of righteousness. As such, it has been given the gospel as the means of salvation for the lost. Lot tried to reform his contemporaries. When the end came Lot tried to get a few of his relatives to flee with him. Lot failed in his last call. "He seemed as one that mocked" (Gen. 19:14). Is it any wonder that the influence of Lot was nil, his cry impotent, and his message ridiculed? He had "pitched his tent toward Sodom" (Gen. 13:12), "sat in the gate of Sodom" (Gen. 19:1), and had "lingered" (19:16) until the destroying angels had to force him to leave. Then his wife had looked longingly back at the fruitful plain she was leaving so hastily and unwillingly, and so God allowed her also to partake of the overthrow of the Sodom she loved.

In Lot we see the last days experience of the church. Its message is vital, but its voice obstructed by its own love of worldliness; the church is being ridiculed, sneered at, frustrated. Its faith and its works fail to "jibe." It is lukewarm (Rev. 3:14-22); it has "become as sounding brass, or a tinkling cymbal" (1 Cor. 13:1). A few brave, faithful, loving voices here and there are smothered in the general indifference. Its "form of godliness, but denying the power thereof" (2 Tim. 3:5) will be brought to judgment. "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished" (2 Peter 2:9). The church must be unloaded as Lot was unloaded.

By comparing Luke 17:28, 29—the escape of Lot—with verses 30-37—the escape of the church—we get a vivid picture of the rapture of the saints of the Lord. "The one shall be taken, and the other left." In the suddenness of that hour many will be like Lot's wife, the love of the world will be too strong. "If any man love the world, the love of the Father is not in him" (1 John 2:15). Are you, my friends, ready for the coming of that hour?

To the world I say, Take warning, be convicted of your sin and the imminence of God's judgment. I should like to impress upon you the supreme urgency of having Jesus the Christ for your Savior.

To the Christian I say, Examine yourselves according to God's standards in the Bible. "Watch and pray." Let nothing come between you and the Christ. Would you choose to be left to the tribulation and judgment of the world as Lot's near relatives were left?

To the finally impenitent world, I pronounce that God's judgments will come, separating the wheat from the chaff. It is up to you as to where you will be in that coming day. You may be so near, and yet so far away.

Are you ready?

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The Handwriting on the Wall

One of the most interesting stories of the entire Old Testament is the one told in the book of Daniel about the *handwriting on the wall.* Let us review it to see if there is anything that we can learn from the story.

King Nebuchadnezzar who had befriended the Prophet Daniel had died, and in his stead reigned his son or grandson, Belshazzar. In the exchange Daniel had been forgotten, and our first introduction to the new king is when we are told of a great feast that he made. Perhaps you have heard at some time or other, the old song, "At the Feast of Belshazzar and a Thousand of His Lords." The feast was not only a drunken and riotous one. Belshazzar further added to its indignity by drinking from the sacred vessels of God —vessels that his grandfather had brought from the Temple in Jerusalem. Daniel 5:4 tells us, "They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone." So we can see that this feast surely must have been extremely displeasing to God. Sometime during the feast the king and all his company were startled to see a hand suddenly appear and begin to write on the wall. Furthermore, it wrote in a language that none of the people assembled there, nor the magicians, could understand. Finally the queen remembered Daniel and the various dreams that he had interpreted for Nebuchadnezzar. Thus, they called for the Prophet. Daniel was given the interpretation of the writing from the Writer, God, and told it to the king. Translated, it read: "God hath numbered thy kingdom, and finished it. . . . Thou art weighed in the balances, and art found wanting. . . . Thy kingdom is divided, and given to the Medes and Persians." A little farther on in the chapter it is stated how that very thing was done.

I ask, Is there not today some handwriting on the *wall of the world?* Christ said that when the leaves put forth on the trees we know that summer is nigh, illustrating that when we see signs heralding the last days we know that His coming is very soon. God has provided these signs for us, and we can see them if we will but look about us. I wonder, though, if to some it will be "handwriting," as it was to the wicked king. Some of the very things that are today going on in the world will some day be used to tell an unsubmissive world, "Thou are weighed in the balances, and art found wanting." Those will be harsh words to hear. Live *your* lives so that they never will be pronounced to you. Live not in riotous living and drunkenness as did Belshazzar, but in soberness as did Daniel.

Brotherly Love

* * *

Mary Richardson, Hammond, La.

"Let brotherly love continue" (Heb. 13:1). A very shining example of brotherly love is that of Christ when He died on the cross. An unselfish love is strongly exhibited here, in that God gave His only Son that the human race might be saved. The only way we can show an appreciation of such love as God had for us, is to show a reflection of such love in our attitude toward others.

The parable of the good Samaritan offers further light upon this subject. We should show the consideration that the Samaritan showed the wayfarer, to anyone who may need similar help from us.

"Love your enemies, bless them that curse you, do good to them that hate you, . . . that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good. . . . Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:44-48). This is the perfect love.

Joseph's brothers treated him in a harsh and shameful way, but he didn't think of revenge as most people would. He returned good for evil. He was kind to them and dealt with them in a brotherly way. He had their interests at heart, and did not seek to harm them, for love works no ills. When the love of God dwells in the heart of an individual, he will not wrong his fellow man. Love is a fundamental principle of Christianity. The real Christian life has not been experienced by those who have not had true brotherly love for all mankind.

Joseph did not think of revenging his brothers, for he was thinking of their needs and the needs of his father. Sacrifices express mutual love. Then, too, one should sacrifice his own interests if need be so that the family will be in unity. Thus, we see Joseph sacrificing so that his family might continue united. The family tie is a sacred one and should be given consideration.

In many churches there is sometimes division and strife. This not only keeps the people from having the blessings that come from maintaining the "unity of the spirit in the bond of peace" (Eph. 4:3), but also works directly against the principle of brotherly love. For a while their motto might well be: "Let brotherly love *commence.*" Living up to that, they should adopt the Biblical standard: "Let brotherly love continue."

"Many waters cannot quench love, neither can the floods drown it" (Solomon 8:7).

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota

"I have lived in all good conscience before God until this day" (Acts 23:1).

Scripture: Acts 21:40; 22:1-4; 24:14, 15; 26:19-23.

The Starting Place

If I were to invite you to go with me to fairyland, most of you would laugh, for you know there is no fairyland. But there is a place to which I invite you which is real. It leads to something better than any fairyland could boast. It is to be on this *earth made new.* Only the good can enter. Jesus will be the light. There will be no sickness, pain, or parting, and all will be joy and peace.

The starting place oftentimes is the Church of God. So won't you go, and take your friends with you? In Sunday school and church you learn of Paul and others. There you *hear* and get *faith* to believe. There you receive strength for the tasks ahead.

The Road

The way the Christian travels is full of peril and temptations. After becoming converted and baptized, there are still many trials to meet. The path so often followed unknowingly is a broad, beautiful, enticingly decorated way, called "the broad way." Sunday school students know that "the narrow way" is the Christian way that leads to life, and "the broad way" leads to death. So, many times one must turn back when the broad way is to be the one on which he is going.

Many fall along the wayside. There is less danger of falling if you have plenty of *daily* nourishing food from your Bible. We see that one cause of failure is from lack of the proper food—the milk and meat of the Bible.

Sometimes weeds check our pathway. The journey is slowed until we can see but one step ahead.

The Royal Family

Christians have a Leader who goes on ahead. He knows every step we must take, for He suffered for us, trod the very same path, was tempted in all points as we are, yet without sin. So, let Christ lead. He is King of this royal family.

Don't you wish to join the singing, praising, trusting band who walk the Christian road to God? Then study your Bibles. Study your Sunday school lessons. Go where you will be with those who are fed on God's Word—to church.

With Christ as your King, put on the whole armor of God, and choose God's people for your friends.

Then begin fulfilling the royal law, which is, according to the Scripture: "Thou shalt love thy neighbour as thyself" (James 2:8). Strive to belong to the "royal priesthood" (1 Peter 2:9), who will reign with Christ "on the earth" (Rev. 5:10).

The Child and the Year

Said the child to the youthful year:
"What hast thou in store for me,
O giver of beautiful gifts! what cheer,
What joy dost thou bring with thee?"

"My seasons four shall bring
Their treasures: the winter's snows,
The autumn's store, and the flowers of spring,
And the summer's perfect rose."

"All these and more shall be thine
Dear child—but the last and best
Thyself must earn by a strife divine,
If thou would'st be truly blest."

"Would'st know this last, best gift?
'Tis a conscience clear and bright,
A peace of mind which the soul can lift
To an infinite delight."

"Truth, patience, courage, and love,
If thou unto me canst bring,
I will set thee all earth's ills above,
O child! and crown thee a king!"

—Celia Thaxter.

Jumble Pie

These words tell us some things about our lesson. Some are mixed up, others are spelled backwards, some every other letter, etc. See if you can straighten them out. Answers will be found on page 9. Be sure you have your answers figured out before you check with the printed answers.

1. Luap. 2. Eugnot werbeh. 3. Ejw. 4. Ratssu. 5. Leil a gam. 6. Peuer Esetd. 7. Hyrese. 8. Rrrese Uniote. 9. Selitneg. 10. Rpee Natnec.

Happy Birthday Wishes

Send me your birthday, age, name, and address, and join the ECE Club, whose members study their Bibles every day.

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

May 15-28—Special Meetings at Dixon, Ill.
May 28—Annual May Meeting at Fonthill, Ontario.
June 4—California Quarterly Conference at Los Angeles; church address is 230 West 103d St.
June 4-11—Annual June Meeting at Brush Creek, near Tipp City, Ohio.
June 4-11—Special Meetings at Delta, Ohio.
June 7-11—Minnesota State Conference at St. Cloud.
June 12-18—Michigan Conference at Southlawn Church, Grand Rapids.
June 15-18—Northwest Conference of Washington and Oregon at Felida, Wash.
June 11-25—Special Meetings at St. Cloud, Minn.
June 14-25—Indiana State Conference at North Salem Church (5 miles north of Plymouth).
June 27-July 2—Special Meetings at Salem Church of God, near Marshall and Martinsville, Ill.
June 27-July 9—Special meetings at Eden Valley, Minn.
July 5-August 13—Bible Training School at Oregon, Ill.
July 14-23—Special meetings at Cleveland, Ark.
July 20-22—Arkansas-Oklahoma Conference at Cleveland, Ark.
July 20-30—Virginia State Conference at Maurertown.
August 1-13—General Conference, Oregon, Ill.
August 1-13—Illinois Bible School and Conference at Oregon.
Aug. 13-20—Missouri State Conference at Fredericktown.
August 20-27—Western Nebraska Conference at Holbrook.
August 22-27—Iowa State Conference at Waterloo.
Aug. 27-Sept. 3—Eastern Nebraska Conference at Omaha.

VIRGINIA CONFERENCE

The Virginia brethren have been fortunate in securing the services of Bros. F. L. Austin and James McLain for the Virginia Conference to be held July 20-30 at the church at Maurertown. The presence of these two talented men is sufficient to assure us of an interesting and inspirational conference.

We urge all the Virginia brethren to make plans to attend and cordially invite those from other states to come and enjoy this conference with us. Dormitory accommodations will be provided for those who desire them. Your only expense will be for transportation.

J. R. LeCrone.

READ-IT-ALL CLUB

The following have recently reported that they are members of our Read-It-All Club:

Mrs. Virta Sitler, Chicago, Ill.
Jessie W. Donaldson, Baldwin, New York
W. T. Roberts, Belton, Texas
Mrs. George Ott, Huntington, Ind.

Nearly all thus far reporting that they read all the paper are sisters of the faith. What's the matter with the men? (See editorial, p. 2.)

ANNUAL BUSINESS MEETING

Oregon, Illinois

The annual business meeting of the Church of God in Oregon, Ill., will be held at the church at 7:30 p.m., Wednesday, June 14.

Mabel Andrew, Secy.

KOSZTA, IOWA

Bro. C. E. Lapp closed a series of nine days' evangelistic meetings here Thursday, May 18. Though a very busy time, good crowds were in attendance to hear interesting sermons on: The Lord's Coming, Condition of the Jews in Palestine, The Day of the Lord, Wrath, Judgment, and others.

On Thursday noon the Dorcas circle gave Bro. and Sr. Lapp a picnic dinner at Mr. and Mrs. Walter Wright's home. Forty-two were present. At the afternoon meeting Mrs. Doris Danskin conducted a lesson on "Galatians," followed by a recipe for a life of abounding joy given by Sr. Lapp. She chose Philippians 4: Rejoice in the Lord (v. 4); prayer unto God (v. 6); think on these things (v. 8); contentment (v. 11); strength for all things (v. 13); all our needs (v. 19). All these ingredients properly mixed together will secure for you happiness in this life and also in the world to come.

Sr. Lapp's sweet voice and accordion solos added much to the meetings. Little Elaine helped entertain the children. They left Friday morning for their home in St. Cloud, Minn., feeling their stay had been an inspiration to all. They met many old friends from four years ago when they were here, and made many new ones.

May the Lord bless their work here, also in the future, is the prayer of the Koszta people.

Mrs. L. M. Kiger.

SOUTHLAWN PARK CHURCH OF GOD

Grand Rapids, Michigan

At the last meeting of the official board Bro. G. E. Marsh was selected as official delegate to the National Conference at Oregon, Ill., this summer. Mr. and Mrs. Dale Rouch and children of South Bend, Ind., were recent visitors at Southlawn Church.

Sydney E. Magaw has been engaged as the principal speaker at the Michigan Summer Conference to be held at Southlawn, June 12-18.

As a result of the recent drive for funds made by members and friends of the church, a new roof has been added to the church annex, and the church building and annex will receive a new coat of white paint.

Leslie Niles, Reporter.

MINNESOTA EVANGELISM

The ship, Minnesota State Evangelism (MSE) is still sailing (thanks to some), though somewhat crippled (thanks to others who perhaps forgot).

Interest and attendance at Hector, Mora, and Lester Prairie continue very good, with prospects that are encouraging. Due to various unavoidable circumstances it has been impossible to have services at Onamia for some time, but in the future work can perhaps be reestablished.

Our present schedule leaves one Sunday open each month. Hector, second Sunday; Mora, third Sunday; Lester Prairie, fourth Sunday.

Come to the Conference business meeting to assist in planning the evangelistic work for the coming year. 1939-1940 hold many opportunities for all in Christian service.

Minnesota Evangelist.

Gleanings From the Field

"We had a splendid quarterly conference last Sunday at Maxwell. Our attendance was unusually large."—O. J. Allard, Cedar Falls, Iowa.

A number of the brethren from Oregon, Ill., have been attending the evangelistic meetings at Dixon, where Bro. James McLain is assisting Bro. L. E. Conner.

On May 19, twin girls were born to Mr. and Mrs. Loyd Cooper of Fredericktown, Mo. They are Rosa Lee and Lila Marie. . . . Congratulations. Congratulations.

"I am unable to attend church, so I derive my spiritual food from reading The Herald. May its work be greatly multiplied."—Jessie B. Boyle, Fort Worth, Texas.

Bro. S. J. Lindsay recently received a letter of appreciation from the Tempe Garden Club, informing that the only reason the Church of God there did not receive a prize in a recent survey was that churches were not included in the competition. . . . Congratulations, Bro. Lindsay, and to Bro. Ray Saylor whom you report as having done much of this work.

Those graduating this spring from high school who are from the Oregon, Ill., congregation are: Georgia Johnson, Margaret Mattison, Jeanette Romine, and William Cullen. Congratulations all.

Although not in a conference, nor even being called together, it chanced recently that five ministers were brought together at our office. They were: Bros. L. E. Conner, James McLain, Harvey Krogh, Paul Johnson, and the writer. A day or two later Bro. F. L. Austin visited us, and in a very few more days we expect to see Bro. S. J. Lindsay.

"We plan to return to the brethren at Browntown for another series of meetings this fall, and trust that at that time there will be several who will obey in baptism."—J. R. LeCrone, Virginia.

Mr. and Mrs. E. H. Magaw of Lester Prairie, Minn., and Mr. William Birkeback of St. Paul, Minn., are visiting a few days with Mr. and Mrs. Vivian Magaw, Tipp City, Ohio. Mrs. Sydney Magaw accompanied the travelers as far as Harvey, Ill., where she is visiting her mother and brother, Mrs. J. E. Hatch and Paul.

MARSHALL, ILLINOIS

We had a very enjoyable meeting at the Salem church near Marshall and Martinsville, May 15-19. The attendance was good, considering that it was a busy time for many. There were about fifty present the last evening.

The church is now looking forward to the meeting in June with Bro. S. J. Lindsay.

Harvey Krogh, Jr.

LESLIE EUGENE RICH

Leslie Eugene Rich was born in Montpelier, Vt., June 29, 1865, and died in Long Beach, Calif., May 9, 1939. When he was eight years of age his parents moved to Kansas. There, at the age of twenty-one years, he married Mary Esther Carter. He later moved to Tempe, Ariz., and still later to Santa Ana, Calif., where he and his wife made their home on a ranch until 1919, when they moved to Long Beach. Five children were born to them, as follows: Forest Rich and Mrs. Ione Saylor of Tempe, Ariz.; Mrs. Roy Juden of Compton, Calif.; Mrs. G. E. Wertz of Long Beach; and Mrs. Francis Beach of Hillsboro, Ore. There are seventeen grandchildren and five great-grandchildren. A brother, Clarence Rich, and a sister, Mrs. Gertrude Rossier, both of Long Beach, also survive.

Bro. Rich had his attention first called to the gospel by his daughter, Sr. Ione Saylor. When a meeting was held in his home during December of 1931, he with others embraced the opportunity to yield obedience by baptism, the writer holding a meeting there at that time. He united soon thereafter with the church in Los Angeles. Bro. Rich was thoroughly consistent in his Christian walk, never missing an opportunity to attend services when health permitted. He had spent the winter in Tempe where he had become a fixture with us in the church services. He has gone to his rest in the dust, there to await the call of the Master in the early morning of the great day for which we all look, when the works of mortality shall have come to an end.

Services were held in the Coon Mortuary near his Long Beach home, and he was laid away in the beautiful hillside cemetery in Whittier where Sr. Rich had been placed less than a year before. Sr. Railsback ably assisted in the services.

S. J. Lindsay.

HERALD RECEIPTS

B. F. Skeels; Thomas McArthur; Mrs. Harriet Fox; Harry Goekler (for others); Mrs. George Ott; Mr. and Mrs. George McMurtrie (for others); Mrs. Jessie W. Donaldson (for another); Mrs. Jennie B. Boyle; Lois Greiner.

THE TITHING BULLETIN

The Tithing Bulletin, as prepared by The Layman Company, offers every church the most effective of tithing education plus relief from half the expense and worries of the ordinary church bulletin. It combines simplicity, effectiveness, and economy. The Bulletin consists of four pages. Pages 1 and 4 are for the use of the local church. Pages 2 and 3 carry any one of thirty-two of the famous Layman tithing messages. This affords a quiet but effective course in stewardship education.

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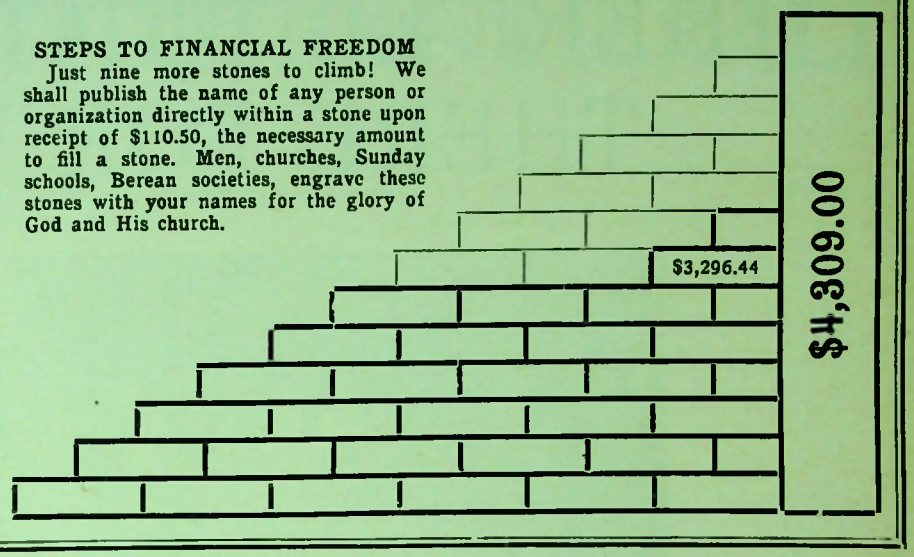

THE RESTITUTION HERALD

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L. E. Conner . Business Manager

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BAPTISM—
by S. J. Lindsay

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Oregon, Illinois

July 5-August 13

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THE CHURCH

By S. J. Lindsay

"God at the first did visit the Gentiles, to take out of them a people for his name" (Acts 15:14).

IN A FORMER article we dealt with the world. In this article we shall consider the church in its relation to the world. The word "church" means "called out ones." That is, the church is a body of people called out from the world to serve the true and living God. The church and the world, then, are separated bodies of people. How far-reaching is that separation? Jesus gives us the measure of that separation in the language of John 17:15, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." The separation of the children of God from the world is the separation between that which is good and that which is evil. The called out ones are the ones who are to share joint inheritance with Christ in His forthcoming kingdom. Not all are to be saved when Jesus comes; only the called out ones—the ones who have been called to another kingdom than that of men.

The kingdom to which the church has been called is to be a righteous kingdom, while the kingdoms of the world are sinful kingdoms. Called out ones must withdraw from the evils of the world and cling to the righteous principles that will prevail in God's righteous kingdom. To this end must they train themselves in right things. The church must withdraw itself from the evil that is in the world. If the church is true to its calling, it will not be popular with the world. Jesus says, "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 his own: but ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John 15:18, 19). The reason for this hate is expressed in these words: "For the time past of our life may suffice us to have wrought the will of the Gentiles (the world's nations), when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you" (1 Peter 4:3, 4).

The purpose of the church is tersely expressed by the writer to the Hebrews as follows: "Let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (10:24,25). Our frequent meeting together in our assemblies is for the purpose of helping each other to cultivate the graces that will prevail in the kingdom of God. Just in proportion as the beauty of the kingdom grows in our minds, just in that proportion will the things of the world vanish from our minds. Study of the Word will become sweeter. Our coming together is for the purpose of study that we may have the advantage of the help of others who have preceded us in the way. When Philip asked the eunuch if he understood what he was reading, he replied, "How can I except some man should guide me?" It is in our church relationship where we may be helpful to one another. In this we should excel the world in general helpfulness. The world is helpful for financial gain. In the church we exercise helpfulness regardless of gain that those in fellowship with us may be benefited because they are brethren.

It is not the office of the church to entertain the world. It isn't kind to the goat if we milk her to feed the sheep. If we solicit the world to help us to pay our debts, how can we expect to be independent of the world when it asks some concession of us?

The Great Commission authorized the disciples to go preaching the gospel. We are told that they went forth and preached everywhere. The command to Peter was to feed the sheep and lambs. We are taught by Paul to study to show ourselves approved unto God, workmen that need not to be ashamed, rightly dividing the Word of truth. Peter tells us to sanctify the Lord God in our hearts and to stand ready always to give a reason for the hope we have.

The mission of the church, then, is to minister the Word to all who will listen to it. The early disciples of our Lord exemplified to us the mission of the church by going as they were directed. It is the duty of every disciple of Christ to make himself acquainted *(Please turn to page 11)*

EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

Conference vs. Debate

In the early years of the church dispensation there was much dissension about circumcision. Following the first missionary journey of Paul, who had baptized many Gentiles, the necessity of circumcision was insisted upon by some of the Jewish Christians. Paul and Barnabas had returned from Asia Minor to Antioch in Syria, and there "they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles" (Acts 14:27). There was an evident joy on the part of all the church at Antioch that the gospel had been received by the Gentiles. Soon, however, along came the monkey wrenches: "Certain men which came down from Judæa taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved" (Acts 15:1). There is invariably some upstart who feels the burden of correcting Paul, especially if the older and truly authorized teacher has had outstanding success. Then "Paul and Barnabas had no small dissension and disputation with them."

From this newly kindled flame the fire was fanned, resulting in the first conference at Jerusalem. In spite of the fact that there was "much disputing" (v. 7), God poured oil on the troubled waters, and "all the multitude kept silence, and gave audience to Barnabas and Paul" (v. 12). Both Peter and James spoke in favor of accepting the Gentile converts without circumcision. In fact, the opposition soon melted, and God's true servants were confirmed as knowing what should be taught as gospel.

While it was fortunate that this irksome question was thoroughly examined and disputed and settled, it must not be concluded that the only purpose of a conference is to give opportunity for an argument, nor should it be concluded that an argument is an opportunity. The absolute truth of the matter is that *the named and the true disciples did not quarrel!* Only some monkey wrenches flew into the machinery.

At the ideal conference there will be sweet communion and fellowship. There will be the conferring of problems, true enough, but it will be done in the spirit of true brothers trying to help each other and willing to receive help of each other. There will be song, prayer, study, and praise. There will be the joyful meeting of friends from all directions. There will be preaching and conversions. The aged will attend for comfort, and will bless youth gathered there to study and serve. Children will be there if the spirit of Jesus is there. Where children attend there will be a church tomorrow, but where only debaters claw at one another there will be no children, no converts, no church—not even in Jerusalem.

Old Fashioned Visiting

Feeling last evening that I had hardly a moment to spare, I found the rest and strength that all have sometimes found by taking time for an old fashioned visit. God has made people sociable. Self interests have made people cold. And when selfishness hedges tightly around there is no way left open for either man or God to come in to bless. We had no particular problems to discuss, no enemies to complain about, no false friends to smear, yet, when it seemed surely time to leave, our host looked pained and urged to visit a little more. We had thought the dinner was over, but the dessert was still to come.

God has never intended that His church should entertain the world. Every true Christian knows that the church has a work to do that is often shamed by frolic and jest. Church auxiliaries have crowded out the altar of God, and gossip is the Devil's radio. But that the church needs more of the old fashioned visiting cannot be questioned. Man needs man. Christian needs Christian. Love is warmed by other love, and religion without love is not Christianity.

In the days of Malachi the children of Israel had sadly drifted away from God. They thought it was useless to serve God. But there was a remnant and a Malachi. "Then they that feared the Lord spake often one to another. . . . And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels" (Mal. 3:16, 17). That the Israelites may have revived public worship is not questioned, but that they also took more interest in each other is even more evident. There can be no love of God where there is no love for man. The two great commandments are as surely linked as are God and His own creation.

Jesus frequently visited with but one other person. He found time to be friendly, to be human. He knew everybody, and multitudes knew him. One of the very accusations against Jesus is now seen as a testimonial. Critics charged that He dined with sinners and publicans, but they were too cross eyed to see that these people Jesus dined with were also dining with Him . . . "and they did all eat, and were filled." Levi the publican was a precious soul to Jesus; Matthew the apostle proved friendship's worth.

The Dawn of God's Great Day

By J. H. Anderson

"We have also a more sure word of prophecy; . . . a light that shineth in a dark place, until the day dawn."

IT WAS winter, and all around me were desolation and death. The trees and the grass seemed to be dead. There were no flowers. The birds were silent. I asked myself, Can there ever again be life here? A few weeks went by. The sun brought showers of rain and warmed the earth. I again looked around. This time the trees and the grass were green, the beautiful flowers were in bloom, and I heard the sweet songs of the birds. I was in a new world, a world of life. I felt it was good to be in this world, to have a part in the life that was all around me. A mighty change had come—a change that brought new life to the world—and I was glad that I had seen the change from the old dead world to the new world of life.

Six thousand years ago Adam and Eve sinned. The summer ended, and there came a long winter, the winter of desolation and death. The world has been in that winter since Adam sinned. Shall we ever see the end of this winter? Will spring—the spring of new life—ever come?

"When these things come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable; behold the fig tree, and all the trees, when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass know ye that the kingdom (spring) of God is nigh at hand" (Luke 21:28-31). We see "these things" which Jesus foretold. Therefore, we know that spring will soon be here.

"My beloved spake (Christ to the church), and said unto me, Rise up (in the resurrection), my love, my fair one, and come away. For, lo, 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 love, my fair one, and come away" (Song of Solomon 2:10-13). Yes, the signs show that spring is nearly here, that new life will soon come from the dust, raised by the power of the "Sun of righteousness" (Mal. 4:2). "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust (in dust, not in heaven); for thy dew is as the dew of herbs, and the earth shall cast out the dead" (Isa. 26:19).

Great changes must come to bring the perfect day, the springtime of the new age:

(1.) The "Sun" must "arise with healing in his wings" (Mal. 4:2). Christ must come to bring that promised Sabbath of rest to the people of God. "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:12).

(2.) Satan must be bound so that he will not deceive the nations during the "thousand years" (Rev. 20:1-3).

(3.) The righteous dead must be resurrected, and the righteous living changed. (See 1 Cor. 15:51-57; 1 Thess. 4:13-18.)

(4.) The kingdom must be established, for the perfect day comes *in* the kingdom.

We are even now living in the time when the kingdom shall be established. "Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain (a great kingdom), and filled the whole earth. . . . And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it break in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: *and the dream is certain, and the interpretation thereof sure*" (Dan. 2:35, 44, 45). Here we have an inspired statement that in the days of the toe kingdoms which grew out of the fourth world power (Rome) of the great image God would set up a kingdom. Myers History of the World shows that Rome became a universal power in 168 B.C., was divided into two parts in 395 A.D., and that the toe powers began coming up about 483 A.D. Now, if Daniel made no mistake, the kingdom of God must come before these toe kingdoms pass away: for they are to be destroyed by God's kingdom. God's kingdom is to be set up in the days of *kings*, not in the day of *a* king. "It shall come to pass in the last days, that that mountain (kingdom) of the Lord's house (church) shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it" (Isa. 2:2; Micah 4:1). As we are in the last *days* we may look for the kingdom, and for the kingdom to destroy the toe kingdoms. This kingdom of God will not come with a great show. (Luke 17:20, 21, *(Please turn to page 11)*

Burden Bearers

By John O. Conrad

"Bear ye one another's burdens, and so fulfil the law of Christ" (Gal. 6:2).

"At the cross, at the cross, where I first saw the light,
And the burden of my heart rolled away."

These lines were popular when I was a boy, and I enjoyed singing them because they were set to a cheerful melody. However, I was unable to comprehend the meaning of "the burden of my heart rolled away," because I had no burden on my heart.

Time soon brought the necessity of assisting in the burdens of the family, and some of them seemed pretty hard to bear. It was then that I began to ponder the reasonableness of the statement in Psalm 55:22, "Cast thy burden upon the Lord, and he shall sustain thee." It sounded somewhat as though the Lord might be in the free delivery business. I had seen men running trucks with a sign "Free Delivery" painted on them, and I secretly wished sometimes that the Lord would drop around to give me a lift, but I never had the requisite faith to wait for Him, considering my father's rigid expectations. Happy is the person who learns, in youth if possible, that life and burdens are practically synonymous in the plan of the Creator. As I grew older I came to know that there were some burdens for which there really was a free delivery service, particularly those burdens of the heart which I had not been able to understand earlier. The problems of burden bearing, both temporal and spiritual, are as old as creation, and the creature as well as the Creator has been forced to bear with them in every age.

Peter was of the opinion, according to his statement in 2 Peter 2:5, that Noah was a preacher of righteousness; in which case, God had not dealt with the wickedness of the world by means of the Flood without having first manifested the burden of His mercy through Noah that the antediluvians might repent.

Later, we find the burden of the Lord having been declared to Abraham, Isaac, and Jacob. How do we know? Well, in Malachi 1:1, 2 we read: "The burden of the word of the Lord to Israel by Malachi. I have loved you, saith the Lord. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob." Still later, Moses was charged in a very exacting manner to prepare and administer a law designed to aid all the Israelites whereby they and their generations might assist in the ultimate will, plan, or aim which was really God's burden. It was sufficient to energize the judges, prophets, and kings after Moses. Notice the beauty of Isaiah 58:14: "Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." It was not until Jesus (the Messiah) came that the full importance or significance of the Lord's burden was revealed.

Jesus not only revealed His Father's will, but He became the first in history to be able to bear the whole burden of His heavenly Father in taking upon Himself the sin of all mankind who would accept Him as the Son of God, repent, be baptized, and follow Him.

It is not the purpose of this article to describe in detail the extraordinary perfection of this unusual Burden Bearer, but to point to Him as the standard of excellence by which all who share in such a desire should strive to pattern. Paul said in Ephesians 4:13, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." It would seem that Jesus poured out the whole burden of His being in the few words recorded in Matthew 11:28-30: "Come unto me, all ye that labour, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light." This statement, though hard for us, was easy for Jesus to understand. He knew that His own burden grew lighter as He bore the burdens of others. We are prone to feel that the opposite is preferable.

Following the master Burden Bearer came the apostles. Of that group, Paul felt that he was the most heavily burdened. He was quite aware that his opinion of himself would sound like boasting, but history indicates otherwise. If we would boast as Paul did I think we might be justified. Let us notice what he said: "By the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me" (1 Cor. 15:10). Paul had many burdens, and some of them were very grievous to bear, but in his own opinion none of them could be compared to those of his Lord and Master. He said, "I am determined to make known nothing among you, save Jesus Christ, and him crucified" (1 Cor. 2:2, Diag.). Paul's Epistles are monuments to his burdens well borne.

Stephen bore his burden in such a zealous manner that he became the first martyr. According to Fox's *Book of Martyrs*, and to other historians, we may well believe that there were millions who were willing to join the kindred dust of Stephen because of their having been inspired by the same spirit which prompted Peter to say, "Blessed be the God and Father of our Lord Jesus Christ, which ac-

cording to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you" (1 Peter 1:3, 4). It is gratifying to believe that there are those today whose faith would impel them, if necessary, to be numbered among the martyrs, but, even though it is commendable to be willing to die for Jesus, is it not of first importance to all Christians that they be determined to "live" for Him?

John was by no means the least of the great burden bearers. He also has a stately monument to his memory. In closing his Gospel, in the last verse, he said, "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." What a wonderful tribute to the burden which Jesus bore, and to John's ability to estimate it! Perhaps John would be surprised to know the extent to which the world has been filled with books relating merely to what is known of the deeds of Jesus. I am inclined to believe that there was more real faith among believers when there were less books than there are at present. However, I would not discourage the making of many books, but would rather discourage the indifference of many Christians in not being willing to read more good books than they do. John appeals to our sense of responsibility in Revelation 2:7, saying, "He that hath an ear, let him hear what the Spirit saith unto the churches; To him that *overcometh* will I give to eat of the tree of life, which is in the midst of the paradise of God." What may we overcome? Perhaps foremost of many things, our lethargy or indifference in being unwilling to become active burden bearers. How? Well, how about doing some fishing or hunting? Where? Anywhere, everywhere! Who? Anyone. When? There is no closed season. License? None needed.

DOING IT

By Gerald L. Cooper

FOR some time, like many others, I have been intending to write an article for THE RESTITUTION HERALD. I even went so far as to write the editor, telling him that I intended to write "soon." I am sure he will pardon me if I quote his answer to me: "The only way for the Church of God to publish a paper is *to do it.*" As soon as I read those words the scripture, "Whatsoever thy hand findeth to do, do it with thy might," came to mind. I was unable at first to find the verse, but finally located it in Ecclesiastes 9:10. Note the entire verse: "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." When I read it all I realized that there always comes a time when one cannot do what he desires to do. Our only opportunity to serve lies in the present time. If we wait until later we may not then be here.

Christ, the great Teacher, gave us two good lessons in regard to excuses. One was His parable of the great supper, the account of which is found in Luke 14:16-20. A man made a great supper and invited many. However, when he sent his servant to tell those whom he had invited that supper was ready, all began to make excuses. One had bought a piece of ground, and had to go to see if it was any good; another had purchased a yoke of oxen and wanted to see if they were good oxen; and still another had been recently married and, I suppose, wanted to go on his honeymoon. These were lame excuses, but men are even today using similar excuses. When men are called on to serve the Lord they are invariably too busy with something else. In my own case, as editor of the Berean page, I first thought that I was too busy with that to write for other columns of THE RESTITUTION HERALD. However, I soon realized that being busy was just an excuse. Search yourselves! See if the excuse you have for not doing something (it may be other than writing for THE HERALD, such as going to Sunday school or worship services) is valid.

The other lesson that Christ gave which warns against making excuses was His parable of the talents. You are familiar with it. The part I wish to consider is the excuse made by the servant who had been intrusted with only one talent. He had not properly invested the talent (a piece of money) as had his fellow servants, but had hid it. Here is his excuse: "Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and I was afraid, and went and hid thy talent in the earth, lo, here thou hast that is thine" (Matt. 25:24, 25). We are intrusted with various duties for the Lord, but sometimes we do not do them. Our excuses sound like the one the *unprofitable* servant made. Some people are apparently afraid to do anything for the Lord, lest they do the wrong thing. The man who sits idly by, and doesn't try, is making a greater mistake than the man who tries and fails. "The Lord helps those who help themselves" is a trite expression, but a true one. The end of the parable about the unprofitable servant who did nothing, lest he displease, reads as follows: "Cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth" (Matt. 25:30).

Don't make excuses when you are asked to serve the Lord, whether it be in writing for THE RESTITUTION HERALD or in serving in any other way. Do your best, and I am certain that the Lord will bless you for it. "Whatsoever thy hand findeth to do, do it with thy might," and with the help and might of God in whom all should put their trust.

RETROSPECTIVE

By J. W. Cooper

WHEN Brother S. E. Magaw was at Ripley attending the Illinois Quarterly Conference last March, he asked me to write for THE HERALD. I pleaded inability, and before I could get straightened around with another excuse he referred me to the parable of the talents. Naturally, the first thing I thought of was the one in the parable who had the one talent, and his fate for not at least trying to use it. While I feel that my talent is very limited, especially in writing anything of value, I wondered if something along the line of a review of the ministers who have in the years past visited and preached at Ripley would be interesting. Since the Ripley church is one of our oldest, and since it has had its ups and downs as have other churches, you may read in its history the history of your own church.

What is written is being done altogether from memory, and not from records. So if the order given in which the ministers came to Ripley is amiss, or if any who ever visited us is omitted, it will be an oversight and not intentional.

J. M. Stephenson was the first minister that I remember, although there were some before his time. Bro. Stephenson was a great orator, and seemed to enjoy the work as he would sometimes preach for an hour and a half. He ended his days here and is buried at Ripley. His grave is marked by a little monument erected a number of years ago by the Illinois State Conference. If you have never read Stephenson's book, "God's Plan of Salvation," you should obtain it and read it, if at all possible.

The next minister to come here to preach was Brother John Foore. We had no musical instrument in the church at that time, and "Uncle John" would lead the singing. He was of German descent, and spoke with an accent.

Brother J. S. Hatch, a large man with a large message, was the next in order to appear here. I wasn't much interested in spiritual things at that time, but I remember a point that he made in a sermon on the Tabernacle and the service connected with it. He showed how the high priest went into the Most Holy Place alone to offer sacrifice for the people, and they were not allowed to enter. He closed by exhorting his hearers to be careful about saying that they were going where their High Priest was, at death. Rather, Christians must wait until He comes again for them.

The next minister to visit Ripley was Brother D. M. Hudler, living at that time, I think, at Muscatine, Iowa. He was a splendid speaker, well versed in the Scriptures, and rather enjoyed an argument on a point of doctrine. There were some here of other denominations that believed in defending their side of it, and it naturally followed that Brother Hudler had several arguments. Of course, I always thought Brother Hudler was the victor.

Brother Foore and Brother Hudler continued to occasionally visit Ripley for several years, as have a number of our other ministers of whom I will speak later. Many of them are still active in the work.

Just prior to 1900 (I fail to recall the exact date) Brother F. L. Austin came and held a series of meetings. He interested many with his knowledge of the Scriptures and his ability to easily and quickly impart his knowledge to others. He has held several protracted meetings here, and had charge of the services at the rededication of our building in November, 1930.

Brother W. H. Wilson was here at one time to hold meetings. I recall that he could explain in a very able manner the meaning and teaching of the image of the King's dream as recorded in Daniel 2. Brother Graham, also, was here about this time—the beginning of the present century.

In March, 1902, Brother L. E. Conner first put in his appearance at our growing church. This was back in the old days when people filled an ordinary sized building in their anxiety to hear the truth. On the opening night of his meetings there was one of those crowds, and the people had been waiting over a half hour when Brother Conner arrived. The very first words he said were: "The reason we didn't get here sooner is that we didn't start sooner!" He had come with a brother who lived out about three miles from the church. We then had only clay roads, and they were very muddy. This series of meetings is perhaps more indelibly impressed on my mind than any of the others, for it was at this time my wife and I united with the church, as did several others.

Brother W. L. Crowe, then of Chanute, Kansas, was the next to help in the work here.

Brother S. J. Lindsay was the next to visit us. If I remember correctly, his first sermon at Ripley was on "Christian Love." During this series of meetings Brother Lindsay suggested some changes in the method of our church work, which ultimately led to a desire for higher ideals, and closer Christian living and fellowship. As he continued coming he would sometimes bring Brother O. J. Allard of Iowa with him, and sometimes Brother Allard would come by himself. When they were here together it was especially interesting, as they would divide the time. They sang some for us, which was enjoyed very much.

At this point, I wish to tell you of Sister Anna Drew's visit to Ripley in the interest of the Berean society. We had a good sized local society at that time, and considerable interest was manifested. Sister Drew was the Illinois president at that time. Her presence and suggestions were instructive and very much appreciated. The society contin-

ued to function in a way—sometimes up, sometimes down—until some five years ago when it was voted out.

Brother G. E. Marsh first visited Ripley about the year 1914, and has been here several times since. At his first meetings he was greeted with large crowds. I remember two or three other adults and myself sitting on the platform with the children in order to accommodate the people that came to hear him.

Brother J. W. Williams moved to Ripley in the fall of 1919, and became our first resident pastor. His family and mine visited back and forth considerably, and we enjoyed many hours together. Brother Williams was a good preacher, a good neighbor, and a good gardener.

Soon after this our church began to grow rapidly as Brother F. E. Siple began to make monthly visits to us as Illinois evangelist. He baptized a great many, some of whom had been members of other churches but who saw, through his preaching, the necessity of rebaptism. I always liked to consider Brother Siple as our pastor, even though he was preaching for other churches, also. Sometimes he was unable to make his appointments, and would send other ministers. According to our memory Brothers Melville Lyon, Paul Johnson, and Harry Sheets all preached here during this time, and Brother Johnson has returned several times. Also, during Brother Siple's leadership we had the opportunity of meeting two products of Minnesota, Brothers Randall and Magaw, who each held meetings with Brother Siple. Brother Magaw has since been with us some.

In the fall of 1930 Brother Paul Hatch visited the church once a month, and it was during this time that our church was renovated and rededicated as has been mentioned previously. While we were repairing our building the Methodist Episcopal Church graciously opened their building to us.

We are now down to just a few years ago, and the details are getting harder for me to remember. (Those who are past sixty years of age will bear me out on this, I think.) In the fall of 1930 some of the members of my family moved to Oregon, Illinois, so that my son Gerald could attend the Bible Training School there. When they returned home at Christmas time they brought Brother C. E. Lapp with them, and he started coming regularly to Ripley. After about a year of coming once a month he moved here, and became our resident pastor. It was while he lived here that he married. *(Please turn to page 11)*

Seeing Jesus

By Virginia Smith

JUST as certain Greeks of long ago came to Philip, saying, "Sir, we would see Jesus" (John 12:21), so certain people of today are desiring the same thing. As Jesus is not today here in person, the only way people can see Him is in the lives of Christians. Our lives are like mirrors. Jesus is in our lives, so we reflect Him to others. People who never read the Word of God are daily reading our lives. "If our gospel be hid, it is hid to them that are lost" (2 Cor. 4:3).

There are children in our large cities who daily come in contact with Christian men and women, though these children continue to be as ignorant of Christ and the way of salvation as a child in the wilds of Africa. Why? Because the Christians with whom they meet have their light hid under a bushel! How sad it will be at the judgment to hear Jesus say, "Inasmuch as ye did it not to one of the least of these, ye did it not to me" (Matt. 25:45).

Jesus said to His disciples, "Ye are the light of the world. A city that is set on an hill cannot be hid" (Matt. 5:14). Again, He said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16). We must open wide the doors of our hearts; we must let Jesus fill our hearts and lives before we can show Him to others, "for out of the abundance of the heart the mouth speaketh."

The disciples were spending precious time as they sat at Jesus' feet, and as they walked with Him beside the Sea of Galilee and learned His word. One of the most valuable things we can do today is to study the Word of God. As we study the Bible we learn more and more of Jesus, and we must personally know Him before we can show Him to others.

Peter speaks of the "hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (1 Peter 3:4). The inside of man is what God covets. God must inhabit that in order to control the outside. Only that man is strong, and only he has genuine ambition who can lay down the common ambitions of life—and life itself if need be—that the poorest and vilest of his fellow men may be lifted up to God. Let our lives be so pure that wherever we go, or wherever we may chance to be, others may see Christ Jesus in us.

Let us pause for a moment to consider our lives. Are we living each day as we should? When others look at our lives, can they see Christ Jesus, the pure and the good? Remember that our lives are like mirrors, into which others are looking each day. If we fail to do our duty someone may wander away. But if we live each moment for Jesus, and follow the path He trod, we may cause many of our fellow men to enter the kingdom of God.

The Significance of the Tabernacle

Article Six

By A. E. Griffiths

WHY was the veil placed before the ark of the covenant, and what did it represent? In the first place, it was made of pure linen with cherubim worked into it with purple, blue, and scarlet. We know that white linen represents righteousness, so if the veil had been made of pure white linen without any other ornamentation it would have more correctly represented an angel, and Christ was not an angel. However, having purple, blue, and scarlet woven into it foreshadowed the preparation of an Adamic man. If the veil had been all scarlet it would have simply represented sinful man, and that would not symbolize Christ. Christ was "made of a woman, made under the law" (Gal. 4:4). He was a higher production than an ordinary man. Matthew 1:20 says, "That which is conceived in her (Mary) is of the Holy Ghost." In Luke 1:35 we read a similar description of Jesus. He was a specially prepared man, and not the product of an accident. He was the express provision of divine workmanship. Paul says, "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Cor. 1:30). The scarlet entered into the veil's make-up and signified sin (Isa. 1:18; Rev. 17:3). Although Christ was sinless, yet He was subject to sin the same as all men are. The blue, of course, foreshadowed Christ's healing abilities. "With his stripes we are healed" (Isa. 53:5). He was made the same flesh as all men. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same" (Heb. 2:14). The veil, therefore, represented the flesh which separates us from God. At Christ's death the veil of the Temple was rent in twain, signifying He had shown the way into the presence of God, though Christ did not stand in God's presence until later when He ascended to heaven. To sum up the component parts of the veil we have white linen for righteousness, purple for royal office as king of the whole earth, scarlet for sinful nature and sacrifice, blue as a healer of all our sins, and the cherubim figures as bearers of the divine glory. This is all centered in the record of Hebrews 10:19, 20: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh." The veil was held up by four pillars made of wood covered with gold and standing in silver sockets. This is the same symbolism as the other pillars. They, no doubt, stood for four men, and who might they more likely be than Matthew, Mark, Luke, and John, the authors of the four gospels? James, Cephas, and John are referred to as pillars in Galatians 2:9. We now leave the veil and enter into the Holiest.

As we stated in our first article, God commenced at the ark in giving His instructions because it represented Himself, and gradually worked *outward* toward man, but we have taken these particulars in the opposite direction the same as Moses did, and have gradually worked toward God, which brings us now to the ark. The significance of the Tabernacle is a prophecy of Christ. We must remember that under the law Israel was kept at a distance from God by the routine ordinances, but Christ was to come and show the way to God by a more direct route. Jesus told the woman of Samaria, "The hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. . . . But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth" (John 4:21, 23). One does not now have to go to the Temple or the Tabernacle to worship, because Christ has fulfilled the prophecy and put us in direct communication with God through Himself. Paul makes this clear in this statement: "The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing" (Heb. 9:8). We must not limit ourselves to thinking only of Christ in this prophecy. The individual Christ is primarily the head of the *body*, and the full purpose of God will not be manifested until the Bridegroom and His bride will be immortal and in occupation of the earth to the glory of God. With this broader view let us study the ark. Both in form and utility it was a container, being in the form of a box made of wood and covered inside and out with pure gold. This box was three feet nine inches long, twenty-seven inches wide, and twenty-seven inches deep. Inside this were placed the two tables of stone on which were the Ten Commandments written by the finger of God (Ex. 31:18). Later were added the rod of Aaron that budded and the golden pot of manna (Heb. 9:4). The lid of this box was called the mercy seat. This was made of pure gold, and it had on each end a figure of a cherub. They faced each other with wings outstretched, covering the mercy seat. All these descriptions will be found in Exodus 25:10-22. Like the other articles in the holy place, it had four gold rings, two on each side, through which two wooden poles covered with gold were inserted by which to carry it.

Now, let us consider the meaning of these things. The ark was essentially a container, and was the shadow of the future body of Christ in whose hearts is enthroned the will of God, represented by the tables of the law. The idea of an ungodly person coming in contact with God is preposterous. The ark proved this fact. It is the obedience to God's law that makes man beautiful and well-pleasing to God. Even Christ Himself "learned . . . obedience by the

(Please turn to page 10)

The Story of Two Sons and Two Axes

By B. L. Hunt

I AM reminded of the story of a man who had two sons whom he asked to go to the woods to cut wood. The first took his axe and departed, without first having fitted his axe for the work. The second son took his axe and first sharpened it. When they began to work the first son had difficulty cutting wood, while the second son did his work easily, because he had *prepared* for the work. When noon came the first son was tired out and had cut only a little wood, while the second son had a large pile of wood and was not nearly so tired.

Let us compare the two axes to the true doctrine of Christ and to the way it is taught by the churches of the world. The first son's axe is the common doctrine of the orthodox churches, full of nicks—the nicks representing the errors of the doctrines of men, such as the transmigration of the soul, and the errors concerning heaven and hell. The second son's axe represents the true doctrines of Christ, clear cut, keen, sharp, and without a nick. The doctrines that the apostles taught were the true and only doctrines whereby we may be saved.

"Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:10-12).

It is only through Jesus Christ and His doctrine that we can expect to gain salvation. So we see the importance of accepting and believing the true doctrine.

In Galatians 1:6-8 we read, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel (or doctrine) of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that we have preached unto you, let him be accursed." We cannot, by any stretch of our imagination, allow ourselves to accept any other gospel (or doctrine) lest we, in trying to save our lives shall lose them.

Let us do as the wise son, and use the axe that is sharp (representing the doctrine of Christ), so that we can do our work (to follow Christ) in the most efficient manner. That means that we must not be satisfied, even after we have been baptized, for that is only the beginning, but each must "study to shew (himself) approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15). The only right way to do this is to intelligently study the Word of God, proving scripture by scripture. We should remember that the Bible was nearly four thousand years in the making, and was written not by one man, but by many, and then only by inspiration of God.

Galatians 1:7 reads, "There be some that trouble you, and would pervert the gospel of Christ." Peter calls them "false prophets" in 2 Peter 2: 1, saying, "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." Please notice that Peter says there "shall be false teachers." He prophesied of a condition not then existing, but of a condition yet to come. Likewise, if we but turn to 2 Timothy 3:2, we find that Paul in speaking of the last days says, "Men shall be lovers of their own selves, covetous, boasters, proud, blasphemers"—the very condition brought about by these same false teachers spoken of by Peter.

Again referring to the writings of Paul, we find him speaking of "false teachers" in these words: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron" (1 Tim. 4:1, 2). This is also a prophecy which is being fulfilled before our very eyes. It is a condition that exists because many teachers, like the first son in the story, are using an axe that is full of nicks.

In 1 Timothy 6:1-5 Paul gives us a bit of good advice in these words: "Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself."

John 5:39 says, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

Let us see to it, then, that our axe is not full of nicks, but sharp and able to do good work. We shall then have the praise of God, which is like a pearl of great price.

FOR THE MORTAL MATHEMATICIAN

By John Mercer

ADDITION:

A body plus God's breath equal a living soul. (Gen. 2:7.)
A body plus God's power equal a living soul. (Rom. 13:1.)
A body plus God's spirit equal a living soul. (Job 27:3.)

SUBTRACTION:

A body minus God's breath equal death. (Psalm 146:4.)
A body minus God's power equal death. (Rom. 13:1.)
A body minus God's spirit equal death. (Eccl. 12:7.)

MULTIPLICATION AND DIVISION:

Clay times water equal mud. Divide the two parts, and the mud is not, but again there are clay and water. A very similar thing happens when God's power or spirit in the form of breath is divided from the body: the living soul is not, but there is a body to again return to clay and there is also the breath of life which returns to God who gave it. (Cp. Eccl. 12:7.)

THE SIGNIFICANCE OF THE TABERNACLE

(Continued from page 8)

things which he suffered" (Heb. 5:8). Therefore, the law of God in the ark represented God's commands to us indelibly written in our hearts, even as David said, "The law of his God is in his heart; none of his steps shall slide" (Psalm 37:31).

The next article contained in the ark was Aaron's rod that budded. This stood for the principle of divine choice and appointment. It originated in the rebellion of Korah against Moses (Num. 16:1-3). This is a very common mistake made today by the majority of people. The worldly churches are today full of self-righteous people. So many are referred to as good, when there is no such person. "There is none righteous, no not one" (Rom. 3:10). The fact that a dried up rod should bud and blossom showed a miracle had been performed, and by this act the tribe of Levi was divinely proclaimed as the tribe that should furnish the priesthood. When there is a choice to be made it is God that does the choosing, not man. God rules even over bad men, as stated in Daniel 4:17: "The most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men." We cannot escape from God.

There is another important element in the budded rod. It was the shadow of a dead branch brought back to life. Christ is referred to as a BRANCH in Zechariah 6:12, and after the murmuring of the people had killed Him, God brought Him back to life. It was the murmuring of the people of Korah that caused the dead branch to be laid in the Tabernacle in the first place. So we get here a symbol of the resurrection without which God's plan of salvation could not have been accomplished. The budding rod lying in the ark foreshadowed the resurrection of the saints. Christ being already raised, our hearts are tuned to that hope of our own resurrection.

There was still one more thing in the ark, the golden pot of manna which was a sample of the food God provided forty years for Israel in the wilderness. This reminds us that God provided the food for the Israelites, and without it they would have perished. Does not God today provide His people with food, also? Beyond that, Christians receive spiritual food through God's Word, and without that we could not hope for eternal life. Christ made this clear to John on the Isle of Patmos, saying, "To him that overcometh will I give to eat of the hidden manna" (Rev. 2:17). Again, when speaking of the Mosaic manna, Jesus said, "I am the living bread that came down from heaven" (John 6:51). This clearly illustrates that there is no future life outside of Christ, and yet most people think that their souls go to heaven, and that they do not need a resurrection of the body.

Now, regarding the ark or container itself: it was made of wood, which represents mortality, covered with pure gold, which stands for a superior condition, immortality. That conforms to Paul's words in 2 Corinthians 5:2: "For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven." Notice, Paul was not looking for a new condition entirely, but was expecting the same body with a new clothing to it, and that clothing will be immortality, or eternal life. The cherubim on the mercy seat represented the glory of God in the highest, and the ark underneath represented good will to man. But, remember the contents of that ark only stood for obedient, God-fearing men, not everybody. At first mortal man (wood) must be covered with faith (gold), and, finally, the mortal will be covered with immortality and will rule in the kingdom of God. The crown around the edge of the mercy seat showed the majesty and kingship of God, and will be manifested when Jesus is on His throne in Jerusalem, ruling the earth with His saints.

The mercy seat was pure gold, showing a finer nature than the ark itself. That portrayed Christ, the Mediator, who was without sin and was fit to be present at the very point where God showed His glory, between the cherubim. The blood of the sacrifice sprinkled on the mercy seat by the high priest spoke of the blood which Jesus gave for the sins of the people—the whole thing redounding to the glory of God. The poles covered with gold by which the ark was carried spoke of the pilgrim stage in which we are now living, and the fact that these poles were not to be removed showed that when we once learn the truth we must not withdraw from it. "And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God" (Luke 9:62).

This completes the description of the ark, but there was still the golden censer used in this compartment on the day of atonement, in which the high priest burned incense with coal from the altar of sacrifice. This represented prayer

according to the way God had commanded. On one occasion Nadab and Abihu substituted fire from another source, and they were at once struck dead as a lesson to those remaining. The fact that the fire had to come from the altar of sacrifice foreshadowed that prayer has to be offered through Christ who made the great atoning sacrifice. For that reason we close our prayers today with the words: "in the name of Jesus Christ, our Savior." The incense had to be broken small, showing we must pray always (Luke 18:1), and not offer prayer at one time and then forget to render thanks when we are doing well. Prayer is mostly thanksgiving to God for all His mercies to us. Prayer will always be in order, even in the kingdom age when praise will be continually offered to God for all His bountiful blessings.

RETROSPECTIVE

(Continued from page 7)

All of the Training Class of that year will remember the time they came here and were caught in a snow storm. Nevertheless, each had a turn at preaching in our church. Those who spoke at that time were Brothers C. E. Lapp, John Denchfield, C. A. Smead, Harvey U. Krogh, Jr., J. R. LeCrone, and Sister Lucille Appleby.

After four and one half years of work, Brother Lapp was succeeded by Brother Krogh, who was our pastor for three years. During his pastorate Brother Grover Gordon held meetings for us, as did Brother T. A. Drinkard. Brother Drinkard had been engaged several years previously for a series of meetings, but circumstances prevented his coming at that time.

Our present pastor is Brother Wilsie McKnight, one of our younger ministers. Our church is proud of the way it has always encouraged the younger men. Our last three pastors have practically obtained their start in our church.

I do not want to forget to mention that one of our ablest evangelists is a native of our community and was first baptized into our group here. I refer to Brother James W. McLain, at present state evangelist for Indiana.

I can hardly close this review without mentioning my son Gerald, who has frequently supplied for Brothers Lapp and Krogh, and who preached his first sermon to his home church. Gerald is at present the pastor of the Church of God at Eden Valley, Minnesota. I am indeed thankful that he chose the profession he did, and I pray that he and all the younger ministers may grow in grace and knowledge, rightly dividing the Word of truth. We need more young men, for we know in season, if the Lord tarries, that many of our older ministers will be compelled to pay the penalty of Adam's sin.

In the thirty years that I have been associated with the brotherhood at Ripley I have seen many changes, and have made many mistakes. However, I have never regretted that I made the start, and am trying to live that I may have a share in the glory that will be revealed in our Savior when He comes.

In my experiences here at the Ripley church I have been led to see the necessity of a resident pastor. Protracted meetings are very good, but it is the regular work that counts in an organized body of believers.

If I have forgotten to mention any brother that has preached at Ripley I beg your pardon in advance, for, as I stated at the beginning, it has been written from memory.

I hope to meet a number of the brethren at the General Conference this summr, but if I do not, may we all meet where there is "no more death, neither sorrow, nor crying."

THE DAWN OF GOD'S GREAT DAY

(Continued from page 3)

see margin.) It will start as the least of all kingdoms. (Dan. 2:35; Matt. 13:31, 32.) It will be the kingdom of Judah restored. (Acts 1:6; Ezek. 21:25-27.)

Watch the Jews and the Holy Land. In Daniel 2:35, 44, 45, we find that God's kingdom will destroy the toe kingdoms, and in Jeremiah 51:20 we find these words: "Thou (Israel) art my battle axe and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms." So, the nation of Israel, God's kingdom, will be used by God to destroy these Gentile nations, thus showing that that nation under the reign of Christ and the bride will be the one to bring righteousness and peace to the world when spring shall come to all the earth. "As truly as I live, all the earth shall be filled with the glory of the Lord" (Num. 14:21).

In my next article I shall write about the glories of the coming kingdom of God.

THE CHURCH

(Continued from front page)

with the Word of God, that he may be able to teach others who in turn may be able to pass on the good news. The question often comes up, Is it wrong to join worldly organizations, such as the Masons, Odd Fellows, etc.? The best answer to this is to call attention to the fact that if a Christian is doing his *full* duty to the church, he will have no time left to spend on them. Too many people use the church only as a social center, making their boast that they know nothing about the Bible. What a pity that such mistaken ideas prevail in the minds of many. We have known men to join a church for political and business advantage. All this is wrong, of course. But the wheat and the tares must grow together until the time of harvest when the tares will be gathered out and burned as chaff.

The true members of the body of Christ will be found much in prayer, and when the hour of assembly is at hand they will be in their places to give or to receive instruction. With David they will say, "I was glad when they said unto me, Let us go up to the house of the Lord."

BEREAN DEPARTMENT

Gerald L. Cooper, Editor, Eden Valley, Minn.

Harry Goekler, President
Route 3, Box 50-A
Hammond, Louisiana

Frances Munshaw, Treasurer
740 Laraway, S. E.
Grand Rapids, Michigan

Bereans at Work!

The following was received the other day from a Berean in Cleveland, Ohio, and speaks for itself:

"The young people's class of the Cleveland Bereans have been studying the lessons for youth in the Berean Bible Studies, Book IV. As they are a course in 'Applied Proverbs' at 'Solomon College,' some of the members carried out the college course idea by writing themes. . . . We enjoy the paragraphs 'Bereans at Work,' and think we should have more of them. . . . We in Cleveland know very little of the Bereans throughout the country, and would like to know more about them and the work of the National Berean Society."

Thank you, Cleveland Bereans, for your cooperation.

Go Straight

* * * *Eunice Hawkins, Cleveland, Ohio*

(Read Proverbs 4:25-27 in connection with this article.)

Those of us who have studied geometry have learned that a line that has the same direction throughout its length is called a straight line, and that a straight line is the shortest distance between two points.

Christians have an aim or, better still, a *goal* to reach, and in order to reach this goal we should take the most direct route. There must be no obstacles in the way. We don't want to have to reach it in a triangular fashion. That is, we must avoid all angles, such as corruptness or evils of any sort which would eventually lead us to temptation. "Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away" (Prov. 4:14, 15).

One is either weak or strong. Oh, how much better it is to be a member of the latter class, for we find in Proverbs 4:19 that "the way of the wicked is as darkness: they know not at what they stumble," and in 1 Samuel 2:9 that God "will keep the feet of his saints, and the wicked shall be silent in darkness." Also, in John 12:35 we read, "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth."

We know that it is necessary that Christians work and mingle with the world, yet we must not be part of it. What temptations we meet in our everyday lives! We are told in Titus 2:12 that, "denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." And in 1 John 2:15, 16 we read, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." This, you say, is hard to abide by. But Christians have the promise that "he that doeth the will of God abideth for ever." Let us, therefore, make ourselves clean, put away the evil of our doings, learn to do well, and seek judgment (Isa. 1:16, 17).

Commencement?

In every section of the country there are countless graduation exercises that have been held or are to be held soon. We know of a great many readers of our Berean page who are graduating either from grade school, high school, or college. It is to them that this message is directed.

To the grammar school graduate I would say, "Do not let anyone tell you that there is no need of you going to high school. There are scarcely any who will tell you so today, but there are some. Ask anyone who had an opportunity to go to high school and didn't accept it, if he wishes he had gone, and almost without exception he will regret that he didn't go.

Are you graduating from high school? If so, you think that you are pretty "smart," don't you? Well, you are, but not nearly so much as you might think. Your life has only started, and the main thing that you have to think of is what you are going to do. Some of you will continue your schooling. Watch out lest some cynical college lead you astray from God. Remember also that God needs workers in His field, both boys and girls. You may say that you have no talent for that. Why not go to the summer Training School to find if you have talent for the Lord's work? If you have, plan to develop it. If you do not definitely make the Lord's work your work, remember that in whatever you do, you can glorify your Lord by doing your work well, and "doing all to the glory of God."

If you are graduating from college you are indeed commencing your life, and will soon be facing stark realities. Your lot is a happy and envious one. You have something that all people are not privileged to have. Use your knowledge to some good purpose, not flaunting it in the face of those less fortunate than yourself. "Doing all to the glory of God," applies to you also.

Your fellow Bereans congratulate you, and pray that you may have the best of everything in whatever path of life you choose to follow.

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota

"Let your conversation be as it becometh the gospel of Christ" (Phil. 1:27).

Scripture: 1 Cor. 1:1-3, 10, 11; 4:14-21; 1 Thess. 5:12-15.

Called to Be Saints

We are called to be members of the bride of Christ, and are definitely named "the church of God," "a people for his name," "a peculiar people."

Paul tells us to have no divisions among us, agreeing in all important truths. If the people who gather at church meetings and services do so with reverence for God, and are prompted by a desire to worship Him, then the spirit of prayer surely will help keep that group unified. There one is sure to find a group who truly worships God, and not a mortal leader.

Because of "the hope" our churches of God have, we can never feel we have done enough for the Master. We must ever strive to be better in word, thought, and deed, as do all of the individuals who help make up our churches.

Paul did a great deal to build up the churches he organized. He never wished or allowed the people to see him any more clearly than they did Christ. He ever "preached Christ" to them.

A Cannibal's Grandson

Have you read stories of cannibals—those wild people who eat other people? They know nothing of God or what is right or wrong.

This grandson of a cannibal is a Christian. There is a full-page picture of Ratu Meli in the *Golden Stories* book. Do you have a copy? *Write to me about the books you own.*

This man is black. He lives on the Fiji Islands. In one hand he has a large club with which his grandfather used to kill people. In his other hand he holds a Bible. In his story he tells us about his people. Ratu Meli loves his people, and is so happy they have been told of Jesus and His soon return.

What do you suppose he says his new club is? The Bible, which is "God's club that kills sin."

The Bible always changes people when they read it. If we read it every day it will help make us better, too.

Three-Layer Pie

I L E . O R C N E S T O T Y U . O V R A

H N . E A . T B C M T . B . S I . E O E

S T H . O P L O . H I T E G S E . F C R

Copy the three-layer pie puzzle on a sheet of paper if you do not wish to cut your HERALD.

Cut vertically into twenty strips. You will then have twenty strips with three letters on each strip, one above the other. Rearrange the strips so that you can read the sentence along the horizontal lines. There are dots between the words. You will then have a verse from our lesson today. Which verse is it? Let me know how you like these puzzles.

ECE Club News

Five more today join our ECE Club parade. They are Robert Eaton, Cleveland, Ohio; and Richard, Robert, Mary, and Bruce Savage, Waite Park, Minnesota. We trust they will receive great pleasure and help from their page, and be loyal members.

Following is a spring poem for your scrapbook:

Nature's Hired Man

Diggin' in the earth,
Helpin' things to grow,
Foolin' with the rake,
Flirtin' with the hoe;

Waterin' the plants,
Pullin' up the weeds,
Gatherin' the stones,
Puttin' in the seeds;

On your face and hands,
Pilin' up the tan—
That's the job for me,
Nature's hired man!

Wages best of all
Better far than wealth
Paid in good fresh air,
And a lot of health.

Never any chance,
Of your gettin' fired,
And when night comes on
Knowin' why you're tired.

Nature's hired man!
That's the job for me,
With the birds and flowers
For society.

Let the other fellow
For the dollar scratch
I'm quite contented
With my garden patch.

Happy Birthday Wishes

Mary Savage, April 14, age 5 years, Waite Park, Minn.
Alvin Dennis, June 9, age 14 years, Vanzant, Mo.

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

June 4-11—Annual June Meeting at Brush Creek, near Tipp City, Ohio.
June 4-11—Special Meetings at Delta, Ohio.
June 7-11—Minnesota State Conference at St. Cloud.
June 12-18—Michigan Conference at Southlawn Church, Grand Rapids.
June 15-18—Northwest Conference of Washington and Oregon at Felida, Wash.
June 11-25—Special Meetings at St. Cloud, Minn.
June 14-25—Indiana State Conference at North Salem Church (5 miles north of Plymouth).
June 24, 25—Illinois Quarterly Conference at Eldorado
June 27-July 2—Special Meetings at Salem Church of God, near Marshall and Martinsville, Ill.
June 27-July 9—Special meetings at Eden Valley, Minn.
July 5-August 13—Bible Training School at Oregon, Ill.
July 14-23—Special meetings at Cleveland, Ark.
July 20-22—Arkansas-Oklahoma Conference at Cleveland, Ark.
July 20-30—Virginia State Conference at Maurertown.
August 1-13—General Conference, Oregon, Ill.
August 1-13—Illinois Bible School and Conference at Oregon.
Aug. 13-20—Missouri State Conference at Fredericktown.
August 20-27—Western Nebraska Conference at Holbrook.
August 22-27—Iowa State Conference at Waterloo.
Aug. 27-Sept. 3—Eastern Nebraska Conference at Omaha.

MICHIGAN ANNUAL CONFERENCE

Jesus said, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven."

Let us unite in confessing our Savior at the Annual Michigan Conference from June 12-18, at the Southlawn Church, Grand Rapids.

Elder S. E. Magaw of Oregon, Ill., will be the guest speaker. The program includes Bible classes for all ages to be held twice daily from Monday through Saturday, as well as sermons each evening and Sunday morning and afternoon.

The business meeting will be held following the Saturday afternoon Bible class, and Communion following the Sunday afternoon sermon.

Bro. Magaw's sermons, both prophetic and doctrinal, will help you.

As far as you are concerned, your conference success depends upon your cooperation.

Mrs. L. F. Slocum, Secy.

SUMMER TRAINING SCHOOL FUND

Northwest Conference of Oregon and Washington	$30.00
Mrs. R. A. Robinson	10.00

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mr. and Mrs. Delos Andrew; Maybelle Hanson; Georgia and Wayne Thompson; Eva H. M. Fletcher; Helen M. Chisholm.

IOWA SPRING CONFERENCE

The Iowa Spring Conference held at Hickory Grove May 14 was a profitable one. The attendance and interest were very good.

The Sunday school classes were in charge of Bro. H. S. Hunt, Bro. C. E. Lapp, and Sr. Mayme Jones. The morning sermon, "The Sevenfold Gospel," was given by Bro. J. W. Williams. A short business meeting was held by the Conference board. Bro. Sydney E. Magaw and Bro. S. J. Lindsay are planning to attend the Annual Conference this year. Other teachers will be Bros. Williams, Hunt, and Sr. Mayme Jones. A Mother's Day address was given by Bro. C. E. Lapp, and Sr. Lapp favored us with an accordion solo. We also enjoyed two vocal solos by Patty Bean and Margaret Fish.

Bro. Lapp has held a series of meetings at Koszta, and the brethren there plan to have some more meetings conducted by Bro. Williams.

Remember the Annual Conference dates: August 22-27. We'd like to meet you there.

Esther Jenkins, Cor. Secy.

CONTRIBUTIONS TO N. B. I.

Maybelle Hanson	$ 4.00
Amy L. Young	5.00
Mrs. Russell W. Aish	1.00
Lanark, Ill., Church	23.58
Mrs. O. W. Umphrey	12.50

Gleanings From the Field

Mr. and Mrs. G. H. Slagle and daughter Beverly, of Peoria, Ill., and Mrs. Slagle's sister, Miss Streitmatter of Princeville, Ill., recently visited the office. They are hopeful of building up a work in Peoria, where a new subdivision is waiting for evangelistic work.

If interested in a camera bargain write to Bro. Arlen Marsh, 3514 Oakley Ave., S. W., Grand Rapids, Mich.

We should like to receive from our readers the names of books they have read showing the agreement between the Bible and science. Please state, too, where the books can be secured, and if possible give the retail price.

"I like The Restitution Herald, and try to read all that is in every paper. It is good to see the pictures."—Mrs. M. F. Cook, Winchester, Va., Rt. 2.

"We are endeavoring to help enlarge the circulation of The Restitution Herald."—F. B. McCullough, Austin, Texas.

"The Lawrenceville brethren are very fond of Bro. and Sr. Grover Gordon. Bro. Gordon will assist Bro. J. H. Anderson in a series of meetings at Brush Creek, June 4-11."—Mrs. Belle Hartman, Springfield, Ohio, Rt. 2.

"I love to read the articles in The Herald, and do not wish to be without it."—Mrs. Anna B. Eychaner, Cedar Falls, Iowa.

"Bro. and Sr. Willie Platts, Bro. and Sr. Shute and son Howard, all of Fonthill, Ont., recently called on us."—Grover Gordon.

Bro. John Eagleston, now attending conferences in the West, hopes "to land at the General Conference for the opening salutation."

"As long as one believes in the natural immortality of the soul and eternal misery for the finally impenitent, he cannot grasp God's plan of salvation, nor harmonize such views with the central teaching of the Bible, from Genesis to Revelation, that God is love."—R. A. Curtis.

Sr. Eva Fletcher of Kalamazoo, Mich., recently fell, and cracked two ribs. She is staying with her daughter, Helen M. Chisholm.

Sr. Calvin Hammond, Portland, Ore., Rt. 2, writes, "We surely enjoy the good articles in The Herald. Bro. Lyon's and Bro. Drinkard's recent articles were food for thought."

The Oregon, Ill., Church of God lost a faithful member in the death of Sr. Anna Sherman. Bro. G. E. Marsh, her former pastor and a friend for over a quarter of a century, conducted her funeral service.

We were reluctant to bid farewell to our parents, Mr. and Mrs. E. H. Magaw, and to Mr. William Birkeback, when on May 31 they returned to their homes in Minnesota. They liked Oregon, and Oregon awaits their coming again.

Now is the time to order, and we hope it is the time for you to increase your order for the third quarter Truth Seekers' Quarterly. They are in the making. How many can you use? Price: 17 cents each per quarter, or 15 cents each if three or more are ordered for the same address.

Sr. G. E. Marsh, Frances Munshaw, and Arlen Marsh accompanied Bro. G. E. Marsh on his recent trip to Oregon, Ill. It was good to see them, though but for a short time. They returned to Grand Rapids, Mich., June 2.

Bro. and Sr. S. J. Lindsay of Tempe, Ariz., arrived at their Oregon, Ill., home on June 1. The Elder is now holding a series of meetings at Delta, Ohio.

It is good to hear that Bro. J. H. Anderson, a former pastor of the Brush Creek Church of God in Ohio, is now holding a series of meetings there. Bro. Anderson was the pastor for four years, back when his children were little.

Bro. C. E. Randall assisted in the Victoria Day celebration at Fonthill, Ont., May 24.

Bro. L. E. Conner was called to Casey, Ill., on June 2 to conduct the funeral of Sr. Carrie Taylor.

"My mother from Omaha, Nebr., and my sister and two nephews from Denver, Colo., are visiting us. We have been enjoying a good visit and some side trips."—Mrs. Richard Le Crone, Woodstock, Va.

TRUTH SEEKERS' QUARTERLY

In a few more days the third quarter Truth Seekers' Quarterly will be ready for mailing. Many Sunday schools have standing orders, as have also a number of isolated members. We encourage this, as it saves correspondence and provides a guide in determining how many to publish. If you do not have a standing order, let us hear from you **today.**

Truth Seekers' Quarterly is no experiment. It has been gaining in favor and circulation for over twelve years. It is the work of several of our writers, and by no means the work of one or two. The present staff includes, in addition to the editor: F. A. Stilson of South Bend, Ind.; Mrs. Lydia A. Railsback, also of South Bend; C. E. Randall of Fonthill, Ont.; Mrs. Dorothy Demmitt of Tipp City, Ohio; and Mrs. Verna C. Thayer of Rockford. Ill. Each of these writers is especially talented for the particular work assigned. Let their messages assist you in your study of God's Word.

Place your standing order for Truth Seekers' Quarterly. It is a mistake for Sunday schools to try to "get by" with just what is positively needed. Some copies will disappear. You have visitors during the quarter who would appreciate the gift of a Quarterly. Be like the Truth Seekers' Quarterly is, **missionary in spirit.**

The price is 17 cents each, or 15 cents each if three or more are sent to one address. Shall we hear from **you?**

SUMMER BIBLE TRAINING SCHOOL

The second annual summer Bible Training School, sponsored by the Church of God, is to be held at Oregon, Ill., July 5 to August 13, inclusive. This six-weeks' period of intensive training is for the purpose of fitting ministers and lay workers alike for more effective service in the churches, Sunday schools, Bible classes, and other branches of religious activities. It is conducted on a no profit basis. The tuition fee of $30 for the entire period is barely enough to pay for room and board of the student.

The urgent need for more trained workers is too generally recognized to need discussion here. Through this Bible Training School each person in the entire brotherhood has a golden opportunity to help supply that need. If you can possibly do so attend the School yourself, but if you find that impossible you can still help to make it possible for another to gain this valuable training. Though the tuition is low, that added to the transportation expenses, will be sufficient to keep some who have the desire and the ability to become effective Christian workers from attending.

Last year the brethren of Virginia had no part, as an organization, in this wonderful work. If you have felt the need for more trained leadership in the church and are unable to personally attend, send your contribution to your pastor at Woodstock, Va. If the amount received is sufficient we will do our utmost to find some worthy young man or woman from our home state who desires to attend. Otherwise the money will be forwarded to the proper authorities, to be used in making it possible for someone from another state to attend. This School meets a definite need. Let's get behind it, Virginia!

—Editorial in The Assistant Pastor.

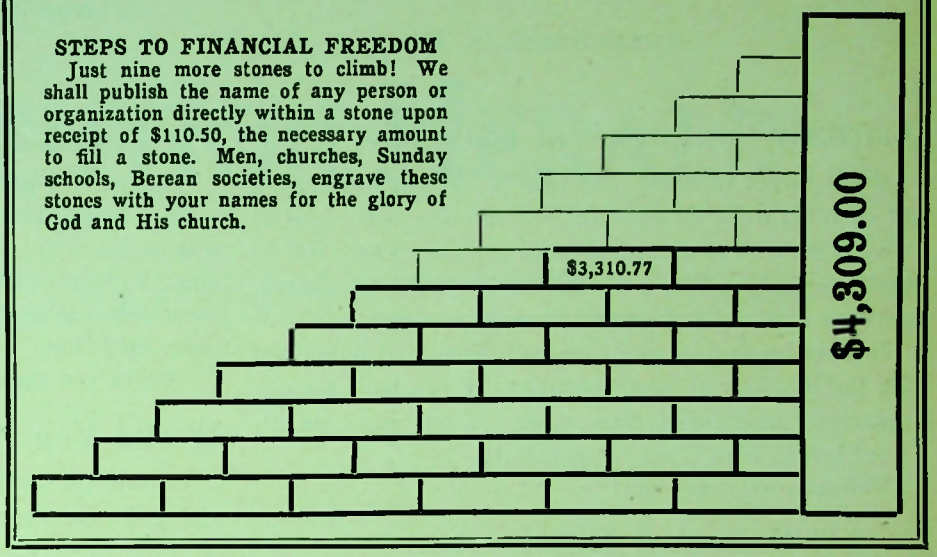
MAY EVANGELISTIC RECEIPTS

Ripley, Ill., S. S.	$5.27
Mr. and Mrs. Willis McClelland	2.00
Mr. and Mrs. C. E. Lapp	2.00
Total	$9.27

C. E. Lapp, Treasurer,
41 31st Ave. N., St. Cloud, Minn.

STEPS TO FINANCIAL FREEDOM

Just nine more stones to climb! We shall publish the name of any person or organization directly within a stone upon receipt of $110.50, the necessary amount to fill a stone. Men, churches, Sunday schools, Berean societies, engrave these stones with your names for the glory of God and His church.



INDEBTEDNESS FUND

Notes Payable		$4,309.00
Amount received	$3,296.44	
Mr. and Mrs. C. E. Lapp	3.00	
G. R. Church, Cleveland, O.	4.90	
Oregon, Ill., Church	6.43	3,310.77
		$998.23

ANNA SHERMAN

Anna Sherman, wife of George W. Sherman, of Byron, Ill., died May 30 from burns sustained in a naphtha explosion which occurred while she was using the cleaning fluid in the basement of her home.

Sr. Sherman was born August 27, 1884, in Chicago, the daughter of Martin and Mary Aslaksen. She married Samuel J. Smith in September, 1905, who died February 12, 1920. To them five children were born, all of whom survive. They are: Samuel J. of Freeport; Mrs. Dortha Hofer of Oak Park; Mrs. Harriet Opel of Detroit, Mich.; Lucille Smith and Charles Smith of Byron. Three sisters and a brother also survive. Sr. Mary A. Gesin of Oregon is a sister. In 1937 she was united in marriage with George W. Sherman, who also survives.

Sr. Sherman was known to the brotherhood of the church as Sr. Anna Smith because of her association with and labor for those who gathered at the Bible school and conference in Oregon during the years when she was head cook.

She was a faithful mother, having labored diligently to provide for her family and to bring them up in the nurture and admonition of the Lord. She was baptized at the age of fourteen by Bro. William Wilson, and she saw all her children obey the same command of our Lord. She now sleeps, awaiting the resurrection trump—the call to a more abundant life.

Bro. G. E. Marsh of Grand Rapids, Mich., spoke words of comfort and admonition to a large gathering of relatives and friends at Byron and at the Church of God in Oregon. Bro. S. E. Magaw assisted in the services.

LOUISE McROBERTS

Louise Ann Williams was born in Oregon Township, Ogle County, Ill., May 22, 1862. She married Samuel H. McRoberts May 23, 1880. The husband and one daughter preceded her in death. Sr. McRoberts had been a loyal member of the Church of God for thirty-two years, and was active as long as her health permitted. Her home, family, and the hope of the coming Lord were most precious to her. She fell asleep in Christ at her home in Oregon, Ill., on May 31, 1939.

Those surviving are: a daughter, Mrs. Nellie Tilton, and a son, Irvin, both of Oregon; two sisters, Mrs. Sarah Blocher of Belton, Mo., and Mrs. Catherine Swearingen of Kansas City, Mo.; three grandchildren and one great-grandchild.

Funeral services were conducted from her home and the Oregon Church of God on June 3 by her pastor. Sydney E. Magaw.

WEB DUSTER

By C. E. Lapp

Question: Who, in a vision, saw a spirit which made his hair stand on end?

Send in your replies.

REMITTANCE FORM

National Bible Institution
Oregon, Illinois
Dear Sirs:

Believing in the things for which the Church of God stands, and wishing to have a part in the general work of the church, I inclose

$.....

If you wish to specify how you wish it used, fill out the following blanks:

For General Expenses . . . $.....

For Indebtedness Fund . . $.....

For Training School . . . $.....

For Golden Rule Home . . $.....

For Herald subscriptions $.....

(Per year—renewals $2.00; new subscriptions $1.50)

Name .....

Address .....

Name .....

Address .....

(Signed) .....

Address .....

The Illinois Evangelist

"When the Church Builds Evangelism, Evangelism Will Build the Church."

HARVEY KROGH, JR., EDITOR

Quarterly Conference at Eldorado

Don't forget to come. The time is Saturday afternoon and Sunday, June 24 and 25. The meeting will begin at 2:00 o'clock with preaching services at night. There will be Sunday school at 10:00, sermon at 11:00, basket dinner, afternoon services, and preaching again at night.

It gives inspiration and courage to meet and fellowship with the brethren of other localities. If you have been to a quarterly conference, come again. If you have not attended before, here is your opportunity.

Eldorado welcomes you!

Does It Make Any Difference?

We know that in many things the quality and the quantity make a vast difference in the final result.

It does make a difference what we believe when it comes to being saved and obtaining eternal life. It makes a difference whether or not we have faith. Does it make any difference how much faith we have? Some may say that we either have faith or we don't, and that you cannot measure real faith. There is a sense in which we can have a greater or lesser amount of faith, that is, the extent to which we will trust God varies somewhat.

For example: you may trust God to the extent that you would even expose your life to danger as the Apostle Paul did in order to preach the Word of God, and I might not trust God to protect me and, therefore, I would not preach. You might spend your whole time in God's service, trusting God to add unto you the necessities of this life, and I might spend all of my time personally providing for the flesh—not trusting God to do anything for me. You might give liberally to the work, trusting that God will continue your strength and help you make a living above His portion, and I might not dare give Him anything, fearing that I would not have enough for myself.

What would be the difference between you and me? The difference would be manifest in this present time and in the life to come. You would rejoice in your Lord and the security that He gives you, and I would be fearful that I might not make both ends meet. You would have a rich reward in the life to come because you had been faithful to use what God had given you, but my reward would be small because my faith had been small. I sometimes wonder if I would have any reward at all no matter what I believed if I did not have faith enough to live the kind of life God wants and to do the things for Him that He has requested?

Does it make any difference how much faith we have? It makes enough difference that we ought to be devoting much time to the increasing of our faith and that of others. God is faithful in *all* things, and we should be faithful in the little things that He has given us to do.

Lord, increase our faith that we might seek Thy kingdom and righteousness first, knowing that Thou wilt be faithful to us.

The Month's Answer

Because the person who tithes has a sense of obligation to God that is sacred his contribution is as regular as his income, his giving is in direct proportion as God has blessed him, and he does not miss what is used in the Lord's service because he has never counted it his own, and his conscience never hurts him.

Maybe you can find the question.

Would You Care?

Within the last few days a proclamation has gone out in one of the dictator nations that forbids the publication and distribution of all church literature. We are not anticipating such a thing in our own nation, but we question if we appreciate our blessings until they are taken from us. The things that are happening in other places are gentle reminders that we are still richly favored of God and that we should use what we have.

"And Who Is My Neighbour?"

A gentleman once said to Dr. Skinner, who was asking aid for foreign missions, "I don't believe in foreign missions. I want what I give to benefit my neighbors." "Well," said Dr. Skinner, "how much land do you own?" "About five hundred acres," was the reply. "How far down do you own it?" inquired Dr. Skinner. "Why, I never thought of it before, but I suppose I own half way through." "Exactly," said the doctor, "I suppose you do, and I want this money for the Chinese—the men whose land joins yours at the bottom."

Since the earth is a sphere, man's possessions of it must converge to a point identical with that owned by every other human being. Everyone's property joins mine. We are all neighbors.—*Selected.*

Time Passes Swiftly

It will soon be time to get into the old car and start to Oregon, Illinois, for the Illinois Bible School and General Conference. You may never have a better opportunity to attend than you have this year. Come and worship with us.

The Bible Training School

It is not too late to decide to come to the six-weeks' Bible Training School to be held at Oregon, Illinois, from July 5 to August 13. The three competent teachers are Brothers S. J. Lindsay, C. E. Randall, and S. E. Magaw.

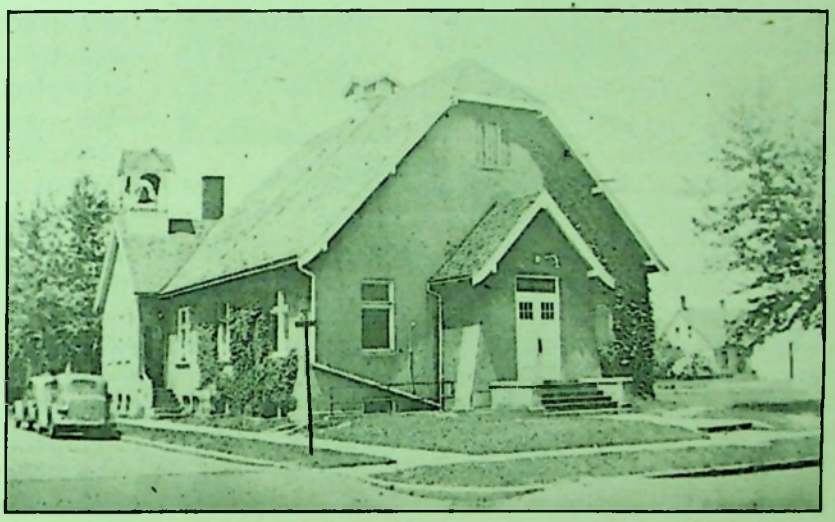
Spring Dollar Day

Your dollar will still be accepted and counted in the March Dollar Day. The figure is now at one hundred twenty-three.

Quarterly Conference at Eldorado—June 24 and 25.

The Restitution Herald

VOLUME 28 OREGON, ILLINOIS, JUNE 13, 1939 NUMBER 36



The Church of God at South Bend, Indiana

It is our pleasure to present to you a picture of Hope Chapel, the new home of the Church of God in South Bend, Indiana. It is located at the corner of Dayton and Leer Streets, where a welcome awaits you.

The progressive spirit of the South Bend brethren will be further appreciated when it is considered that their total membership is but forty-seven. For some twenty years they have been meeting in various halls, always hopeful of some day having their own church home, but never seriously doing anything about it. Recently, however, there arose a determined spirit to launch out into the deep and to let down their nets. Since then, the Lord has been filling those nets with visible blessings.

Brother F. A. Stilson writes, "For twenty years the church was practically dormant, but thanks to the stalwarts who persistently kept the group together, we have started to grow spiritually and collectively." It is not amiss to mention that Brother Stilson was one of those "stalwarts." For a more complete report of this congregation and its new outlook, turn to the "Among the Churches" section of this paper.

"I was glad when they said unto me, Let us go into the house of the Lord."

EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

King and President

House of Parliament

United States Capitol

"How are you? I'm so glad to see you." With those unfeigned words President Roosevelt clasped the hand of King George when they met at Washington, D. C., June 8, 1939. The King smiled broadly, and then presented Queen Elizabeth to the President and Mrs. Roosevelt.

There were the cheers of 600,000 American citizens, the crash of saluting cannon. The Marine Band played "The Star-Spangled Banner" and "God Save the King." Along the mile-and-a-half route to the White House soldiers and sailors and marines—one every four feet—lined the way. At the White House the heads of earth's greatest nations are in friendly conversation.

Never before has England's king graced American soil. Never before have Constitution and Pennsylvania Avenues seen such parade. It was like a "superinauguration." The historic Potomac rose up to see, and added a better chapter to its story. But with all the solemnity, and with all the show, there was, too, the simplicity of truly great men. "How are you? I'm so glad to see you," and the smile and the hand of the King, each told a story of greatness. Understanding and feeling and agreement were there. Let no one think for a moment that the emotions of the great are stilled.

"With All the Young Lions Thereof"

There is a prophetic significance in this most friendly meeting of President and King. That neither of these men is much concerned with Ezekiel 38 is no indication that they are not fully aware of earth's perils which so surely foreshadow a terrific conflict. When that conflict comes, and the mother lion needs help, the young lions will leap the Atlantic to her rescue. Prophecy is more than a vision; it is reasonable and becomes realistic.

In spite of the Arab thorn in the flesh, Zionism lives. In spite of Britain's necessary diplomacy in the East, she sympathizes with the Jew. In spite of riots, Palestine looms big as the most logical and probable haven for those who have worse than rioting in a score of other nations. The birth pangs of Jerusalem must result in the deliverance of a new nation.

"After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, . . . and they shall dwell safely all of them" (Ezek. 38:8). Then a northern confederacy "shalt think an evil thought," shall swarm against "the land of unwalled villages . . . to take a spoil" (vv. 11, 12). "Thou shalt come up against my people Israel, as a cloud to cover the land; *it shall be in the latter days*" (v. 16).

"The merchants" will then be already supported "with all the young lions thereof," for *together* they challenge Gomer and Gog, roaring their warning: "Art thou come to take a spoil?" (v. 13). . . . Has America no interests in Jerusalem? Who built the Y.M.C.A. building there? And millions of Monroe-Doctrine Americans will this year catch the spirit of prophecy, a little, as they read the following quotation over the entry to the Palestine pavilion at the New York World's Fair: "If I forget thee O Jerusalem let my right hand forget her cunning."

There are two outstanding nations who have clothed and fed and given drink to the persecuted brethren of Jesus Christ the Jew. Two nations, at least, will be set on the right when the Judge of nations comes. Those two nations have printed all the Bibles and have sent all the missionaries. It is prophetically important that America's President and Britain's King, heads of these kin nations, are "in the latter days" in most friendly conversation.

Televised

King George was televised June 10, while visiting the New York World's Fair. This was the first time in the world's history that a king was seen by television. The Queen, too, was glorified. Thousands at a distance saw them.

Science and prophecy keep pace. True, television cannot yet span the earth's curvature, but there is no particular hurry for that. The King of whom it is written, "Behold, he cometh with clouds; and *every eye shall see him*," has not yet appeared. Neither is God dependent upon man's television to reveal the returning King. Rather, the blind progress of man inspires faith in the otherwise seemingly incredible truths of God. "We shall see him as he is."

Do You Believe?

By R. A. Curtis

IN MY search for truth, many years ago, I was perplexed by the conflicting testimony of religious teachers concerning man's nature and destiny. It was almost an unquestioned proclamation in that portion of Ohio where I first saw the light of day—eighty-five years ago—that man was an immaterial, immortal personality, whose conscious existence would run on endlessly with that of his deathless Creator. Being blessed with a retentive memory, I am now presenting thoughts that built up and strengthened my faith, many years ago, in solving the Scriptural problems that popular teachers so muddled up. Lest I be accused of plagiarism I mention that this style of presentation was used many years ago by a certain brother whose writing appealed to me.

R. A. Curtis

Do you believe: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7)?

Do you believe: "Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not" (Job 14:1, 2)?

Do you believe: "Man dieth, and wasteth away: yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep" (Job 14:10-12)?

Do you believe: "If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands" (Job 14:14, 15)?

Do you believe: "His sons come to honour, and he knoweth it not, and they are brought low, but he perceiveth it not of them" (Job 14:21)?

Do you believe: "The living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun" (Eccl. 9:5, 6)?

Do you believe: "There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Eccl. 9:10)?

Do you believe: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead, . . . and shall no more cover her slain" (Isa. 26:19, 21)?

Do you believe: "That there shall be a resurrection of the dead, both of the just and unjust" (Acts 24:15)?

Do you believe: "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28, 28)?

Do you believe: "He that is our God is the God of salvation; and unto God the Lord belong the issues from death" (Psalm 68:20)?

Do you believe: God "will ransom them from the power of the grave" (Hosea 13:14)?

Do you believe: "The last enemy that shall be destroyed is death" (1 Cor. 15:26)?

Do you believe: "In the living God, who is the Saviour of all men, specially of those that believe" (1 Tim. 4:10)?

Do you believe: concerning "the righteous, that it shall be well with him: for they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him" (Isa. 3:10, 11)?

Do you believe: "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23)?

Do you believe: "In hope of eternal life, which God, that cannot lie, promised before the world began" (Titus 1:2)?

Do you believe: "This is the promise that he hath promised us, even eternal life" (1 John 2:25)?

Do you believe: "This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:11, 12)?

Do you believe: "We shall not all sleep; but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory" (1 Cor. 15:51-54)?

Do you believe: unrepentant rebels "shall go away into everlasting punishment; but the righteous into life eternal" (Matt. 25:46)?

Do you believe: their "everlasting punishment" will consist in their "everlasting destruction from the presence of the Lord, and from the glory of his power" (2 Thess. 1:9)?

(Please turn to page 11)

Jesus Is Coming Again

By George M. Siple

READER, do you fully realize and appreciate the fact that Jesus is really coming back, and that very soon? He will return to this earth in a very similar manner to that in which He made His departure.

"While they looked stedfastly 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 1:10, 11).

Jesus had just been explaining to the apostles that in a short time there would be a special power given to them, even the baptism of the Holy Spirit. The Jews were looking for Jesus to come to reign as King at that time, so they asked Him if He would at that time restore the kingdom to Israel. He said to them, "It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight" (Acts 1:7-9).

At Christ's first coming the world rejected Him. He was the despised Nazarene, but when He comes again He will appear as "the blessed and only Potentate, the King of kings, and Lord of lords" (1 Tim. 6:15).

Paul wrote in his letter to the Corinthian church, "I have espoused you to one husband that I may present you a chaste virgin to Christ" (2 Cor. 11:2). In this text Paul refers to the church as the bride. Christ is to return as the Bridegroom. There are other texts along the same line. "Behold, the bridegroom cometh; go ye out to meet him."

Jesus came and fulfilled the prophecies of a suffering Messiah. Is it not reasonable to believe that He will also come to fulfill the prophecies of a glorified Messiah reigning in majesty and power? Think of the many prophecies descriptive of the suffering Savior, which prophecies we have seen literally fulfilled. Do not then fail to heed divine warning by rejecting the hope of a literal fulfillment of the numerous prophecies regarding Christ's second coming, and His glorious reign upon the earth.

"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" (1 Thess. 4:16, 17).

"Marvel not at this: for the hour is coming, in the which all that are in their graves shall hear his voice and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28, 29).

"The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."

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

Peter pleaded that "the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ" (1 Peter 1:7). He later admonished, "Rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy" (1 Peter 4:13).

In the book of Job we read, "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" (19:25, 26).

These references should be sufficient to prove to any unprejudiced mind that Christ's return is sure, and that it is only a question of time as to how long He will delay His coming for the good of mankind. In other words, Christ will give as many as will a chance to get into the gospel wagon before it is too late.

Christ's first coming did not mean death to the Jews, and they did not so understand it. Neither will Christ's second coming mean death to Christians, and they should not so understand it. If it were true that death brought us our reward more quickly than to await Christ's literal return, death would then be our friend, but it is never so called in the Scripture. Death is always given in the Bible as our enemy. "As in Adam all die, even so in Christ shall all be made alive. . . . For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death" (1 Cor. 15:22, 25, 26).

Nothing is promised us at death except to be at rest. John the Revelator wrote, "I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: yea, saith, the Spirit, that they may rest from their labours; and their works do follow them" (Rev. 14:13).

Paul did not believe in any reward at death, but he did believe in a reward to be given at Christ's return. He wrote, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall

give me at that day: and not to me only, but unto all them also that love his appearing" (2 Tim. 4:8). Likewise, Peter wrote: "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1 Peter 5:4).

We see from these texts—and many more could be given—that our only hope of life after death lies in Christ's appearing and the resurrection from the dead, which is the time when Jesus will give us the victory over death. Oh! That all who call themselves Christians might realize the grace that is to be given us, not at death, but at the coming of Jesus Christ (1 Peter 1:13).

Nowhere in the Savior's teachings are Christians commanded to watch and prepare for death, but we are commanded to watch and be always ready for His return to this earth. Therefore, let us not be deceived by the thought that our greatest enemy, death, is the coming of Jesus. Perhaps some will say, "I don't know much about it, and don't think it makes much difference what we believe as long as we live right." Such indifference to truth is deplorable. Paul exhorted Timothy, saying, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15). It is true that there are many passages in the Scriptures that are hard to understand. Some of them we shall not be able to fully comprehend as long as we are in this mortal life. However, God's Word is before us, and should be searched daily, like hunting for a hidden treasure.

One of the greatest facts of history is that Jesus the Christ has been in this world. The most important fact of the present is that Christ is in heaven interceding for us. Our greatest hope is that Christ is coming again to this earth.

Talking With God

By Harvey U. Krogh, Jr.

ONE of the Ten Commandments is: "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." God knew the benefit of that command. One who honors his father and his mother will consult his parents as to what is best to do. He will try to please his father. He will ask assistance when he needs it.

You can always count on a child that respects his mother's wishes. That child will be true, honest, and usually successful. People sometimes worry about children, but if they could be assured that those children were honoring their fathers and mothers there would be little cause for worry.

A minister should have concern for people, and especially for those who are children of the Father in heaven. If a pastor could know they were always honoring the Father, he would not worry about their welfare.

We might speak of giving money to the Lord's service, that is, to "honour the Lord with thy substance, and with the firstfruits of all thine increase" (Prov. 3:9), or honoring God with your presence in His house, or by studying His Word, but we wish to speak particularly of honoring God in *prayer*. "Whoso offereth praise glorifieth me" (Psalm 50:23). If all Christians prayed as often as they should, they would likely study their Bibles more, honor God with their substance, and be more interested in the preaching of the gospel. That is why prayer is so important. You could not honor your earthly father if you went from day to day without even speaking to him. That would be greatly dishonoring him. Neither can you honor God if you do not speak with Him. There are people who do not pray from one week to the next, and their lives show it.

Maybe we don't feel the need. David felt the need. "Bow down thine ear, O Lord, hear me: for I am poor and needy" (Psalm 86:1). David, the king of Israel, was rich in gold, in servants, in armies and fortifications. What did *he* need? He needed to talk with God. If David was poor and needy, how much more are we!

Maybe we need to be reassured that God hears and answers prayer. We may have doubts as David apparently had at first when he cried, "Why standest thou afar off, O Lord? why hidest thou thyself in times of trouble?" (Psalm 10:1). But he spoke with more assurance later. "The Lord is King for ever and ever: the heathen are perished out of his land. Lord, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear" (vv. 16, 17). David even addressed God as, "Thou that hearest prayer" (Psalm 65:2).

Others have found God faithful: "Moses and Aaron among his priests, and Samuel among them that call upon the Lord, and he answered them" (Psalm 99:6). When Jesus raised Lazarus He said, "I knew that thou hearest me always." How did Jesus know? Had God told Him in a dream? No! Jesus knew that by simple experience.

If we do not know that God hears and answers prayer, we have not really prayed. And if we have not prayed, we are as orphans when we could be enjoying the blessedness of being sons of God.

Maybe we have not known the benefits of daily prayer. From personal experience we find that on the days we pray, things run more smoothly. There is more peace, and work goes along better. Is there any benefit in peace? Do you pray for strength? Do you pray that you enter not into temptation?

(Please turn to page 9)

Synthetic Jewels

By J. R. LeCrone

FOR many centuries men have dreamed of the wealth that would be theirs could they but discover how to transform some of the baser, easily obtained elements of the world into those which, because of their desirable qualities and difficulty of possession, men call "precious." Paul lumps them all under the headings of "gold, silver, and precious stones." Wise men of all ages have searched for the alchemy by which this process could be accomplished. In more recent years men have been analyzing the composition of jewels and the manner in which they were formed, in the hope that by bringing together the necessary elements and artificially duplicating the conditions under which they were formed, man might produce them. To date, though he has produced many clever imitations, man has never been able to duplicate the work of God in this respect. So far as his attempts to produce precious metals or stones are concerned, his efforts have proved futile.

J. R. LeCrone

Man reasoned that if the diamond is composed of carbon which has been purified by extreme temperatures and compressed under millions of tons of pressure somewhere in the heart of the earth that he, merely by bringing the carbon together with the heat and pressure, might artificially produce diamonds. To date the nearest approach to success produced an extremely hard substance, useless as gems but valuable as an abrasive upon which to sharpen tools and with which to cut and polish genuine diamonds.

Though man has greatly improved his means for finding the precious metals and stones of the earth, they can be produced only by God Himself and by His own original processes. The imitations produced by man are easily detected under expert scrutiny and always fail to survive tests that only genuine products will survive.

Perhaps that is one reason why God speaks to His people as His jewels. The genuine jewels that have been formed according to God's plan will survive all tests and be preserved to grace the diadem of the Lord, while those produced by any other method will be destroyed by the testings. "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. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not" (Malachi 3:16-18).

Please note that the jewels are those who speak often one to another (forsaking not the gathering of themselves together) concerning the Lord and His will, and who strive to be of mutual help and encouragement in obeying that will. Those destroyed may be, to all outward appearances, very much the same as those preserved, but God does not leave us in ignorance regarding the reason for their destruction. "Your words have been stout against me, saith the Lord. Yet ye say, What have we spoken against thee? Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered" (Mal. 3:13-15). Though they maintain the outward appearance of religion, their heart is not in it and they regard it as of no profit. Because men observe that those who do not regard the will of God gather about themselves the greater portion of the world's goods and occupy the positions of greatest power and honor they "call the proud happy."

With such an attitude of mind it is inevitable that they will soon begin to make compromises with the world and to adopt some of its ways in order that they, too, might work wickedness and be set up and tempt God and be delivered. Their duplication may never be discovered by men, yet they have changed God's plan for producing jewels and the resulting imitations will be destroyed in the testing. "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).

"But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. 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. 4:2, 3). Thus shall God distinguish between the genuine gems, made according to His plan, and the synthetic ones, prepared according to the substitute plans of mankind.

The composition of a lump of coal is practically the same as that of a diamond, yet, because the coal has never undergone the refining influence of great heat and tremendous pressure, the coal is regarded as of little value and burns readily, while the diamond is regarded as precious and is practically indestructible.

Some of the jewelry that we see today is so obviously imitation that no one is fooled. Most people can detect

"ten-cent store jewelry" at a glance. Other imitations, however, are so clever that only the expert who knows the distinguishing characteristics can tell the difference.

In much the same manner, many Christians are quite obviously not what they pretend to be. Others look so much like the real thing that only God and the individual himself can tell the difference. But how can the individual himself know whether he is a real gem or only an imitation that shall be destroyed in the fire? The answer is simple. If we become Christians according to the plan laid down in God's Book of Truth, and not according to some substitute plan that men said was just as good; if we willingly submit to the various processes of preparation that God requires rather than trying to invent ways to circumvent them; if we reject every effort of man to change the ordinances of God in order to make them easier and less humiliating for us, then we may know that we are genuine.

We know of people who have rejected part of God's plan of salvation as being unnecessary and have changed other parts to suit their own convenience, yet they appear to live lives that are just as clean, useful, honest, and sincere as those of people who insist upon keeping all the commandments of Jesus and the apostles and making themselves thoroughly familiar with the Scriptures. So far as we can see they are just as "good" and may even sparkle a little brighter than those who cling to God's plan. Yet, when we remember how badly synthetic jewels always fare when put to the test we cannot but feel very sorrowful when we consider their position in the day when God shall make up His jewels.

Only God holds the formula for transforming a base and practically useless material into something useful and precious. He tells us quite plainly in His Book how that an ordinary man who is condemned to death because of his base, sinful nature can be transformed into a special treasure of the Lord, pure, useful, and indestructible. We urge that you check the following formula against your own Bible. Reject any part of it that you find to be false, add any missing parts, and then follow it to the letter.

Take one man.

Bring him to the realization that he is in sin and condemned to death: "For all have sinned, and come short of the glory of God" (Rom. 3:23).

Induce repentance: "For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death" (2 Cor. 7:10).

Cleanse thoroughly: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38).

Add one new Master: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Rom. 6:16).

And something new has been created: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (Rom. 5:17).

Which when tempered in the fire: "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ" (1 Peter 1:7).

Shall come forth indestructible: "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory" (1 Cor. 15:54).

A jewel fit for the Lord's diadem: "Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God" (Isa. 62:3).

If wisdom is in us we will take great pains to be very sure that in preparing ourselves for a place among the jewels of God we are following God's formula and not some substitute plan that appears more attractive to men. To do this we will study to show ourselves approved unto God, workmen that need not to be ashamed.

CHRISTIAN PEACE

By Jessie M. B. Kauffman

PEACE is a much used word these days. The people cry *peace*, the nations talk and write about *peace*, but where there is restlessness there is *no peace!*

To those of us who have suffered a great loss or experienced a deep sorrow there can be real meaning in peace. The whole mind and body endured a raging storm of heartbreak and grief. One felt he couldn't bear the conflict another moment. Then something suddenly came over him, bringing great calm. A stillness so deep was felt all around, like the clock that had suddenly stopped ticking. A wonderful peace penetrated physically and mentally. Prayers were ascending from the brethren who knew the sorrow, and the great promise from God's Word came to the mind, reminding that God would not test one more than he was able to bear. Other words came into mind: "Peace, be still," and the storm was rebuked. Another comforting promise came to mind: "Let not your heart be troubled, neither let it be afraid." Peace entered grief-stricken hearts, and the storm passed.

It pays to become a Christian. Christianity imparts strength to overcome temptations and weaknesses. It steadies us in the time of trial and grief. When peace enters, true guidance for life is imparted.

Peace is what the people of the world really want, but they are leaving God out of the solving of that great blessing. It is coming, brethren, that peace that passeth *all* understanding. If we are justified by faith we have peace with God through our Lord Jesus Christ. So let us keep "The Prince of Peace" in our lives, and go often to the throne of grace that we may obtain mercy and find grace to help in time of need.

The Significance of the Tabernacle

Article Seven

By A. E. Griffiths

With this article Brother Griffiths concludes his presentation concerning Israel's Tabernacle. He has left few stones unturned in his search for truth as revealed in this structure and its furnishings. . . . Should any of our readers wish to communicate with Brother Griffiths, by way of sending words of appreciation or inquiring for further explanation, we direct you to his address 1610 East 82d Street, Cleveland, Ohio.

After our rudimentary study of the Tabernacle, we can at least realize that God chooses those whom He considers worthy to serve Him, and will not tolerate any undue familiarities. When God's plan of worship necessitated a mediator between Him and His people, He chose the tribe of Levi for that purpose. Any other tribe or person daring to usurp that privilege received the punishment of death, as demonstrated in the rebellion of Korah and his followers (Num. 16:31-33).

Aaron's rod that blossomed and bore almonds was a direct and official communication from God that Aaron was chosen to represent God as a priest and mediator, showing clearly that no one can be man-appointed. Paul explained, "No man taketh this honour unto himself, but he that is called of God, as was Aaron" (Heb. 5:4). Therefore, Aaron was a type of Christ, who had been prophesied since Genesis 3:15. As a mediator between God and man, Aaron functioned only for the Israelites, but Christ functioned for all men.

We will now take notice of the dress of the high priest, the particulars of which will be found in Exodus 28. The dress was very rich in appearance. Verse 2 says it was "for glory and beauty." After reading the description we can surely visualize how magnificent and rich it was. The different items of this attire, enumerated in verse 4, were: a breastplate, an ephod, a robe, a broidered coat, a miter, and a girdle.

The component parts of this attire were made of the same materials as the veil: gold, blue, purple, scarlet, and linen, and they represented tried faith, healing by chastisement, royal destiny, sin nature, and, lastly, perfect righteousness. All these attributes are necessary for the finished product, immortality, which all God's plans are intended to achieve. We shall now take these different items in the order they were put on, which we will find in Leviticus 8:7, 9.

The coat. This was a tunic or long garment of fine woven linen, and embroidered (Ex. 28:39). The linen, of course, stood for righteousness, and the woven work and embroidery for acts of righteousness. John said, "He that doeth righteousness is righteous" (1 John 3:7). Also, in Psalm 45:14 we read, "She shall be brought unto the king in raiment of needlework." This garment was the groundwork of man's mental attitude toward God, showing that man must seek that which is pure and righteous if God is to recognize him.

The girdle. This was a sash of the same material and needlework as was the coat. It acted as a belt to draw the coat together at the loins. David expressed the meaning of this when he said, "It is God that girdeth me with strength, and maketh my way perfect" (Psalm 18:32). Peter says, "Gird up the loins of your mind" (1 Peter 1:13). Here were types of physical and mental significance. The girdle gave the coat a tidy and complete appearance, and portrayed the mind closely attuned to righteousness in realization of God's desire concerning man.

The robe. This was a skirt of blue woven work which somewhat resembled the petticoat of female attire, but was worn over the coat and was about ten inches shorter than the linen tunic. It was fastened at the waist by a quilled edge like a habergeon. The lower edge was finished with tassels resembling pomegranates worked in blue, purple, and scarlet, alternating with gold bells. The reason for the bells was that "his sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out, that he die not" (Ex. 28:35). This was a safeguard whereby the other priests might know if Aaron had complied with God's requirements when he went into the Most Holy on the day of atonement. If they could still hear the bells they knew Aaron was moving and alive, but if they could not hear them he was still and lying dead because of insubordination. Spiritually, as long as the bells are sounding, the gospel is being preached. It is a continuous process, and the gospel will be preached after the kingdom is set up, till the end of the thousand years' reign. "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth and to every nation and kindred and tongue and people" (Rev. 14:6). Thus, John himself will testify about the gospel after his resurrection and during the millennium. "Thou must prophesy again before many peoples, and nations, and tongues, and kings" (Rev. 10:11). Therefore, the pomegranates and the bells stood for words and deeds, words and deeds on behalf of God the creator of all things.

The ephod. This is a Hebrew word and it has no English equivalent. It was a garment like a waistcoat, only fastened at the back instead of the front. This, no doubt, is the reason for the ecclesiastical fashion of both Catholics and Epis-

copalians to wear such a garment, but they are made of plain black cloth and without ornament, whereas the ephod of God's design was a very magnificent garment. In Exodus 39:2-7 we read a description of the ephod. It was made of fine linen embroidered in gold, blue, purple, and scarlet. The gold in its construction was beaten into thin plates and cut into wire to work in with the other colors. This gives us not only a slight impression of the superb workmanship, but also the beauty and gorgeousness of its appearance. How different to the drab and flat suggestion of the present clerical gentleman. These colors and materials of the ephod in combination give us the qualifications of Christ Himself, whom God produced to fulfill His requirements to take sin out of the world. The idea of a man draped in dead black is repulsive to a condition of light and glory which is always associated with God and His plans. How could a person in such attire conform to righteous requirements? God has told us through Moses, "I will be sanctified in them that come nigh me" (Lev. 10:3). Would God recognize a man draped in black coming into His presence? Mercy, no! God wants light and glory. On each shoulder of this garment was fastened an onyx stone. Each stone was engraved with the names of six of the tribes of Israel. These were set in gold ouches or settings. This represented that the high priest bore the children of Israel on his shoulders when he went into the presence of God.

While only Israel was admitted to worship God, we must remember that Israel has been enlarged since then. Paul says, "Whereby when ye read, ye may understand my knowledge in the mystery of Christ, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit, that the Gentiles should be fellow-heirs and of the same body, and partakers of his promise in Christ by the gospel" (Eph. 3:4-6). This agrees with the same writer in Romans 9:6, 7: "They are not all Israel, which are of Israel . . . but in Isaac shall thy seed be called." The prophecy of Christ, symbolized in the high priest, is now fulfilled. All who believe in Him and the gospel of the kingdom are included in this body of true worshipers. This body will be greatly augmented at the end of the age: "To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect" (Heb. 12:23). As the high priest carried Israel on his shoulders, so Christ carries us to the presence of the Father.

The breastplate. In front of this ephod was placed the breastplate. This was made of the same materials as the ephod, and had gold rings attached to each corner. These were fastened by a blue cord at the top to gold rings in the shoulder buckles, and the lower corners were fastened to two gold rings fastened on the ephod a little above the girdle, thus tightly holding it against the ephod on the breast of the high priest. This breastplate was set with twelve jewels or stones, four rows with three in a row. Each stone had the name of one of the tribes engraved on it. Therefore, the high priest, besides carrying Israel on his shoulders to the presence of God, also carried them over his heart, showing a mental relation to God.

The particulars of this breastplate will be found in Exodus 39:8-21. It must have had a magnificent appearance, being about nine inches square. This is what contained the Urim and Thummim (light and fullness). The interior of the Tabernacle where the ark was kept was quite dark, but the light of the glory that appeared over the mercy seat would naturally light up the jewels in the breastplate and cause them to look very beautiful, but unless God answered the high priest they were dull and lifeless.

Therefore, unless the high priest was wholly in accord with God, the breastplate would not function. This was the case after the captivity in Babylon. When the Israelites returned they could not decide who was the direct heir to the priesthood. "The Tirshatha (governor) said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and with Thummim" (Ezra 2:63). Another instance was in connection with Saul who had departed from God. "When Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by the prophets" (1 Sam. 28:6). The Urim and Thummim were reflections of God's glory, and the priest's request was not answered unless that light appeared.

The miter. This was a linen bonnet for the head. It represented a crown of righteousness, and was very different from the two-horned headpiece of ecclesiastical bishops, which associates the wearer with the two-horned beast of the earth, church and state, which is far removed from God. In front of this bonnet was a plate of pure gold engraved with the words, "Holiness to the Lord," and tied with a lace of blue to the miter. Read Exodus 28:36-38, "It shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts." Thus we see all the offerings made to God were unclean as emanating from sinful man, and they required a divine cleansing before being acceptable to God. This was the type, the antitype was manifested in Christ who bore our sins in His body on the cross.

So we come to an end of our study of the Tabernacle. Volumes could be written on this subject, because it foreshadows all God's plans in relation to man. Time and space have restricted us to only a limited description of the building and its meanings. However, if any of our readers are interested in it enough to continue this study for themselves, we shall feel our labor has not been in vain, and that it will help those who do study it to look forward to the future Temple in the kingdom age.

TALKING WITH GOD

(Continued from page 5)

Is it a benefit to escape temptations?

Is it a benefit to have joy?

Is it a benefit to do God's will? Who asked to know the benefit of prayer?

If talking with God is good for one, it is good for all of God's children. God is the source of our power and the provider of our needs. He is our Father.

Do we honor Him by prayer?

Facing Some Facts

In Two Parts—Part One

By Arthur G. Young

"According to the eternal purpose which he (God) purposed in Christ Jesus our Lord" (Ephesians 3:11).

WE START with the belief that there is a God, supreme and eternal, and that as Paul states plainly and authoritatively in the above text, He has an eternal purpose or plan for this world and all the generations of its inhabitants. Furthermore, this plan is one based on supreme love and mercy, combined with perfect justice.

It is indeed with thankful hearts to God and to His Son Jesus Christ for this first supreme fact that this article is written. May the thoughts herein expressed be of help and blessing, resulting in further careful investigation and meditation by the reader.

Throughout the ages, man has striven to improve the conditions surrounding him. The civilizations that have existed and those which now exist reflect these efforts. The best men of each generation have hoped and worked that the world in which they lived would be left to succeeding generations a better place than that which they inherited. That is a proper and laudable human ambition. God desires mankind to work to that end, but there is an essential factor to permanent success, namely, that man must plan and work in harmony with God's purpose, and not make the foolish mistake of attempting to substitute man's plan for that of God's. It is only in the *harmonious* combination of God *and* man that God's plan will be accomplished and ideal and perfect conditions on this earth be achieved.

Now, whether the history of the human race began numberless years ago, or only approximately six thousand years ago, is not a point at issue here. The real points worth inquiring into are:

(1.) What are the existing present conditions of the world in which we live and of its human inhabitants?

(2.) The causes of these conditions.

(3.) Is there a complete and permanent remedy?

(4.) If so, how, where, and when?

In view of the known millenniums of human history and the constant striving of each generation to attain the ideal perfect conditions, and in the light of present facts, it appears reasonable and true to state there must be some deep and fundamental reasons why we have not been able to attain to a better condition of affairs than those existing today.

It is, therefore, the purpose of this article to see if we cannot seek out and place before others for their open-minded consideration the fruits of long observation, reading, and meditation, an answer to these questions.

It has been well said, and not successfully disproved, that the root cause of past and present conditions is Satan's and man's disobedience and consequent rejection of cooperation with God and His plan, but it is the purpose of this article not to rest in such a general statement, true as it is, but rather to call attention to some facts existing in all generations and which can be observed today. These can be examined and tested today by anyone.

It will be readily agreed that of all the living creatures on this earth, man is supreme over the inanimate world on which we humans live, also over all other living forms of life. This is in exact accord with the Great Charter granting to man "dominion," as recorded in Genesis 1:26. This charter carries responsibility to the grantee, as delegated power always does.

While it is easily possible to demonstrate that man's supremacy exists, it is quite readily discernible that there also exist limitations to that power over which man has no control or power to change. For instance: Can man change the seasons, or cause the earth to divert from its course? Can man stop the effects of age resulting in death? No; and this has always been so, in spite of efforts of man to the contrary. It is not necessary to multiply illustrations of this fact, as one has only to think realistically for a moment to admit that man's powers have definite limitations. It is, however, only fair to state that while man's powers are limited, by the same token man's responsibilities to God are, therefore, also limited. In other words, God is not holding man responsible for certain conditions over which he has no control. This is only right and just.

Narrowing the problem down in pursuit of some of the facts of our existence, we assert:

(1.) There is a field in this world in which man has power to act and has responsibility for his actions, which register his will, and

(2.) There is a field in which a Higher Power than that of man *alone* can act to change existing conditions.

Let us first examine the realm in which man has power and responsibility.

Throughout all generations man has had power to either choose God and His plan or reject same, so it is in that choice that man's test is found. This was just as true of Adam and Christ as it is of you and me. The fundamental test of belief in and obedience to God is that on which everything hangs for each individual. It can, therefore, be readily seen how important it is that we, as individuals, make the right choice whenever we have the opportunity presented. There is one thing God never has done and never will do for man, individually or collectively. God will never make that choice for us. We must make it for ourselves. When that decision is once made, then results follow naturally and inevitably.

Space does not permit the elaboration of this line of

thought, as in order to make clear certain existing facts as reasons why a perfect ideal state of affairs has not yet arrived, it will be necessary to consider more fully the conditions over which man has no control, and to alter, which (and they must be altered for the better, or the prospects of ever attaining to perfect conditions are hopeless) alone is in the province of God.

The following facts are, therefore, presented and can be readily examined.

No man, except the divine Son of God, and, therefore, no group of men, has ever had complete knowledge of *all* the facts bearing on *any* given problem; so at no time has it been possible for anyone to exercise sufficient wisdom to make perfect decisions at *all* times. All that has and can be done is to assemble all possible past and present facts bearing on the problem in order to arrive at a decision, which decision inevitably affects the present and the future. It can readily be seen that in order to make perfect decisions which affect the future, knowledge of the future should be in the possession of the one making the decision, but, of oneself, knowledge of the future is not in any man's possession except to the extent revealed by God. Therefore, with the best of intentions (which, alas, is not always the case), because of the fact of this restriction of man's knowledge and the rejection of God's revelation, imperfect decisions are frequent and, as stated above, perfect ideal world conditions cannot be realized without there being perfect decisions all the time. Life, of necessity, consists of constant decisions, and as our existence is the sum total of these decisions, so life of both the individual and of the group inevitably falls below perfection.

There is another basic existent fact outside of man's control that stands as a bar to attainment by humanity alone of perfect ideal conditions. No man (save One) and, therefore, no group of men have ever had in their possession adequate power to put into effect perfect decisions one hundred per cent of the time, even if universal correctness of decisions were possible. Life, as all will sadly admit, consists of compromises of one sort or another and we are powerless to escape this fact. We must admit, in all fairness, that man's record, both individual and collective, throughout the ages has been and is one of inability to institute a perfect law or to administer perfectly with justice and equity for all any and all law, whether given by God or made by man.

Here is another basic fact worthy of our honest observance. Man has an inadequate tenure of this life, for as each generation, through observation of the records of past generations, and from its own experiences, gains the knowledge and wisdom that come from a lifetime of thought and action, that generation comes to an end and a new generation comes into control of affairs for good and ill. This process is inevitable under present conditions and man is powerless to change it. Therefore, how is it possible for mankind to secure the necessary continuity of a perfect policy of rule and government of both individual and collective lives, even if it should be possible to institute such a policy? The record of man's history proves this. The fact of the inevitable succession of generations is a true explanation of man's administrative failure. The true history of man's administration of the world and his own personal record is an uneven one, and by no stretch of imagination can this record be truthfully interpreted as some do as a constant, unbroken, progressive upward success.

The fourth and last basic fact which we wish to submit is that man has been given and is in possession of a will. He can, if he so chooses, exercise that will in harmony or in opposition to the will of God. In harmony to his blessing, and in opposition to his hurt, it is in this essential choice that man's responsibilities lie. History records times without number when man has set his will—and he is so setting it today—in opposition to God's will. The converse is also true. However, the point is that man can and does have the power of choice.

This being so, it is a fair question to ask how there can ever be, so long as this fact exists, perfect ideal conditions in this human dominated world of ours when there does not exist perfect harmony of purpose and will between God and *all* men.

DO YOU BELIEVE?

(Continued from page 3)

Do you believe: they "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)?

Do you believe: "He will burn up the chaff with unquenchable fire" (Matt. 3:12)?

Do you believe: after this riddance of bad rubbish "they shall be as though they had not been" (Obad. 16)?

Do you believe: "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)?

Do you believe: the Bible statements concerning "a new heaven and a new earth: for the first heaven and the first earth were passed away; and there shall be no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:1-4)?

A request of the writer of these important questions to the readers: Please read this article over once more, and substitute "I do believe" for the words "Do you believe?" The result may surprise you, but it will be causing you to acknowledge the truth of *Conditional Immortality*, or *"life through his (Jesus') name"* (John 20:31; 3:14-16; Acts 4:12; Rom. 6:21-23).

BEREAN DEPARTMENT

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Fishing Season!

"Have you been fishing yet?" That seems now to be the big question up here in Minnesota, as the fishing season opened on May 29. Ever since that day there has been a steady stream of cars going by on their way to some lake. The fish are biting fairly well, too, and it seems that everyone with whom we are acquainted has been fishing, or intends to go soon.

My mind goes back to another group of fishermen, standing on the shores of the well-known Sea of Galilee. They were talking excitedly, for one of their number had just come with great news. Andrew, who gained a place in the Scripture because of this very act, had come with the word that he had seen the Messiah. These men had heard all their lives that sometime the Messiah would come, and He had now really arrived. In my mind I can see them discussing the matter. Peter, the boldest of them, asserted that he would like to see Him, and be His servant. Even as they talked, the One of whom they had been speaking was coming along. They were not afraid of Him, as many today seem to be afraid of their rulers, but they were eager and anxious to see Him. If they were expecting a great and powerful speech, telling them of all the benefits that would be theirs if they but followed Him, they were disappointed, for all this Man said to them were words with which they were wholly familiar. They were simply: "Follow me, and I will make you fishers of men." Eagerly and quickly "they forsook all, and followed him."

The record in the Bible tells us how these humble fishermen went out, and with the great power and leadership of their Master they truly did catch men for God. One time, we are told that Peter became a little discouraged and decided to go back fishing, but before he could get very far Christ came again to him, this time in the glory of immortality, and Peter went ahead with the rest of the disciples and preached the Word until his death.

That call which Christ gave those humble fishermen back there on the shores of the Sea of Galilee—"Follow me, and I will make you fishers of men"—is still ringing out unto all people. In fact, there never was a time when Christ needed "fishermen" any more than He does today.

Note the enthusiasm of the fishers of fish. They arise more times than not while it is yet night, and are on the lake early because that is the time the fish bite best. Also, each tries to get there before anyone else. Another great characteristic of most fishermen is that nothing can keep them from fishing. Some will even forsake their church.

Oh, that such enthusiasm might be for Christ in the great fishing for men! Suppose that all rose early in the morning to work for Christ, before the tentacles of sin fastened their greedy hands on the lives of men. We might catch more men for Christ than we do. Instead, we wait, oftentimes until it is too late. We then wonder why we have such poor success. Suppose we let nothing come in our way of fishing for men, not even the fishing for fish! It is my sincere belief that if we had half the enthusiasm in the *great fishing task*, which Christ has given us, that many have in the great sport of fishing, we would bring many more into the fold of Christ.

That clear call of Christ is still echoing down through the centuries. It calls to you and to me: "Follow me, and I will make you fishers of men." Will you accept the call today? The "catch" you make will be valuable.

Laziness

* * *

J. Don Swartz

"Go to the ant, thou sluggard; consider her ways, and be wise" (Prov. 6:6).

This, one of the tiniest of creatures, is set above some men for wisdom. The ant has no one to watch over it and tell it what to do, but instinctively and as a matter of course, the things are done.

All have many times read and told the story of the ants and the grasshopper. How well that story fits the above proverb. Yet, while some of us are like that, none of us want to be called a grasshopper.

Someone, for argument's sake, might quote Luke 12:24, "Consider the lilies how they grow: they toil not, they spin not." Why, then, should I work my fingers to the bone and be like the ant, while the lily does nothing at all and is more lovely than Solomon in all his glory?

This attitude but shows the true spirit of the lazy man or sluggard. We read in Proverbs 13:4, "The soul of the sluggard desireth, and hath nothing: but the soul of the diligent shall be made fat."

This type of sluggishness brings on poverty, and poverty brings on fear. The element of fear is very prevalent in the sluggard. "The way of the slothful man (sluggard) is as an hedge of thorns" (Prov. 15:19). There are different types of fear, but I think the type we are speaking of brings on a desire for evildoing, and that immediately turns to destruction.

"Go to the ant, thou sluggard; consider her ways, and be wise."

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15).

Scripture: 2 Tim. 1:1-6; Phil. 1:7, 21, 22.

Paul's Letters

Paul, an apostle of Jesus Christ, wrote to his friends. Timothy was one of Paul's young friends for whom he hoped great things. He wrote Timothy some very good advice, didn't he?

Paul loved Timothy as his own son. He prayed night and day for him, and was anxious to see him again, even as we are glad to see our loved ones when we have been separated from them.

Aren't you glad Paul was filled with joy when he remembered that Timothy had been taught about those things which gave him faith? His grandmother was filled with faith; so was Timothy's mother. We have learned that faith comes by hearing the Word of God, and by reading it.

No doubt, Timothy studied his Bible lessons with his mother's and grandmother's help, just the way many of us do today.

2 Timothy was written when Paul was getting old, and was in prison in Rome.

Philemon is another letter Paul wrote. It is a very short book in our New Testament. It contains only twenty-five verses. Read the whole letter.

From Paul's letters can we not tell that he was very kind-hearted and dearly loved his friends to whom he took the time to write? And we can still feel cheered and lifted up and instructed by those letters written long ago by the great Apostle.

Letters Today

There has never been a time when letter writing could be done with less effort than today.

We need not walk miles to mail a letter. The letters do not have to travel weeks to reach most of our friends. Yet how we do put off writing even the letters we ought to write!

For example, how I am cheered when some of my readers send me a letter or poem or even a card! If the members write letters telling of their churches, homes, and surroundings, I shall be glad to publish them.

Then, too, perhaps you see someone's name in the "Happy Birthday" corner who is the very same age you are. If you'd like to write to any of the boys or girls, tell me, and I shall send you their addresses.

ECE Club News

Do you think I am happy this week? I have thirty-five new members to introduce to you today! Now, who wouldn't be singing with good news like that to send our members?

Reva and Joan Hetrick are two of the members. They are from Ripley, Illinois. Their names were sent to me by Miss Ednah Cooper. Thank you, Ednah!

Also, Elder Harry Goekler of Hammond, Louisiana, sent me a typed list of names of thirty-three boys and girls from his churches. The same day those boys and girls sent cards also! So thank you, Brother Goekler and the following new members: Mary Helen Landry, Joyce Landry, Marie Landry, Rita June Landry, Gordon Landry, Preston Landry, Gene Bauerle, Robin Bauerle, Margaret and Marjorie Bauerle (twins), Irene Richardson, Dorothy Richardson, Thelma Richardson, Neville Richardson, Peggy Campbell, Buddy Campbell, Marion Barnum, Elsie Barnum, Mable Barnum, Junior Gainey, Mary Patterson, Ivy McKinney, Winnie McKinney, Iris Foster, Ella Lou Foster, John Anthon, George Anthon, Merlin Anthon, James Siple, Henry Hutchinson, Herbert Hutchinson, Lucy Lee Bankston, and Laura Mae Bankston from Hammond, Springfield, and Ponchatoula, Louisiana.

I trust you will continue to read our page and study your Bibles and be good members.

ECE Membership Card News

THE RESTITUTION HERALD is printing us some fine membership cards, suitable for framing and to hang in your bedrooms. So if you want one, and are not yet a member of the ECE Club, send your name in at once, for only two hundred cards are being printed, and we already have one hundred thirty members!

These cards tell all of our aims, just what to do in order to be a good member. The better you can carry out the aims, the better members you will be.

Happy Birthday Wishes

Robert Voelker, age 10, June 12, Cleveland, Ohio.
William MacDonald, age 14, June 17, Lander, Wyo.
Luella May Unterkircher, age 7, June 14, Sherrard, Ill.
Richard Savage, age 13, June 15, Waite Park, Minn.

"The foundation of God standeth sure" (2 Tim. 2:19).

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

June 12-18—Michigan Conference at Southlawn Church, Grand Rapids.
June 15-18—Northwest Conference of Washington and Oregon at Felida, Wash.
June 11-25—Special Meetings at St. Cloud, Minn.
June 14-25—Indiana State Conference at North Salem Church (5 miles north of Plymouth).
June 24, 25—Illinois Quarterly Conference at Eldorado
June 27-July 2—Special Meetings at Salem Church of God, near Marshall and Martinsville, Ill.
June 27-July 9—Special meetings at Eden Valley, Minn.
July 5-August 13—Bible Training School at Oregon, Ill.
July 14-23—Special meetings at Cleveland, Ark.
July 20-22—Arkansas-Oklahoma Conference at Cleveland, Ark.
July 20-30—Virginia State Conference at Maurertown.
August 1-13—General Conference, Oregon, Ill.
August 1-13—Illinois Bible School and Conference at Oregon.
Aug. 13-20—Missouri State Conference at Fredericktown.
August 20-27—Western Nebraska Conference at Holbrook.
August 22-27—Iowa State Conference at Waterloo.
Aug. 27-Sept. 3—Eastern Nebraska Conference at Omaha.

SOUTH BEND, INDIANA

Believing The Restitution Herald readers might be interested in a synopsis of the South Bend church, we have prepared the following:

The first meeting called for organization was early in the year 1916. There were about ten charter members. This group held meetings, and slowly grew by worshiping in various halls. Meetings have been held in the community room of the Y.M.C.A. building for a great number of years. For twenty years the church was practically dormant, but thanks to the stalwarts who persistently kept the group together, we have started to grow spiritually and collectively.

Three years ago last February, Bro. Lynn Leighty, then superintendent of the Sunday school, started a church building fund which has since grown by leaps and bounds. The cooperation and financial assistance of our own group (which now totals 47 members) have been very good. We also extend our thanks to those interested parties, members and friends, who have helped so substantially in this enterprise, by their donations.

By Christmas time last year (1938) our building fund had swollen to the point where we were able to make a down payment of $1,000.00 on a church building. We now have possession of that building, with a substantial amount of money remaining in our treasury for reconditioning and redecorating. This building, while not a new building, is very large and well built, and affords great opportunty for the Lord's work. It will be known as Hope Chapel, and is located at the corner of Dayton and Leer Streets.

The Church of God (Abrahamic Faith) is a nation-wide organization with headquarters at Oregon, Ill. The phrase "Abrahamic Faith" is often misunderstood. This phrase is not a part of the name but a means of identification, distinguishing it from other denominations also organized under the name "The Church of God." This identification is based upon God's covenant to Abraham in Genesis 13:14-17, where the earth is promised to Abraham and his seed for an everlasting possession. In Hebrews 11:39, 40 we find that he died without receiving the promise, since it was God's plan that the Gentiles should also share in the promise. Galatians 3:16 clarifies the promise by showing that the "seed" referred to was Jesus Christ, rather than multitudes of people as is often thought. "For as many of you as have been baptized into Christ have put on Christ. . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (vv. 27-29).

We believe and teach the establishment of the kingdom of God on earth, with Jesus Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations.

We pray that the little stone is starting to roll, and that the South Bend church will be a part of that little stone.

F. A. Stilson.

BAPTISMS AT KOKOMO, INDIANA

We were made to rejoice on May 23 when Mr. and Mrs. Henry Martin were taken to the water and baptized by the writer into the all-saving name of Jesus Christ. They were thoroughly convinced of the wonderful truths of the Bible, having regularly attended our Berean class and church services the past year. We ask all, especially those of the household of faith, to pray that these new lives will be filled with spiritual blessings. So we now introduce Bro. and Sr. Martin into the family of God.

Omer J. Parker.

SUMMER TRAINING SCHOOL FUND

Elnora Waldo	$ 3.00
Mr. and Mrs. C. Rinehart	10.00
Brother and Sister	30.00

ROOM COMMITTEE CHAIRMAN

Those who are planning to attend the Illinois Bible School and General Conference, August 1-13, and who want rooms in homes should write to Miss Elizabeth Ordnung, Oregon, Ill., as soon as possible, giving her the dates you expect to attend.

Gleanings From the Field

Please inform the National Bible Institution of the names and addresses of those who might come to the Bible Training School if they received financial assistance.

"George McMurtrie has been appointed representative for The Restitution Herald in the church. He will promote its circulation and receive subscriptions. Some were turned in the first day he was appointed. We would like to see The Restitution Herald in every church and Sunday school family. You may hand George your renewals also. If you are not taking it, just slip him a dollar and a half, and he'll soon have it coming to your home every week for a year. Beat him to it. Give him your "sub" before he gets around to ask you for it."—Golden Rule News, Cleveland, Ohio.

What the Cleveland Golden Rule Church of God has done in appointing a regular representative for The Restitution Herald is a good example for all our churches to follow. What a work we could have to the glory of our Lord if everybody worked! Thank you, Cleveland.

Bro. and Sr. Leland Hanson left their home in Leaf River, Ill., June 10, for a vacation trip to California. They will go by way of Denver and Salt Lake City, and return via a more northern route, visiting Yellowstone National Park.

In the next issue of The Herald Bro. R. H. Judd will appear on page 3 with an introduction to his serial article under the title, "Have the Churches Failed?"

Sr. Verna Thayer of Rockford, Ill., is visiting her son Lyle and family of Winchester, Va. The arrival of the first grandchild was an irresistible call. It's a boy!

Did you send in that order for Truth Seekers' Quarterly? (See last week's Herald.)

Bro. Alfred Anthon of Hammond, La., now suffering with boils, is studying up on the book of Job.

June 18 is Father's Day.

Sr. Almeda Glotfelty of Lanark, Ill., is improving from a recent serious sickness.

"One of my typing fingers (one of the two) is sore, which accounts for the many typing errors which I hope you will excuse." . . . Ha. Yes, you are forgiven, but send us some more double-spaced typewritten copy just as soon as that finger recuperates.

Related! "Your wife is my son-in-law's second cousin."

Bro. and Sr. A. M. Jones, Eagle Grove, Iowa, and Sr. T. J. Ellis of Waterloo, Iowa, are attending the Minnesota State Conference at St. Cloud.

"I have greatly enjoyed your editorials."—Sr. Nettie B. Crundwell, 4631 Saturn St., Los Angeles, Calif. . . . Thank you.

On June 18 Bros. James Watkins and Harold Hardesty of the Oregon, Ill., congregation will supply their pastor's pulpit, while he is in attendance at the Michigan State Conference.

Bro. W. F. Hoskins of Eden Valley, accompanied by his son-in-law, Bro. Howard Hamilton of Richmond, Minn., recently went to Minneapolis for a most successful rheumatism treatment. We trust that he will be able to attend the General Conference, August 1-13.

AUSTIN, TEXAS

The church here is not yet large enough to support a full-time pastor, but we have been successful in employing Bro. E. O. Stewart of Sweetwater, Texas, to preach the fourth Sunday of each month when he is not called out of the State for evangelistic meetings. So far, Bro. Stewart's humble and meek spirit, and his teaching ability, have awakened interest in the study of the Word to the extent that some have offered to join wife and myself in distributing tracts every Sunday afternoon.

If the lay members could realize that the life and growth of the church depends upon their services as much as upon the service of the pastor, they would, no doubt, wake up to the fact that they are just as much to blame for small attendance as the pastor is. All Christians are watchmen upon the wall. If all watch for opportunities for service there will be found many souls who are hungry for the truth.

We have decided to distribute tracts, and to bless a few homes with The Restitution Herald. We know that when people are led into the path by The Restitution Herald they will know the true Church of God doctrine, and they will begin to make preparation for the rapture. May God bless our Herald writers for the table they spread each week, where we can feast upon the Bread of Life to receive strength.

Among the timely articles of late, I was especially interested with "Grandma" Siple's advice that we should trim our lamps. Yes, we must purify ourselves, and the Father will then put oil in the lamps. If we let our oil burn out, failing to stop at the station to refuel, it will be unfortunate for us. The door of salvation will stay shut against the lamps that have no oil. Much labor will be lost because some have not continued to run the Christian race. Some are a little too proud to ask the Father for oil. Those who expect to be worthy of the rapture had better heed "Grandma's" advice.

We wish, also, to sound a sincere "Amen" for Bro. George Waters in his work at Corpus Christi, Texas. We pray the Lord to send more Spirit-filled messengers to Texas. It looks as though our oil is all out, but the heavenly Father can and will refill.

Lord, help us to be ready when Jesus comes. Forgive us of our robbery. We cannot expect heaven's windows to open to pour us out a blessing, until we replace the tithes that many of us have stolen. Let us watch and pray for the unity of the body which is of many members.

The writer asks letters from those who bear witness with this testimony.

F. B. McCullough,
2601 Canterbury St., Austin, Texas.

CONTRIBUTIONS TO N. B. I.

Mr. and Mrs. John Railton	$5.00

WILLIAM ABNEY

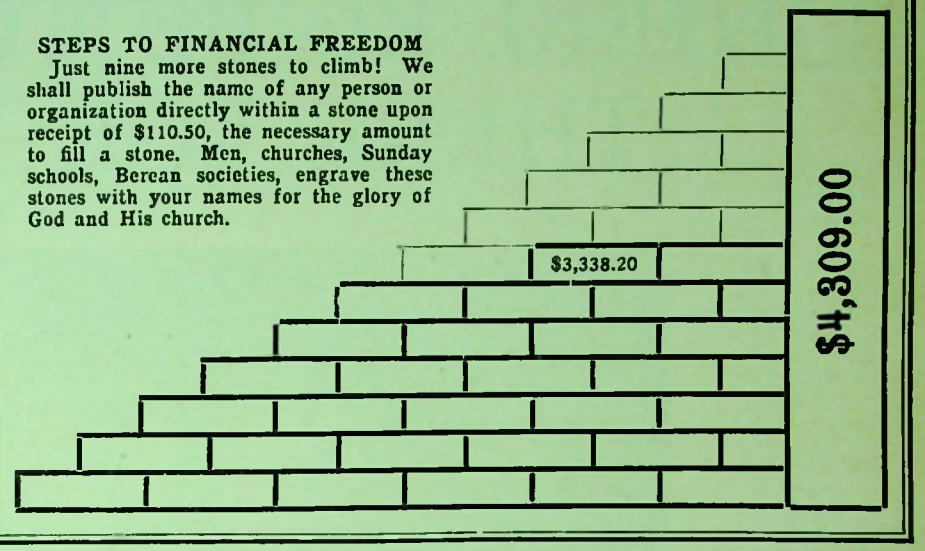
Death has claimed another member of the household of faith at Kokomo, Ind., in the falling asleep of Bro. William Abney, May 5, 1939. Death resulted from heart failure while he was at work. He was sixty-four years of age. In 1935 he united with the Church of God in Kokomo. Bro. Abney was a staunch believer in the second coming of Christ. He leaves his widow, Lucy, and a son, Merle.

Funeral services were conducted by the writer, who was assisted by Eld. D. G. Harvey. Bro. Abney was laid to rest in the sleep of death to await the coming of that great and glorious resurrection, when the great Life-Giver comes to claim all those who by faith belong to Him.

Omer J. Parker.

STEPS TO FINANCIAL FREEDOM

Just nine more stones to climb! We shall publish the name of any person or organization directly within a stone upon receipt of $110.50, the necessary amount to fill a stone. Men, churches, Sunday schools, Berean societies, engrave these stones with your names for the glory of God and His church.



INDEBTEDNESS FUND

Notes Payable		$4,309.00
Amount received	$3,310.77	
Mrs. Bess Plummer	1.00	
Maurertown, Va., S. S.	3.55	
Mr. and Mrs. Enos Elton	5.00	
Mrs. E. L. Griffin	2.00	
Mr. & Mrs. Claude Rinehart	10.00	
Ripley, Ill., S. S.	5.88	3,338.20
		$ 970.80

VIRGINIA CONFERENCE

The Virginia brethren have been fortunate in securing the services of Bros. F. L. Austin and James McLain for the Virginia Conference to be held July 20-30 at the church at Maurertown. The presence of these two talented men is sufficient to assure us of an interesting and inspirational conference.

We urge all the Virginia brethren to make plans to attend and cordially invite those from other states to come and enjoy this conference with us. Dormitory accommodations will be provided for those who desire them. Your only expense will be for transportation.

J. R. LeCrone.

HERALD RECEIPTS

Albertina Anderson; Mrs. Elizabeth Dauterich; Howard E. Drew; Mrs. Mary Hale; Mrs. J. M. Reid; Ora Worley; F. W. Picken; Mrs. Belle Hartman (for another); F. B. McCullough (for others); Mrs. Myrtle J. Norris; Mrs. O. W. Humphrey; Paul C. Johnson (for another).

HERALD RECEIPTS

Mrs. S. M. Harris; Mrs. Emma C. Railsback (for another); Elnora Waldo; D. A. Shelton; Mrs. W. F. Hoskins (self and another); Mrs. May Moore (self and another); J. G. Hogan; Mrs. F. M. McCrory; H. G. Pierce; Mrs. E. L. Griffin; Watson Weinberg; Loren L. Burnett; Mrs. Ethel Mankin; Mrs. Wallace Woolf; J. E. Herriott; Winfield T. McKaig; Glenn M. Birkey (self and another); Mrs. Ed Tomlin; J. Wylie Macallister.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mrs. Mary Calkins; Mr. and Mrs. Ezra Railsback; Silas M. Claypool.

THE RESTITUTION HERALD

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L. E. Conner . Business Manager

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REMITTANCE FORM

National Bible Institution
Oregon, Illinois
Dear Sirs:

Believing in the things for which the Church of God stands, and wishing to have a part in the general work of the church, I inclose

$.....

If you wish to specify how you wish it used, fill out the following blanks:

For General Expenses . . . $.....

For Indebtedness Fund . . $.....

For Training School . . . $.....

For Golden Rule Home . . $.....

For Herald subscriptions $.....

(Per year—renewals $2.00; new subscriptions $1.50)

Name .....

Address .....

Name .....

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(Signed) .....

Address .....

THERE'LL BE COURSES THERE FOR YOU!

You'll find a course to meet almost every Christian need at the Summer Bible Training School to be held in the Oregon, Illinois, Church of God (pictured above). S. J. Lindsay, Sydney E. Magaw, and C. E. Randall will teach Old Testament prophecy, New Testament doctrine, the technique of evangelism, pastoral work, and church administration.

The total cost of the six weeks' work will be only $30, including board, room, tuition, and books. Living quarters will be provided in the Illinois State Conference dormitory, which a matron will supervise. Register at once with the National Bible Institution, Oregon, Illinois, or write for additional information.

"Last year's Bible Training School was of inestimable value to me. Six weeks' intensive training, with the constant fellowship with co-Christians and co-students, gave me a better understanding of 'why I believe what I believe' than I've ever had before. Raised in a home where Bible study is as much a part of the day as the meals, and having taken all the Bible training work possible in school, I still fall down occasionally on telling others the basis of our faith. I anticipate with much pleasure this year's Training School."—Delbert Jones, Eagle Grove, Iowa.

Oregon, Illinois

July 5-August 13

THE RESTITUTION HERALD

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The Glories of the Coming Day

By J. H. Anderson

"As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him" (Isa. 64:4; 1 Cor. 2:9).

THE good things that God has prepared for His people in the kingdom are so grand that our minds cannot grasp them in all their fullness. However, the Holy Spirit has in the Bible revealed them to us as far as our minds can comprehend them. "God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God" (1 Cor. 2:10).

"What, then, has God revealed to us in the Bible about the future good things prepared for us? "No good thing will he withhold from them that walk uprightly" (Psalm 84:11). Accordingly, all that is good will be ours, if we are His. The earth is to be the saints' future and eternal home. What kind of an earth will it be? "As truly as I live, all the earth shall be filled with the glory of the Lord" (Num. 14:21). This is an oath, and God's oath can never fail (Heb. 6:17, 18).

When Adam sinned a curse was placed on the earth. God said, "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return" (Gen. 3:17-19). All this came upon man because of his sin. Man is of the ground, and his destiny is connected with the ground. Man was made for the earth, and the earth was made for man. When man sinned it affected the earth. Before he sinned all the trees, except the tree of knowledge of good and evil, bore fruit for him. "God said, "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat" (Gen. 1:29).

In the future, when the curse shall have been taken away by Jesus, every tree will again bear fruit for men. "There shall be no more curse: but the throne of God and of the Lamb shall be in it, and his servants shall serve him" (Rev. 22:3). "Let the people praise thee, O God; let all the people praise thee. Then shall the earth yield her increase; and God, even our God, shall bless us" (Psalm 67:5, 6).

When God led the Israelites into the Holy Land, He told them that the land flowed with milk and honey, and that if they obeyed Him He would bless the land, but if they disobeyed Him He would make the land a desolate wilderness (Ex. 3:17; Lev. 26:23-35). In Leviticus 26:4 we find these words: "Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit." Yes, if men serve God the land is blessed. We read that God "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation" (Acts 17:26). When God divided to the nations of the earth their inheritance He gave the Holy Land to the Jews (Deut. 32:8), and He separated the Jews from among the Gentile nations *for that land.* "Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts (land)" (Ezek. 37:11). Israel must learn that only in their own land can their problems be solved. Today we see that land being restored to where it will again flow with milk and honey (Isa. 61:3-7; 62:1-6).

Yes, God is building up the land of Palestine. That means that the "Sun" of the perfect day will soon rise to shine in all His glory. "Thou shalt arise (come) and have mercy upon Zion: for the time to favour her, yea, the set time, is come. . . . When the Lord shall build up Zion, *he shall appear in his glory*" (Psalm 102:13, 16). Christ is to stay away in heaven until restitution work begins. "God shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:20, 21). The restitution work has *(Please turn to page 11)*

EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

Closed for the Summer

The story is told of a certain church which had this inscription above its door: "God's church is the gate to glory." Each summer for three full months a notice was placed directly on the door: "Closed for the summer." It is easily seen that the church mocked itself.

While it is true that but few churches discontinue all their services during the summer, it has become a general practice of churches to recess the evening services. So, though one dare not say "the gate" is closed, it cannot be denied that "the gate" is only ajar. God "opened the door of faith unto the Gentiles" (Acts 14:27). Why ought it for three months each year be left ajar?

God has not told His children exactly what hours or how often they should meet for public worship, but God has charged that we "consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Heb. 10:24, 25). Though the majority of churches forsake an assembling together, God's charge is that His true worshipers should not do "as the manner of some is." Invariably the majority is in the wrong; God is always right. "Consider one another." "Bless the Lord at all times." "Meditate day and night." Faithful Paul "testified the kingdom of God . . . from morning till evening," and once even in the summertime (for Eutychus sat in a window) Paul "continued his speech until *midnight*."

It is true that circumstances alter cases, and wisdom is a better guide than an iron rule. It may even be that God is so pleased to see the door of His temple ajar, instead of entirely closed, that He will bless the service there. But this modern practice of sloughing at the Divine is but one more faithless step in the exodus away from God to gods. It is not alone that the church is hot in the summer months; it is, rather, that the highways and theaters and parks and distant friends surpass the only true and living and loving God. "Worship God" (Rev. 22:9).

The Sunday evening service in your church is a barometer of its evangelistic strength. Recess evangelism, and you have recessed growth. God will snuff at the morning prayer and the morning tithe if the evening is wasted in hurrahs and spending. Sodom, too, had her fun, then paid the price. Said David, "The day is thine, the night also is thine." Said Paul, "I ceased not to warn every one night and day."

A Modern Application

While it may be true that some of the young people will not attend Sunday evening services in the summer months, it is absolutely true that they cannot attend evening services if there are none. Beware, lest Jesus' words to the Pharisees have a modern application: "Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in" (Matt. 23:13).

True or False

Some of you have attended class socials that were dry enough to burn. Others of you have questioned just why at a religious social it should be necessary to know the advertising slogans of a dozen brands of cigarettes, or to recognize by pictures all the latest automobiles. For a change of menu, and for something that will savor a bit more of true manna, try the following statements upon your class at its next social—each statement to be answered by "True," or "False":

(1) Nehemiah is the name of a book in the Bible.
(2) Hezekiah is the name of a book in the Bible.
(3) The stork is a Bible bird.
(4) Adam was deceived by the serpent.
(5) The letters of the word "heart" can be rearranged to spell the name of Abraham's father.
(6) Noah was a shepherd.
(7) Nimrod was a great hunter, and founded Babylon.
(8) Decapolis was one of the cities where Jesus taught.
(9) Elijah and Elisha were father and son.
(10) Elisha's servant told Naaman how to be cured of leprosy.
(11) Elisha's servant became a leper.
(12) While on the cross Jesus used an expression of David.
(13) Judas was a fisherman.
(14) Jesus was born in a manger.
(15) Moses wore a veil.
(16) 2 John is written directly to a woman.
(17) When Jesus said, "Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her," He spoke of the poor widow who gave her all.
(18) In the above text Jesus spoke of Mary.
(19) Paul was converted by Ananias.

(See "Among the Churches" section for answers.)

Have the Churches Failed?

Introductory Remarks

By R. H. Judd

SOME little time ago the Rt. Hon. R. B. Bennett (Canada's former Prime Minister) stated from a public platform that in his opinion "the churches had failed." Such a statement, coming from a man so eminently known both nationally and internationally, created considerable interest and comment. Perhaps wisely he made no specific charges as to the nature of the complaint, or the cause of it; possibly feeling that many reasons were contributory, and that more good would be accomplished by merely calling attention thereto, and thus institute a practical spirit of inquiry into the matter.

R. H. Judd

That the visible church has failed in large measure is very generally acknowledged, but by no means to the extent many would infer. It is still doing a valiant and noble work on the mission fields, where missionaries, as in China today, are facing seriously dangerous conditions in the midst of a war-torn land, refusing to regard their own safety that they may help the Chinese in their sore distress.

The changes taking place in China are both rapid and colossal, and are acknowledged to be due largely to the enterprise of those splendid men and women who have devoted their lives to missionary endeavor. Its medical services and agencies for the distribution of knowledge are resulting in bettered conditions for many millions; and in considering the question of church failure these important facts cannot be overlooked, and credit must be given where credit is due.

But the question arises, Upon what foundations are foreign missions building? Will the structure of their work endure? These questions can be answered only by considering the conditions now prevailing in the homelands, which are the sources of these foreign missionary agencies. What are the conditions in the homelands? A study of the current religious journals will support the contention that, in spite of advanced education, crime is on the increase, and that education has not only not prevented crime, but has actually given impetus to it in the manner and methods of its commission.

It is further acknowledged that in the face of continued additions to legal restraint, respect for authority has almost vanished; due in no small measure to the flattering but obviously false teaching that all men are equal, and that *every man has a right to his own opinions*, whether or not they are based on sound premises and the conclusions reached are correct! These are common expressions, heard almost daily. We are said to live in a "free country," and "every man's life is his own to direct as he pleases!"

The essentially selfish spirit which is really basic to these ideas, is carefully hidden by the apparent plausibility of the sentiments expressed, and even where authority nominally exists it has found it all but impossible to satisfy the conflicting demands. Obviously, to the really thoughtful mind, so many ideas seeking for control cannot all be right, and wrong can never be compatible with right.

The Bible nowhere condemns education, namely, the getting of wisdom. If any interested students will carefully read Proverbs 8 and 9 they will not fail to see that the getting of wisdom is most earnestly enjoined. The Bible does, however, make it clear that foolishness must be forsaken, and that instruction be given to a righteous man (Prov. 9:9). The Bible recognizes that righteousness must come *first*, and that it is practically worse than useless to give instruction to an evil-minded person. It goes even further, for in effect it makes the claim that there is *no wisdom apart from righteousness*. Another truth made clear is that wisdom must be imparted, and obviously by one who is himself righteous. In other words, there is a Source—a primal Authority from which all wisdom proceeds. This fact is frequently referred to both by incident and by precept: "The fear of the Lord is the beginning of wisdom; and the knowledge of the holy is understanding." (Prov. 9:10; Job 28:28; Psalm 111:10; Prov. 1:7, and John 17:3.)

God has put these two things together, namely, authority and wisdom, from the very dawn of history. The issue in the Garden of Eden was not primarily the eating of the tree of knowledge, for it was there to be eaten; but only after due acknowledgment of the Source of Authority and Giver of the tree of life. The whole history of mankind has been blighted because man has desired to repudiate authority, and be a law unto himself. The only boundary that God has placed upon the limitless horizons of knowledge is that He Himself be recognized as the Authoritative Source, and as the only Source.

This spirit of every man being a law unto himself and of repudiation of authority has become so general that it has invaded every sphere of human activity, and even the churches are imbued with the same ideas. The boast is made that every man has the right to worship as he pleases, and to make his choice as to the object of that worship, and the churches have not been slow to admit that claim. The denominational churches, professing themselves to be custodians of the teaching of Scripture, have themselves gone so far astray from Bible funda- *(Please turn to page 11)*

Facing Some Facts

In Two Parts—Part Two

By Arthur G. Young

WHOEVER has followed the thoughts expressed to the point where our previous article closed, has shown patience and perseverance. It all sounds pretty hopeless, and perhaps the thought has come, Why did the writer take the time and make the effort to present such an apparently dark and dreary picture of conditions?

If it all ended here, there would be no sense in dwelling on these conditions, but thanks be to God, who alone can and will change same, the *remedy* will be presented. It is not with idle, false hopes resting on insecure foundations, but rather on a real basis for hope that we grasp the practical aspects of God's plan. By doing this, we see not only the plan but the means to translate it into actuality. Instead of being hopeless, we have every right, by faith in God and obedience to Him, to realize a participation forever in those perfected conditions for which our whole being longs.

That plan contains a perfected physical world (Rev. 21:1-5; 22:1-6), a righteous administration of perfect law by God's Son in person on this purified world in the position of "King of kings and Lord of lords" (1 Tim. 6:13-16) resurrected and perfected inhabitants who will be obedient partners in the further constructive work He has for such instruments, and toward which glorious condition the whole past and present have been pointing. Oh, it is a glorious, loving, and perfect purpose! The personal question we must ask ourselves is, Are we prepared, through belief in and obedience to God and His Son Jesus Christ, to assume the place in this plan that God in His love offers to everyone? Consider this well, as out of each one's decision on this point are the issues of life in the future. "The wages of sin is death, but the *gift* of God is *eternal* life *through Jesus Christ* our Lord" (Rom. 6:23). Meditate on this word from Him who has the power to judge the individual as to eternal death or eternal life.

In addition to the plan, God has provided the instruments through which He will make the plan effective. These are three in number: (1) His Son Jesus Christ; (2) Israel; (3) Church.

These will be joined together in cooperative work in the kingdom age soon to be inaugurated by the personal return to this earth of God's Son in kingly power and majesty. If this sounds strange to some, the following texts are quoted from a great number of equally plain ones. If we honor and believe Christ, we specially believe His own words. In John 14:3 He says, "If I go and prepare a place for you, I *will come again* and receive you unto myself, that where I am there ye may be also."

Now we believe Jesus went away into heaven in strict accord with this statement, i.e., *if* I go. Then, that act having taken place, why should we not have reasons to have faith that the other part of His promise will be as literally carried out? He chose the time to go and, likewise, will choose the time to return to this earth at the very Mount of Olives from whence He left (Zech. 14:4).

Then take the formal, legal, and categorical statement by the angels immediately after the ascension of Christ from the Mount of Olives as recorded in Acts 1:10-12:

"And while they looked stedfastly 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. Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey."

Can we deny the plain words just quoted, or dare try to twist their meaning that this same Jesus, who was raised from the dead, will again personally return to this earth? He will return, not as a sacrifice for sin as He once came. That has been accomplished on the cross, but Christ's return will be as Ruler of the world, the Redeemer of Israel, and as the Head of the body, His church, with all power (see Matt. 28:18), wisdom, and knowledge to change the conditions so that conditions foretold in Revelation 21 and 22 (the most sublime message ever enunciated) will be an actuality on this earth.

There is a very important part in this for mankind. We are not now here to twiddle our thumbs and expect God to do it all. Not a bit of it! We, here and now, as in past generations, have definite responsibilities of belief and obedience, which latter is a lifelong job in itself, and in which is included all we mean when we say that Christianity is a *Way of Life*. We also now have a responsibility to tell others about both the gospel of salvation and the gospel of the kingdom. These are two interwoven messages, but dealing with two phases of God's plan and should not be confused.

There have been previously outlined four basic facts that at present stand as insurmountable barriers to the attainment of perfect ideal conditions.

There is a complete answer provided by God to remove all four problems, which I will restate:

(1.) *Man has inadequate wisdom and knowledge.*

Christ, as Son of God, personally has perfect wisdom and knowledge of not only the past and present but also of the future. Therefore, Christ, in the position He will occupy as Ruler of the kingdom of God on this earth, will make only perfect decisions.

(2.) *Man has inadequate power.*

Jesus Christ, as Son of God and after His resurrection,

plainly claimed, "*All* power is given unto me in heaven and in earth" (Matt. 28:18). That is an all-embracing and complete grant of power, and it is in the same Person who, as aforesaid, *has* all wisdom and knowledge.

(3.) *Man has inadequate tenure on life.*

Jesus Christ, after His resurrection and at the time He appeared to John on the Isle of Patmos (Rev. 1:18), said: "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell (the grave) and of death." With the possession of immortal life in the person of Jesus Christ as Ruler, there is definite assurance of the continuity of the administration of a righteous policy of government.

(4.) *Man's will has never been and is not now in perfect harmony with God's will.*

In Jesus Christ's life upon this earth is found the only perfect example of harmony on the part of man's will with the will of God. In the garden of Gethsemane, when facing the crucial test of obedience even unto the cross, Christ uttered those decisive words: "Nevertheless not my will, but thine, be done" (Luke 22:42). Also in John 6:38: "I came down from heaven not to do my own will but the will of him who sent me." This perfect harmony of Christ's will with the will of God makes Christ the perfect instrument of God to fulfill His purpose.

Therefore, in the one person of Jesus Christ is found the *remedy* and the complete answer to all four existent problems.

We must think through more carefully what is revealed to us in God's Book as to what is meant by and included in the term "kingdom of God." Current ideas are very inadequate, but space does not permit more than to say that it is the conditions to be within which Christ, Israel, and the church are to operate after Christ's return, all to the glory of God and for the benefit and blessing of all participants, toward which everything is heading and for which everything has been planned.

The important part from the personal standpoint is whether or not each of us will be entitled through faith and obedience to be included in that kingdom.

May each one of us have the wisdom given to us to see the necessity to trust in Him to do the things we cannot do for ourselves, and to do the things that one alone individually can do. If we do this, we shall of a certainty meet our Lord with joy when He soon returns to this earth, and we shall then enter into the blessed partnership of service with Him throughout the ages to come. May God impress this on the reader's heart as a personal question which cannot be escaped but which must be answered.

Will the Literal Wicked Be Destroyed?

By T. A. Drinkard

"As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish at the presence of God" (Psalm 68:2).

THERE is no subject of Biblical importance more clearly taught than the final destruction of the wicked, and from which there will be no return for those who enter therein, regardless of the protests that may be offered contrary thereto in order to uphold some humanized theory that tends to justify the necessity and practice of sin in the lives and hearts of men and women. The Spirit reveals that "the wages of sin is death" (Rom. 6:23). Not one time is it said that God authorized the practice of sin in order that His will be carried out. God has repeatedly warned that He will destroy the wicked, and that expressed will is going to be executed to the very letter. The earth will be cleansed of sin and sinners just as surely as it was cleansed of the same by the Flood. God used water to cleanse it at the time of the Flood, but the next time His other agent of fire will be used. I humbly submit that there is not one passage of Scripture that holds out one ray of hope, directly or indirectly, for the redemption of any sinner that dies under its judgment.

Sin has been, and is yet the blighting curse of humanity. One of the great tragedies of life is to hear men try to excuse those who practice sin, promising them a most wonderful future with all the fruit of one tree; and, if they are very stubborn, that God will take them through His purifying plant to purge out their carnality and give them immortality, whether they sought it or not. May God pity the man who teaches such theories which tell God in so many words that He may know how to rule heaven, but He uses poor judgment as to the future destruction of the wicked. God knows just exactly what He intends to do, and it pleased Him to reveal a portion of His wisdom to us in His Word. Shame on us to add to, or to take therefrom.

Let us now look into some of the statements of the divine Record to see if we can find a solution to our difficulty. We read, "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 21:8). To determine just what the two elements of destruction, such as fire and brimstone, will do, allow me to refer you to Genesis 19:24, which reads, "Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven." Now

(Please turn to page 11)

Gentiles Must Be Naturalized

By Bonnie D. Martin

WHEN God created man He placed him in the Garden of Eden. God gave man dominion over all things. He said to Adam and Eve, the first man and woman, "Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat" (Gen. 1:28, 29). "And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. 2: 15-17).

This was the first law ever given. God, in His all-wise way, knew from the beginning that man being weak and of a carnal nature, needed some form of law or government to make the world a safe place in which to live. God instituted this law, thereby teaching Adam that a system of rules is needed to bring the conduct of the individual into harmony with the recognized practice of his fellow men. Law is only custom. God said He created man for His glory and the earth to be inhabited. God, knowing the end from the beginning, knew that laws would be needed to give directions to individual actions that are regarded as essential to the welfare of the group. Therefore, He instituted what we term "remedial law," or the law which applies remedies, concerns itself with the redress of wrongs and the punishment of criminals.

To Adam God said, "In the day that thou eatest thereof thou shalt surely die." This foretold the punishment that Adam would receive if he disobeyed God's law. Before Adam and Eve ate of the forbidden fruit they could walk and talk with God. After they transgressed God, the great Judge, held a court scene in the Garden. In Genesis 3:9-13, 16-19, 23, we read, "The Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. And the Lord God said . . . unto the woman . . . I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou are, and unto dust shalt thou return. . . . Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken."

After God heard man's testimony of the wrong, He sentenced him to till the ground the remainder of his days. Notice that God did not drive man out of this Garden until he had been given a chance to testify for himself. A judgment is the assertion of a truth, to judge is to affirm or deny one thing or another, and the result of the act of judging is called a judgment. Adam and Eve both were called in judgment by God, and both asserted the thing that they had done.

God has so directed man's ways upon the earth that His teachings are made plain by simple, everyday occurrences. In Christ's day when He taught the disciples He used things that they were familiar with to illustrate His teachings—such as the parable of the sower.

Just so, the laws of our country today clearly teach God's plan of laws. Read Leviticus 26. There we find that God made laws to govern the Israelites. He also told them of the blessings they would receive if they obeyed those laws. He also told them of the punishment they would receive if they disobeyed them. Just as He told Adam and Eve! God has made laws from the beginning of creation that if obeyed will bring great joy and life; if disobeyed will bring punishment and death. God promised Israel if they would obey His laws He would take them into a land flowing with milk and honey; but they rebelled and brought death upon themselves. God made His promises to the Israelites. They were led by Moses from Egyptian bondage, journeying toward that great and blessed country, where they might have enjoyed freedom. But they rejected God, built graven images and worshiped them. All of God's promises were first made to the Jews. The Gentiles did not have any promises until the Jews rejected God's laws.

In Acts 13:46, 47 Paul and Barnabas were preaching to the Jews, and they said, "It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of

the Gentiles, that thou shouldest be for salvation to the ends of the earth."

A citizen of the United States has certain blessings promised to him by the Constitution of this country or by the laws of this country, just as the Jews had the promises of the Father made to them. If a person born in the United States commits a crime he no longer enjoys this freedom, but is placed in confinement, or otherwise punished. A person born here has the natural right of a citizen. The Jews were the natural heirs of Christ. They were His heirs by blood relationship. The Gentiles were not of the same lineage as Christ, and "were aliens from the commonwealth of Israel . . . having no hope and without God in the world." A person born in France or some other foreign country can become a citizen of the United States by taking out naturalization papers. His first step in securing citizenship is to file his intentions, or first papers, with this government. In so doing he must state his intentions to renounce allegiance to every foreign potentate or state. Not less than two years later he may petition for his final papers. After he has been naturalized, and has become a citizen of this country, he is entitled to all the rights and privileges of a native-born citizen.

The Gentiles, therefore, being the wild olive branch, may be grafted in, or may take out naturalization papers to become citizens of the kingdom of God—God's great government that is to be established upon the earth. They may enjoy its blessings by renouncing allegiance to the works of sin, and by believing and obeying God's law. The Gentiles, by believing the promises made to Abraham, may become fellow citizens with the saints, and of the household of faith. "Wherefore remember, that ye being in times past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (Eph. 2:11-13).

Paul, the Apostle to the Gentiles, said that the mystery of the gospel was made known to him by revelation, that "unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery" (Eph. 3:8, 9).

A citizen of a foreign country would have to know about this country—at least know about its rulers and the protection promised its citizens—before wanting to become a citizen of it. Just so, the Gentiles had to hear the gospel concerning God's kingdom and the blessings that will come to a citizen of it, before they would want to apply for citizenship there.

The gospel that the Gentiles must hear was the one that was preached to Abraham. The gospel preached to Abraham was that through him and his seed should all families of the earth be blessed. Christ was of the seed of Abraham, and it is through His shed blood that man will be redeemed from the law of sin and death. "It pleased the Father that in him (in Christ) should all fulness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in the earth, or things in heaven. And you (speaking to the Gentiles) that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight" (Col. 1:19-23).

The Gentiles take out their first papers of naturalization, or their first step for securing citizenship, when they believe, obey the gospel, and are baptized into Christ, thereby showing that they have renounced the old man of sin and are become servants of God and His Christ. Christ says, "Ye cannot serve two masters." You cannot be a citizen of God's kingdom and the Devil's at the same time. You must renounce allegiance to the Devil and his works. When you believe the promises made to Abraham, believe that Christ died and rose again, and are baptized into Christ, you are then an heir of God and a joint-heir with Christ. (Read Rom. 8:1-17.)

If a citizen of the United States denies, or becomes a traitor, to his country, the death sentence is imposed upon him. "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify the Son of God afresh, and put him to an open shame" (Heb. 6:4-6). Their end is death.

God created man for His glory. Knowing that man was of a sinful nature, God prepared a way for him to escape the death penalty that was brought upon him by disobedience. This way is through a belief in His only begotten Son. "He that believeth and is baptized shall be saved" (Mark 16:16).

If Adam had never sinned, the law that pronounced death would never have been given. "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). 1 Timothy 1:9 says, "Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient."

The only way, then, for the Gentiles to be saved is to take out naturalization papers for the kingdom of God, by appealing to God through their mediator, Christ Jesus. "There is none other name under heaven given among men, whereby ye must be saved," saved in the name of Jesus only, and in Him crucified.

GOOD COUNSEL

"When an idle tale is told you,
Of someone who has gone astray,
Of someone who was respected,
But now walks the downward way;
Do not judge or tell the story,
Let your ears hear not a sound,
Do as Jesus did when with us,
Write in *silence* on the ground."

MEDITATIONS

Wherein Is the Efficacy of Christ's Death?

By Alfred Anthon

"HEAR another parable: There was a certain householder (God), which planted a vineyard (the earth), and hedged it round about, and digged a winepress in it, and built a tower (God made this earth complete, perfect, well protected, and fully equipped, that it should yield abundantly), and (He) went into a far country." God, the householder, attended to other business, leaving all of His husbandmen to care for this vineyard, the earth, after giving the husbandmen certain laws. (Matt. 21:33-41; Mark 12:1-9; Luke 20:9-16.)

This householder, God, gave His husbandmen (all of mankind) to understand that if they could manage this great estate He would give it to them forever and ever. Any unprofitable husbandmen would be destroyed. In Genesis 1:27-29 we find that eternal life was placed before man, but that he had the right to squander it. In Genesis 2:15-17 we find that death is to be the end of those who are not profitable husbandmen.

When the time of the fruit drew near God sent His servants (divine messengers) to the husbandmen (mankind) that these servants might receive the fruits of man's works on this earth. God intended for His angel-servants to receive the respect of love and faithfulness of His husbandmen, that He might bestow more blessings upon each, accordingly.

All of the husbandmen (including you and me) took His servants, beating one, killing another, stoning another, driving others away empty, and we shamefully handled many others. These servants were angel-people—prophets, judges, kings, and priests.

"Then said the lord (God) of the vineyard (earth), What shall I do?" This householder was beginning to feel there was no use having this vineyard. But bear in mind this is only a parable—a story told to teach us how ungrateful and wicked we are. God, when He created this earth and us, foreknew just how things were going to develop. He knew how much trouble it would be to train up a crew of husbandmen to "dress and keep" this earth (Gen. 2:15). "I (God) will send my beloved son (Jesus): it may be they will reverence him when they see him." God thus reasoned, they mistreated My prophets, but they surely will not mistreat My Son. This is a parable showing that God knew all of us, had we been present, would have murdered Christ. God was determined to teach us how wicked we are, to teach us that *all* of us deserved destruction, that *we* are wicked enough to murder His Son.

"But when the husbandmen saw him (Jesus), they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance (honor and praise from men) will be our's." The only "fruits" God can get out of this vineyard (earth) is love, respect, obeisance, honor, and praise from us, His husbandmen.

When Jesus miraculously cured the sick, the people praised Jesus more than they praised the unprofitable husbandmen. This praise of men is what *they* wanted. They would rather see a poor sufferer of some bad disease be left uncured if somebody besides themselves received the praise. This is why we (the husbandmen) crucified Christ. He was doing so much good that we became envious of Him.

"What therefore shall the lord (God) of the vineyard (earth) do unto them? He shall come and destroy these husbandmen." Certainly! Therefore, *this parable teaches* that because Christ was crucified God will destroy man, that Christ's death makes God more determined than ever to destroy man. It does not teach that Christ's death makes direct reconciliation between God and man. Because the husbandmen crucified Christ that in itself does not propitiate for our murder of Him. The parable *does not teach* that our murder of Christ made Him die in our stead. It does not teach that He was a substitute for us, and now since we have murdered Christ, God becomes willing to forgive. It does not teach that if we had not been wicked enough to murder Christ that God would not forgive us of our sins.

Wherein, then, is the efficacy of Christ's death? Peter plainly told the answer on Pentecost: You have murdered God's beloved and only begotten Son. Now you are under condemnation of eternal destruction for having committed such wickedness. You know no king will allow such persons to live.

Does anguish of soul lay hold on them? Most terribly! Do they wail? "Men and brethren, what shall we do?" Oh, if only we can get out of this trouble! Why did we do it? We were surely wicked. We really deserve death, and everlasting death at that. Oh, if we could be forgiven!

God and Christ were watching. They began to see the results of their labor of pain and woe among men. They saw these folk wailing, and could see more than that. God and Christ saw that if these folk were now forgiven they would be contrite, that they would faithfully love God and Christ for having forgiven them. My! How much these people thanked, honored, loved, wanted to obey God, wanted to work for Him, when they found that forgiveness of murdering Christ was held out to them! Was it good news? It was gospel! How much joy they must have had! How happy they were! God and Christ saw that those who had been *wicked* husbandmen were now *most faithful* husbandmen, just the kind of husbandmen God wants. In fact, they were the only kind God will ever have. God wishes free moral agents who always want to be of service—persons

who love and appreciate their heavenly Father, God, and their King, God's Son Jesus.

This way that God has of dealing with us wicked husbandmen is *gospel*. This way that God has of dealing with us wicked husbandmen has *power* to change wicked husbandmen into righteous husbandmen. This is the "power" in the "gospel," referred to in Romans 1:16.

No husbandman of us, beginning with Adam and including those of our very day, who *does not* know and feel that he *has crucified Christ* will be *saved*. Meditate on this

Christ died for the sins of the whole world of mankind God saw that to let man do the most wicked deed that it is possible to do—murder God's beloved and only begotten Son—would prove to many of us wicked husbandmen that we deserve eternal death, and when forgiven would forever after have only righteous thoughts, meditations, and deeds.

If Christ died for (or to show up) my sins, then by my sins I crucified Christ, and I am in the same predicament as they to whom Peter preached on Pentecost. Likewise is the whole of mankind.

When God watched mankind crucify Christ tears may have run down His cheeks. He must surely have turned His head. But God and Christ are now at the end of that way. They sit together in heaven, seeing the results of their work with us. It gives them joy to forgive. It is gospel—good news—to them. They are happy to see us learn how to be happy instead of overfed babies. It is a hard school for most of us, but a very efficient one. When we graduate from it we shall be thoroughly qualified and prepared for salvation.

God, chastise me when it is best; but do not, O God, do not turn from me.

One Hope of Your Calling

Ephesians 4:4

By Lydia E. Miller

WHAT is your hope? Please let me tell you of mine. Hope is likened in the Scriptures to an anchor that holds one steady while he rides out the storms of life. It takes but two words to define hope: "desire" and "expectation." One may desire to go to heaven at death to see God's face and to behold all the wonders of God's throne which John saw from the Isle of Patmos, but one can have no Scriptural expectation of going to heaven at death.

We read in God's Book: "The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men" (Psalm 115:16). Just before Jesus ascended He told his chosen disciples, "Whither I go, ye cannot come" (John 13:33). We understand, therefore, that the Book of books does not give us the expectation or hope of heaven. It does give us who are true Christians the hope of reigning on this earth. Jesus said, "Blessed are the meek: for they shall inherit the earth" (Matt. 5:5).

I desire and expect to realize immortality as promised in God's Word. 2 Timothy 2:10 and 1 Corinthians 15:51-54 are sure and plain promises of eternal life to be given the faithful at Christ's coming. I desire and expect to see Jesus and to be made like Him, but I know from God's Word that I cannot receive those blessings until Christ shall appear. "When Christ, who is our life, shall appear, then shall ye also appear with him in Glory" (Col. 3:4). "We know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2).

I desire and expect to see the fulfilled promise of Revelation 22:3, saying, "There shall be no more curse." I desire and expect to see the earth filled with the glory of God, for He has promised that "the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:9). My hope includes personal salvation, eternal life through Jesus Christ our Lord, and a blessed place at His side. I shall then be a partaker of the divine nature. No one has thus far been privileged to look upon the face of God, but Jesus has promised, "Blessed are the pure in heart: for they shall see God" (Matt. 5:8).

Christians are exhorted to "be ready always to give an answer to every man that asketh you a reason of the hope that is in you" (1 Peter 3:15). Ephesians 4:4 speaks of "one hope of your calling." What is the one hope of the Bible? Let us see. In Acts 26:6 Paul says, "Now I stand and am judged for the hope of the promise made of God unto our fathers." The fathers were Abraham, Isaac, Jacob, and other faithful leaders of Israel. What promise did God make unto them, which promise was yet unfulfilled in Paul's day? Let God's Word answer: "The God of glory appeared unto our father Abraham: . . . and said unto him, Get thee out of thy country, . . . and come into the land which I shall shew thee. . . . And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child" (Acts 7:2, 3, 5).

Thus, Stephen reminds us of the Abrahamic promises. God promised Abraham an eternal dwelling in the earth. All the land which Abraham saw was to be given to him and to his seed for an everlasting possession. Galatians 3 shows clearly that Christ is the promised Seed of Abraham. But Christ was rejected of men, and Abraham is now dead. God's Word being true, there is but one possible conclusion, and that is that this hope is yet to be realized.

Further, Romans 4:13 shows that Abraham was made

"heir of the world." For Abraham to inherit the world, and to have it for an everlasting possession, implies that Abraham will have everlasting life. Hence, Abraham must have a resurrection from the dead, and the Scripture beautifully teaches that Abraham will yet come into this blessing and at the very time when Jesus, his Seed, returns to reward not Abraham alone, but all the faithful family of Abraham who are heirs of the same promise.

"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). Without the coming of Christ there can be no future reward for Abraham, no reward for baptized Christians who are heirs with Abraham.

God will not fail to keep His promises. Reader, if you are one in the faith of Abraham you have the one hope of eternal inheritance in this earth, eternal and glorified life when Jesus comes. That Jesus invites us unto Him that we might share in the promises means so much to me.

"My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name.

"His oath, His covenant, His blood
Support me in the whelming flood;
When all around my soul gives way,
He then is all my hope and stay."

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STORIES OF GREAT HYMNS

"Blessed Assurance"

By Mary A. Gesin

FANNY CROSBY, the author of more than seven thousand hymns, was enjoying one day a visit from her dear friend, Mrs. Joseph Fairfield Knapp, who went to the piano and composed a melody. After playing it over two or three times she turned to her friend and asked her what it said. Quickly Fanny Crosby replied,

"Blessed assurance, Jesus is mine;
Oh, what a foretaste of glory divine!"

The author of so many hymns which have given comfort and cheer to countless thousands, was stricken with blindness when only six weeks old. But throughout her life she displayed a sweetness of disposition and a rare contentment. When she was only eight years old she wrote:

"O what a happy soul am I!
Although I cannot see
I am resolved that in this world
Contented I will be."

In early years Fanny Crosby memorized all the first five books of the Old Testament, many of the Psalms, the Proverbs, the Book of Ruth, the Song of Solomon, and much of the New Testament. In her hymns evidence is found of her rich treasure of mind, for they abound in phrases of Scripture.

"Saved by Grace," another of her loved hymns, was written for herself, as she told those in attendance at a conference at Northfield in 1894, but finally given for publication. She was seventy-one years of age when she wrote this well known song. Her own favorite hymn was, "Faith of Our Fathers."

At the age of twenty-seven years she became a teacher in the New York Institute for the Blind. Eleven years later she married Alexander Van Alstyne, a talented musician, also blind. Together they were happy in a world they could not see. Fanny Crosby, best known and beloved of all sacred song writers, died in 1915 at the age of ninety-five years.

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THE DIVORCE EVIL

By Catharine Davis

A QUINCY legislator says that divorce is so common among screen stars as to have become a menace to our boys and girls. The divorce and remarriage practices of these stars are such bad influences that an effort is being made to pass a law to keep these actors and actresses from being shown in pictures. The influence of such people is destructive to our American homes.

However, there are many other causes of divorce. Strong drink is one, and poverty and unemployment are others. Satan always finds something for idle hands to do. The most common cause of divorce is the desire to marry someone else, and the strange thing is that these people think it is all right to do so. Some of these I have known even belong to a church, but that means nothing to them.

What shall become of the children of these broken homes? What about the example set before them by the fathers and mothers? Oh, yes, some say that not much is thought of it in this modern age, but when murder of the other man or woman follows, it shows that public opinion is not dead. When there is praise for divorce—which our courts unwittingly do by granting so many—can legislators stop this evil? True, laws are needed for the unruly, but I believe there is only one force that can make people do right. That force is the true conversion of men and women. Only the love of the truth and of righteousness can change the hearts and lives of carnal men and women. The love of Christ and His teachings can change these hardened, selfish people.

I have always thought family worship in a home to be ideal for children and parents alike, and Bible reading and prayer a help to right living. Such worship is sadly needed in American homes, and if practiced there would not be so many go wrong from so-called Christian homes.

Jesus taught that a man or woman who puts away wife or husband and marries another commits adultery and causes the one who is put away to commit adultery. Paul taught that if the unbelieving wife or husband should depart, a sister or brother is not in bondage, for God has called His people to peace.

One cannot hope to inherit the kingdom of God who lives in adultery, unless he breaks off from his sins. An adulterer cannot have hope in Christ, for all sin is of the Devil. I have always been against divorce for the sake of marrying someone else.

THE GLORIES OF THE COMING DAY

(Continued from front page)

started in the Holy Land. It will continue until the whole earth is brought back to where it was when God said it was very good. Christ must reign until He has destroyed all enemies. "He must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death" (1 Cor. 15:25, 26). "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage" (Heb. 2:14, 15). "The Son of God was manifested, that he might destroy the works of the devil" (1 John 3:8).

After Christ has removed the curse, destroyed death, the devil and all his works, He is to make new all of God's works that have been under the curse. The earth and even the righteous people will be made new. "He that sat upon the throne said, Behold, I make all things new" (Rev. 21:5). The earth will then again be in its Eden state, and God will again say, "It is good, and very good."

WILL THE LITERAL WICKED BE DESTROYED?

(Continued from page 5)

turn to Luke 17:29, and read, "But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all."

Jesus believed that God actually and literally destroyed those people, and I am of the same faith. Just as literally as God destroyed these people, just that literally will He destroy the ungodly in the second death with fire and brimstone, and the judgment thus carried out will be eternal because the divine decision cannot and will not be revoked through eternity. Why men and women will go forth to practice that which means their ultimate end is for them to answer. Paul was informed by the Spirit of God concerning such a time, saying, "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (2 Thess. 1:7-9). Again, it is written, "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).

With this amount of evidence before us, there is no escaping the conclusion that literal destruction awaits all sinners, and that their destruction will come in the second death in which fire and brimstone will play an important part. No redemption therefrom? None whatsoever.

When God called and sent Noah to build the ark, it was an unusual thing to do, as such had never been done. But though it had never been done was no reason that it would not be accomplished. Never before had the people heard the teaching that a Flood was coming. They refused to believe that Noah knew what he thought he did. They only watched Noah from day to day building the ark. Though they never believed him before, when the clouds appeared, the thunder rolled, and the lightning flashed, men realized that Noah had been preaching the truth, that God was carrying into execution His Word, and was destroying man from the earth—all because of sin.

So it was with Sodom and Gomorrah. God completely destroyed them with fire and brimstone, and all because of sin. Jesus compares the destruction at the close of this age with that which came to the people of Noah's day. Did the Flood waters purify the people while Noah and his family were in the ark? Neither will the fire and brimstone of Revelation 21:8 do other than destroy sin and sinners in the second death, as the Scriptures so clearly teach.

HAVE THE CHURCHES FAILED?

(Continued from page 3)

mentals, that when their doctrines are compared with Scripture in its clear, definite, and simple language they cannot be recognized as having the same origin. They are, therefore, on these very grounds under compulsion to give equal privileges to others who differ from them.

Owing to the illogical, untenable, and incomprehensible nature of much that is taught in the name of religion, so utterly incompatible with even the elementary facts of science, the churches do not now hold the privilege of imparting instruction, and "the fear of the Lord, and knowledge of the holy" is no longer considered "the beginning of wisdom." Consequently, the nation from its infancy (and by that I mean each rising generation) has no focal Center of Authority, no *standard* of right, and no aim beyond the gratification of personal desires and individual capacities, from the very earliest stages of the journey of life. Under such a state of affairs is it to be wondered at that world conditions are those of strife, each ego and nation contending for the mastery, irrespective altogether of the terrible results that may fall to others? The churches today freely admit that God must come first, but no longer is God the personal Being represented by Scripture. Instead, the Being of God and His Authority and Power are subdivided into three, and no longer is God in actual fact "The Holy One of Israel"—"the Almighty."

BEREAN DEPARTMENT

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Minnesota State Conference

We have just returned from the Minnesota State Conference held at St. Cloud. It is not our intention to give a report, for it will be fully reported by others, but it was such a feast of God's Word that we can hardly refrain from mentioning some of the happenings there.

First, I would like to tell you of the wonderful Bible classes and sermons that were given by Brother F. L. Austin. He gave inspiration to all, but the encouragement that he gave to the young people was especially noteworthy. While he warned us that we are passing through extremely difficult times, yet he encouraged us to ever press forward in our work for the Master.

One phase of the Conference that will be interesting to Bereans was that of the State Conference going on record as encouraging and cooperating with the State Bereans in every way. As in other places, there has been a tendency for the Bereans to work independently from the adults. How this came about is not known exactly, but all that is now in the past, as far as Minnesota is concerned.

On Sunday afternoon the Minnesota Bereans held a short business session. The old officers were all retained for another year, and a discussion was held in regard to sending someone to the Summer Bible Training School. It was decided to obtain as much money as possible for this, and if there was not enough for this, to use the money in another good way. There are at least two of our young people who will attend the Training School if funds can be obtained.

We were asked to announce through these columns that if any Minnesota Berean has not paid his dollar for dollar day, there is still ample time to do so.

What Sort of Sponge Are You?

I learned something that I never knew before in one of Brother Austin's classes, and I want to pass it on to you. Did you know that before an ordinary sponge such as we sometimes use in washing our automobiles and for other needs, must be dampened before it can immediately absorb water? Brother Austin went on to tell us that he, through the medium of his Bible classes, was "dampening" us, and that we being dampened could act as sponges and absorb more of God's Word. He went further and stated that we could not even be "dampened" unless we helped "dampen" ourselves by going to the Lord in prayer and meditation before going to Bible class.

What sort of sponge are you? Are you willing to be "dampened" so that you can absorb the Word of God? Or are you willing to just let the Word of God run off you like the proverbial "water off a duck's back"? Let us always prepare ourselves for study by prayer and meditation.

A Thought on Beauty

* * *

Elizabeth Dodge, Cleveland, Ohio

"As a jewel of gold in a swine's snout, so is a fair woman which is without discretion" (Prov. 11:22).

An ungodly woman does not deserve beauty, because she uses it in the wrong way. She puts herself on display, not merely in facial characteristics, but her form is usually shown in a blasphemous manner.

It is not merely the physical beauty that we value so much as the spiritual beauty which so many women possess. A beautiful woman may be beautiful mentally as well as physically. Her features may not be perfect, but her mental beauty shines out, brightening and glorifying her person. Our thoughts and our service determine whether or not we will be beautiful.

A beautiful woman may allow herself to be tempted, to do wrong, and her true beauty is at once ruined. She knows that she has sinned, and her features are marred with lines of worry. She becomes careless and thoughtless, and as this is wherein her beauty lies, it is at once destroyed. This is what happens to a fair woman without discretion.

In naming the fair women of Scripture we name the faithful. Sarah, wife of Abraham, was faithful to God and Abraham. In Genesis 12:11 we are told of her beauty: "It came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou art a fair woman to look upon." Sarai was not only fair to look upon, but was also beautiful within her soul, for she trusted in God and was faithful to Abraham.

Another example is that of Esther, who saved the lives of her countrymen when Haman demanded of the king that all the Jews be destroyed. In Esther 2:7 we are told of her physical beauty, "He brought up Hadassah, that is, Esther, his uncle's daughter: for she had neither father nor mother, and the maid was fair and beautiful." Her thought of kindliness toward her countrymen, and her actions, show her beauty of soul. Both Esther and Sarah were women with discretion.

Let us associate with "Beauty" the righteous acts and worthy thoughts that determine whether or not a person is truly beautiful.

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota

"I have fought a good fight, I have finished m y course, I have kept the faith" (2 Tim. 4:7).

Scripture: Phil. 1:12-14, 21-24; 2 Tim. 4:7, 8.

Paul's Last Letters

Paul wrote his last letters from Rome. He wanted his friends to know that whatever happened to him, Christ would be glorified the more. He turned his prison into a pulpit and preached to his guards, and even the servants of Caesar's household. Then, too, he wrote to many he could not reach by his voice.

"And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear."

Today when someone is brave enough to stand *firmly* for the right, often others become stronger to resist temptations and follow Jesus more closely. So let us never sit still when we should be working for the Master. But rather, let us watch our lives so that our actions and words all point to Christ and bring more glory to His dear name.

Philippians 1:21-24 says, "Therefore, for me to live is for Christ, and to die, gain. But if to live in the flesh, this is to me a fruit of labor; and what I should choose I do not exactly know. I am, indeed, hard pressed by the two things;—(I have an earnest desire for the returning, and being with Christ, since it is very much to be preferred;)—but to remain in the flesh is more requisite on your account" (Emphatic Diaglott).

Compare these verses with the King James translation in your Quarterlies.

May each one of us so live that he can say, "I have fought a good fight, . . . henceforth there is laid up for me a crown of righteousness, which the Lord . . . shall give . . . at that day: and not to me only, but unto all them also that love his appearing."

O, that we may say with Paul that *whatever we do* will be to Christ's glory and gain for His work!

Vacation Days—ECE Club

No, we have no vacation from the Holy Book. No, not from study of the Word, or from prayer, or from striving to live a godly life. We are to continue daily, pressing on—on toward that mark for the prize of the high calling of God in Christ.

So keep up your family devotions. And if you are very busy, part of your lesson, as the Bible story, could be told by your mother or father while you all join together in weeding a garden patch. For were not God's people of old told to talk to their children as they walked by the way? Our devotions are *not* a service to be held and then forgotten for the rest of the day. But if Christ is *first* in our lives, we will talk and sing about Him as we go about our daily duties.

Then, on that very busy day, some Bible verses may be read before the dinner or lunch is served.

But, choose a time to pray when you can really get in touch with God. Before you begin the day is a good time for a prayer of thanksgiving. We have so many reasons to be thankful!

Then, as the tasks of the day grow bigger and the burdens harder, is a good time to raise a prayer for strength and help. O, there are so many times to pray, if one will be "instant in prayer," ready to lift sincere voice or thoughts to God.

And as one prepares for rest after a busy day, then he can take time to review the day's happenings. We can all remember our mistakes, and after we have done all we can to remedy them, ask God for forgiveness and peace.

You *will* continue to *live for Christ* all summer?

"An angel paused in his upward flight,
With a seed of love and truth and light,
And cried: 'O where shall it be sown
That it be most fruitful when it is grown?'
The Savior heard and said, as He smiled,
'Plant it for Me in the heart of a child.'"

—*Selected.*

In All Things Giving Thanks

Be thankful in the morning
For the sunshine up above.
Be thankful in the evening
That God sends you His love.
Be thankful when it's noontime,
And at nighttime, too.
Be glad and thankful always
As God would have you do.

Happy Birthday Wishes

George Murphy, age 11, June 25, Marshall, Ill.

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

June 11-25—Special Meetings at St. Cloud, Minn.

June 14-25—Indiana State Conference at North Salem Church (5 miles north of Plymouth).

June 24, 25—Illinois Quarterly Conference at Eldorado

June 27-July 2—Special Meetings at Salem Church of God, near Marshall and Martinsville, Ill.

June 27-July 9—Special meetings at Eden Valley, Minn.

June 30-July 9—Special Meeting at Mullin, Texas.

July 5-August 13—Bible Training School at Oregon, Ill.

July 14-23—Special meetings at Cleveland, Ark.

July 23-30—Special meetings at McGintytown, Ark.

July 20-22—Arkansas-Oklahoma Conference at Cleveland, Ark.

July 20-30—Virginia State Conference at Maurertown.

August 1-13—General Conference, Oregon, Ill.

August 1-13—Illinois Bible School and Conference at Oregon.

Aug. 13-20—Missouri State Conference at Fredericktown.

August 20-27—Western Nebraska Conference at Holbrook.

August 22-27—Iowa State Conference at Waterloo.

Aug. 27-Sept. 3—Eastern Nebraska Conference at Omaha.

JULY SCHEDULE FOR T. A. DRINKARD

June 30 to July 9	Mullin, Texas
July 14-23	Cleveland, Ark.
July 23-30	McGintytown, Ark.

BRUSH CREEK (OHIO) NOTES

The Annual June Meeting closed on Sunday evening, June 11, with a full house to hear Bro. J. H. Anderson. Bro. Anderson, a former pastor, spoke each evening, from Tuesday through Sunday, on prophecy.

Bro. Grover Gordon of Lawrenceville, Ohio, assisted with the meetings and taught the adult Bible class each day. Srs. Inez Gordon, Mary Pearson, Bernedene Macy, Betty Kessler, and Eunice Pearson taught the children's classes.

Sunday afternoon Bro. Gordon assisted in the baptism of a fine young man of teen age, Howard (Joe) Smith, son of Bro. Earl Smith of Dayton, Ohio.

We were very glad to have in our midst during the meetings, brothers and sisters from Nebraska, Indiana, and Michigan. Come again, folks!

A baby boy, David, was born June 1 to Mr. and Mrs. Dale Shellhaas in the Troy hospital. Mother and son are now being cared for in their home by Sr. Edna Brewer.

A baby girl came on June 10 to bless the home of Mr. and Mrs. Ralph Kleppinger. She is the fourth child but the first daughter, and has been given the name Marcia Gail.

Eunice M. Pearson, Reporter.

ILLINOIS QUARTERLY CONFERENCE

The Illinois Quarterly Conference will convene at the Restitution Church at Eldorado June 24 and 25. The program will begin at 2:00 o'clock Saturday afternoon with a song service and devotional period, followed by Bible study and social period. There will be a sermon at 8:00 p.m.

On Sunday at 9:45 a.m., there will be Sunday school, followed by sermon at 11:00, and then Communion. Basket dinner will be served. In the afternoon at 2:00 o'clock there will be a song service, then talks on State and National work, followed by sermon at 3:00. The closing service will begin at 7:30.

To find the Eldorado church, which is locally known as the Restitution Church, go six blocks north from the Eldorado high school, then one half mile east.

OMAHA, NEBRASKA

The Eastern Nebraska Conference will be held in the Church of God at 34th and Seward Streets, Omaha, from August 27 to September 3. Bro. S. J. Lindsay will be the guest speaker. A cordial invitation is given to everyone.

Sr. Almus Adams has been and is still very sick. Should anyone wish to send her a word of cheer, her address is 3944 Hartman Ave., Omaha.

Sr. Frank Carpenter is again sick and bedfast. Bro. and Sr. Carpenter have been sick in bed most of the winter, and just when there seemed to be an apparent recovery, Sr. Carpenter has taken a turn for the worse. Their address is 3705 Ames Ave.

Edna Kjargaard, Conf. Cor. Secy.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Dorothy Magaw; Ella M. Siple; Mrs. Mary Calkins; Mrs. Lydia A. Railsback (2).

MULLIN, TEXAS

Bro. T. A. Drinkard was with us the first week in June, and will return for a series of meetings beginning June 30, to continue through the second Sunday in July. A hearty welcome is extended to all, and especially to the brethren who are within driving distance.

H. H. Stebbins.

RIPLEY, ILLINOIS

Graduation is over. Our congratulations go to Lozelle Burnett, graduated from the Mt. Sterling high school, and Marjorie Burnett, graduated from the eighth grade. At the county graduation exercises Marjorie played a piano solo.

Miss Esther Laning, a junior at the Mt. Sterling high school, received honors with the rest of the girls' chorus for winning the championship at the national contest at Anderson, Ind.

The church surprised the pastor at his home on the evening of his recent birthday. The friendly gathering was ended with light refreshments.

Twin boys, Arlen Edwin and Harlan Edward, were born to Bro. and Sr. Herman Lewis of the Ripley church. Harlan, who never knew life, was laid to rest in the Ripley cemetery, where were gathered friends and relatives of the family. A short service was conducted by the pastor. Surviving, besides the parents and twin brother, are three other brothers—Lyle Dean, Dale, and John. The mother and baby Arlen are doing nicely.

Wilsie J. McKnight, Pastor.

FALSE AND TRUE ANSWERS

(See Editorial)

(1) True. (2) False. (3) True. (4) False. (5) True. (6) False. (7) True. (8) False. (9) False. (10) True. (11) True. (12) True. (13) False. (14) False. (15) True. (16) True. (17) False. (18) True. (19) False.

Gleanings From the Field

The editor spent the past week in Grand Rapids, Mich., in attendance at the Michigan Conference.

In the absence of the pastor of the Oregon, Ill., church, Bro. Harold Hardesty spoke in the morning, and in the evening "The Kingdom Gospel Unit," with Bro. James M. Watkins as speaker, had charge of the service. This is a newly organized body which has for its object evangelistic work in localities close to Oregon wherever openings can be found.

Sr. Belle McCandless, who spent the winter at Golden Rule Home, returned to her home in Pence, Ind., Thursday, June 15. Bro. and Sr. Lewis Romine and Jo Ann accompanied her, and spent a few days visiting in Indiana.

Bro. and Sr. George M. Siple of the Oregon, Ill., church and their granddaughter Betty Jean Lindsay are spending a few weeks in the sunny South visiting relatives in and around Hammond and New Orleans, La.

"The brethren at Mullin, Texas, have just finished putting a new shingle roof on their building, and laying a new floor. Thank God for it all."—T. A. Drinkard.

The Summer Training School announces the enrollment of Miss Emily Fyfe of Jericho Springs, Mo., and Miss Mary Richardson of Hammond, La. Both of these young ladies are active Berean workers. John Mercer of Macomb, Ill., has also registered. John was with us last year. Will those who have definitely decided to attend, please advise us at your earliest convenience.

"Another baptism at Kokomo . . . Miss Luella Gray, 1625 S. Market St., who expressed a desire for baptism during Bro. McLain's meetings held here last November. The service was delayed due to illness until this evening, when it was our privilege to be of service. Luella has long been a member of our Sunday school. . . . We pray that she and we may find favor."—D. G. Harvey, Kokomo, Ind.

LOUISIANA CHURCH NOTES

All services are going along in fine shape, and the attendance has picked up considerably at both churches. The Sunday school and church service at Blood River on June 11 had the largest attendance of the entire year.

The children of the Happy Woods church gave a children's day program Sunday night, June 11, before a full house. This program was well presented and well received.

As the time draws near for the Training School in Oregon, Ill., it seems evident that at least one of our number will attend. Miss Mary Richardson of the Blood River church is the one planning to go, and we know from personal experience that she will receive much good from this school.

Harry Goekler, Pastor.

HEMINGFORD, NEBRASKA

The special meeting from May 27 to June 6 resulted in our introducing to the faith and fellowship of the Church of God three young men (cousins), Robert Zeller, son of M. E., of Alliance; Russell, son of R. E., and Charles, son of H. T., both of Hemingford.

These boys are grandchildren of Bro. and Sr. C. W. Zeller of Hemingford who came into the faith more than thirty years ago under the teaching of Sr. King at Palmer and the ministry of Elder Adams. All of the Zeller children, and also the grandchildren who are old enough to understand, are now in the faith. Brethren came to the meeting for miles. Bro. and Sr. McCann made the round trip of 180 miles each evening from Mitchell. The road is never too long if one is interested.

The new members would appreciate a letter from some of the Bereans. There are fourteen among this group of believers who will soon organize a Berean class.

E. E. Giesler, Evangelist.

DIXON, ILLINOIS

Bro. James McLain of Burr Oak, Ind., conducted special services at the Dixon church from May 15 to 28. He delivered some very inspiring and interesting sermons and also favored us with some musical numbers.

The attendance was not as good as we had anticipated, but we hope the seed sown may bring forth fruit later on. There were no baptisms, but the members feel that they were greatly benefited by these services, and pray that Bro. McLain will be blessed in his evangelistic work.

We are very grateful to the Oregon choir for their choir selections. The Hardesty brothers sang some beautiful numbers, and we are indeed thankful to them.

Mrs. Wm. Ford, Secy.

ROBINS - TARRANT

A quiet wedding was solemnized recently at the home of Mr. and Mrs. Jesse Robins, when their daughter Ruth became the bride of Max Tarrant, son of Mr. and Mrs. W. G. Tarrant of Versailles, Ill. The only attendants were the bride's brother and his wife, Mr. and Mrs. Lawrence Robins of Griggsville, Ill. The bride was given in marriage by her father.

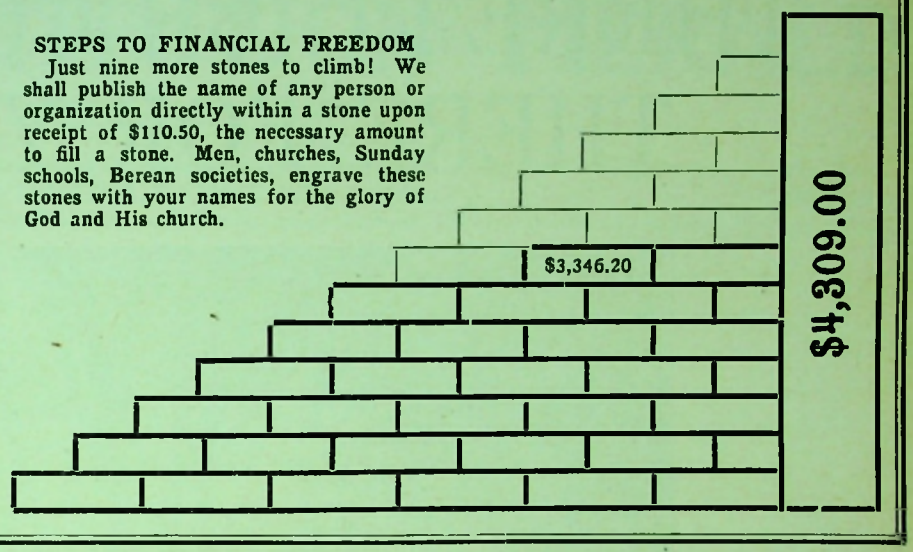
After the ceremony, which was performed by the writer, the guests assembled in the dining room where a buffet supper was served. Immediately afterward the couple left for a honeymoon trip in southern Wisconsin.

Ruth, who is a member of the Ripley, Ill., Church of God, has been employed in Chicago for the past three years, where Mr. Tarrant is employed as a railway postal clerk.

Wilsie J. McKnight.

STEPS TO FINANCIAL FREEDOM

Just nine more stones to climb! We shall publish the name of any person or organization directly within a stone upon receipt of $110.50, the necessary amount to fill a stone. Men, churches, Sunday schools, Berean societies, engrave these stones with your names for the glory of God and His church.



INDEBTEDNESS FUND

Notes Payable		$4,309.00
Amount received	$3,338.20	
W. A. Reid	2.00	
Burr Oak, Ind., S. S.	2.00	
Mrs. B. F. Cook	3.00	
Mrs. Daisy Guest	1.00	3,346.20
		$ 962.80

CONTRIBUTIONS TO N. B. I.

Leila E. Whitehead	$ 5.00
Ida Vogel	20.00
W. A. Reid	2.00
Ingomar	5.00
Charles and Mabel Netts	5.00
Mrs. B. F. Cook	3.00

SUMMER TRAINING SCHOOL FUND

A friend	$30.00
Mr. & Mrs. George McMurtrie	4.00

HERALD RECEIPTS

Mrs. R. A. Robinson; Mrs. Nettie Crundwell; Mrs. Arthur E. Poe; Mrs. William Densmore; Mary E. Sanford; O. H. Berry; Mrs. Charles Stedman; Mrs. Kittie Watt; Carrie Allen; S. J. Lindsay (for others); H. Glen Mills; Mrs. Lillie Matthews; C. L. VeNard (for another); Mrs. C. H. Bassett; Mayme and Nancy Penrod; Mrs. Emma Scott; Bertha V. Haupt.

ESSENTIAL TRUTHS—
Anonymous

A brief arrangement of the necessary requirements of salvation as to faith and works. It provides copious Bible references showing that belief in the coming kingdom of God on the earth, the restoration of Palestine to Israel, the reign of Christ and His saints over all nations, the resurrection and immortalization of the dead in Christ, eternal life to be obtained only through Christ at His coming, the final destruction of the wicked, repentance and baptism for the remission of sins, followed by a holy life of Christian service, are included among the "Essential Truths" of the Bible.

1 page. Per dozen 10c; per hundred 30c.

THE RESTITUTION HERALD

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L. E. Conner . Business Manager

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REMITTANCE FORM

National Bible Institution
Oregon, Illinois
Dear Sirs:

Believing in the things for which the Church of God stands, and wishing to have a part in the general work of the church, I inclose

$.....

If you wish to specify how you wish it used, fill out the following blanks:

For General Expenses . . . $.....

For Indebtedness Fund . . $.....

For Training School . . . $.....

For Golden Rule Home . . $.....

For Herald subscriptions $.....
(Per year—renewals $2.00; new subscriptions $1.50)

Name .....

Address .....

Name .....

Address .....

(Signed) .....

Address .....

THERE'LL BE COURSES THERE FOR YOU!

You'll find a course to meet almost every Christian need at the Summer Bible Training School to be held in the Oregon, Illinois, Church of God (pictured above). S. J. Lindsay, Sydney E. Magaw, and C. E. Randall will teach Old Testament prophecy, New Testament doctrine, the technique of evangelism, pastoral work, and church administration.

The total cost of the six weeks' work will be only $30, including board, room, tuition, and books. Living quarters will be provided in the Illinois State Conference dormitory, which a matron will supervise. Register at once with the National Bible Institution, Oregon, Illinois, or write for additional information.

"Last year's Bible Training School was of inestimable value to me. Six weeks' intensive training, with the constant fellowship with co-Christians and co-students, gave me a better understanding of 'why I believe what I believe' than I've ever had before. Raised in a home where Bible study is as much a part of the day as the meals, and having taken all the Bible training work possible in school, I still fall down occasionally on telling others the basis of our faith. I anticipate with much pleasure this year's Training School."—Delbert Jones, Eagle Grove, Iowa.

Oregon, Illinois

July 5-August 13

THE RESTITUTION HERALD

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Signs of the Times

By A. E. Griffiths

"Can ye not discern the signs of the times?"—Jesus.

WHEN will Christ return to the earth? He has promised His people that He will return. Christians know for a certainty that Jesus will keep that promise.

Much has been written on this subject, and many dates assigned for this great event. Up to now Christ has not returned. Perhaps some may doubt and mock. Peter records, "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation" (2 Peter 3:3, 4). As long as Christians are sure that Christ is coming, it does seem like procrastination in so much delay. But is it delay, or simply that we do not realize God's definition of time? Moses said, "A thousand years in thy sight are but as yesterday, when it is past, and as a watch in the night" (Psalm 90:4). This being the case, can our minds grasp this life's limited duration in comparison with God's idea of eternity? If not, we certainly are not in a position to judge very accurately on matters concerning the duration of this era.

A. E. Griffiths

Students find certain time periods mentioned in prophecy, but can they always definitely fix the commencement of these eras? If that were possible, the end would be clearly defined, which fact would not harmonize with Christ's words: "Watch therefore, for ye know neither the day nor the hour, wherein the Son of man cometh" (Matt. 25:13). Also, read Matthew 24:42-51; Luke 12:46.

These references discourage one from fixing any specific time for Christ's return, but on the contrary teach the lesson that true Christians must be always ready for the moment of His arrival. That thought will keep us constantly avoiding the pitfalls of the world, and working to His interests and our own future glory. This is of the utmost importance to us, and should be our chief desire in life.

However, there is one type of inquiry into this subject which is open to us. In fact, it is the most important, and that question concerns *the signs* referring to Christ's coming. Jesus gave us more particulars on this mode of study than any of the prophets in the Old Testament. We might almost say that He restricted Himself chiefly to signs. Jesus did not quote any dates. That being the case, is it not reasonable to suppose that we can get more satisfaction from this source of study than from trying to set a date for this great event? Jesus likened the days of Noah and Lot to the days of His coming. We have the historical events of these two lives, so we must profit by their experiences.

In both these cases destruction came *suddenly* on the people, and that is what will happen when Jesus returns. We must not overlook the fact that both of these men were forewarned, and were expecting the wrath of God to fall on the unbelievers; they who were obedient to God being saved. That is exactly the application of the prophecy to us. The world at large does not look for Christ's coming and, therefore, will be overtaken as the sinful people of Noah's and Lot's days, but we who do believe in His coming will not be caught unawares.

Paul tells us, "Ye, brethren, are not in darkness, that that day should overtake you as a thief" (1 Thess. 5:4). That proves that Christians should know approximately the time of His coming, especially as the time draws near. The signs spoken of in Luke 21:25, 26 are now appearing all around us. We read in our daily papers of distress of nations, and how they are perplexed, the sea and waves roaring—meaning the multitude of people crying for help. All nations are in trouble, each one distrusting the others, and amassing enormous armament debts. These things all point to the end of this age.

One of our greatest troubles in this country, and elsewhere, is the unemployment *(Please turn to page 10)*

EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

THE MOTHER OF INVENTION

That the Church of God should maintain its own school for the training of ministers and other church leaders was forcefully sounded when two of our young and talented men were recently ordained to the Christian ministry by another denomination which offers the training that youth is determined to have.

As worthy as a neighbor may be, and as joyous as he may be to bless my children, it is, nevertheless, my God-intrusted responsibility to train my own. If I fail to do my duty, and my neighbor then patiently and efficiently cares for my children, I dare not expect anything else than that their devotion and service will be interwoven with that of the foster parent.

Birds of one feather are seldom raised in the nest of another. Seldom does one mother prefer another to feed her young. Birds have instinct, at least.

Just how to organize, build, and maintain a Church of God seminary is not so much the problem, as it is to thoroughly arouse the interest and cooperative spirit of our every church and worker. All must first see the need. Necessity will then mother invention.

It would require the most flexible imagination to suppose or even desire that another denomination would give that type of training to our young people which would make them zealous leaders for the Church of God.

THE SCHOOL IN NUCLEUS

The Bible Training School, which will convene this year in Oregon, Illinois, July 5 - August 13, is a most meager beginning of a school the Church of God should have. However, it *is* a nucleus from which a more substantial work must ultimately develop.

God lives. He is the author of life, and His laws that govern the reproduction of life are irresistible. As surely as God is in the tree to make it bud and bear, He is likewise a very part of His people to keep them alive and fruitful. Leaders of the Church of God might well confess that the present Bible Training School was conceived in doubt and born against desire, as though God alone determined to give us new life.

As reluctant as the Church of God has been toward this new gift of life from God, we shall learn to love the child as it grows up to bless us. There must first be years of expense, sacrifice, and vigil. It will be impossible to vaccinate against all diseases. There will be sleepless nights with the burden crying in our arms. Yet, in a short while all will be amazed at the rapidity of its growth. At last there will be another generation to carry on our work. To live tomorrow we must accept and love the life that God has given us today.

THE FINAL CALL FOR STUDENTS

Youth of the Church of God, you stand on holy ground. See, hear, understand, then move at God's call. There is an almost impossible work for you to do. Mocking magicians will jeer you; Pharaoh will harden his heart against you; three plagues, at least, will haunt you; you, too, will need protecting blood upon the door. But, if you will rise up to lead God's people, there will be a mighty exodus for the Church of God.

Youth of the Church of God, you may have sinned, your own people may despise you, you may now have a most menial occupation, you may have no vision of duties that await you, you may be far from eloquent, but if you will hear and obey the Voice which speaks to you from the sun that burns and yet is never consumed, the great "I AM" of the universe will surely *use you* to lead the journey to the Canaan of God. An Aaron awaits to help you on the way.

ENCOURAGING ENLISTMENTS

A goodly number has already seriously considered this call to service in the Church of God, as indicated by the following students now enlisted in the coming Bible Training School: Delbert Jones of Eagle Grove, Iowa; Mary Richardson of Hammond, Louisiana; Kenneth and Malcolm Macleod and Charlotte Rahn of Pomona, California; Elwyn Stilson of South Bend, Indiana; Elsie M. Moore of Niagara Falls, New York; Mary Newell and Jeraldine Louks of Grand Rapids, Michigan; Leslie LeCrone of Kennard, Nebraska; Emily Fyfe of Jericho Springs, Missouri; Ellsworth Routson of West Milton, Ohio; Laura McInturff and Beatrice Clem of Toms Brooks, Virginia; Vivian Kirkpatrick of Aurora, Walter Wiggins of Eldorado, John Mercer of Macomb, Evan Knodle and Evelyn Carr of Oregon, Illinois.

Several others are hoping to attend the School. To any who may be undecided we say, "COME."

Daniel Eleven and the Beast of Revelation

A Prophetic Study

By A. R. Johnson

THE scene of this article will be headquartered in Asia Minor, but the effects of these foretold events will reach to the ends of the earth. The nations will be divided into two opposing confederacies, led by "the king of the north" and "the king of the south." The southern division will be subjected to the northern by the last dictator, "a vile person" (Dan. 11:21), "man of sin," and "son of perdition" (2 Thess. 2:3), "beast" (Rev. 13), "king of Babylon" (Isa. 14; Jer. 50 and 51), "Assyrian" (Isa. 10:5).

There are three periods of time foretold in Daniel 11 which will be marked at their respective beginnings and endings by events easily discerned by us, the watchers. The first, at the beginning of the seventieth week of Daniel 9, will witness the covenant the northern ruler makes with the Israelites, causing them to prosper, to build their Temple, and be largely gathered back into Palestine—at least enough of them to be considered a nation.

A. R. Johnson

It now appears that the Jews are about to be cut adrift by the British who evidently consider the Arabs more valuable as allies. This is necessary to complete the alignment of the Moslem people with the southern division. Also, it will be a very good reason for the Jews to welcome the invaders from the north (vv. 14, 22, 23).

However, this situation will be too good to last long. Friction will surely develop someplace. In verse 30 an incident is prophesied that will cause the world ruler to have a change of heart; for ships of Chittim are to come against him. This is also spoken of in Numbers 24:24 by Balaam in the days of Moses. These ships might also be airships. This incident will end the Israelitish prosperity, will bring "the time of Jacob's trouble" (Jer. 30:7), and will mark the end of the first half week and beginning of the second. This is also spoken of as "travail" (Jer. 30:4, 6), and refers to both Israel and Judah.

In this time the Israelites will again learn to call on the name of the Lord, as is evidenced by Isaiah 26:16-18 and Micah 5:3. Ezekiel sums up the situation in these words: "Son of man, the house of Israel is become dross unto me. All of them are brass and tin and iron and lead, in the midst of the furnace; they are the dross of silver. Therefore thus saith the Lord Jehovah: Because ye are all become dross, therefore, behold, I will gather you into the midst of Jerusalem. As they gather silver and brass and iron and lead and tin into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in mine anger and in my wrath, and I will lay you there, and melt you. Yea, I will gather you, and blow upon you with the fire of my wrath, and ye shall be melted in the midst thereof. As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I, Jehovah, have poured out my wrath upon you" (Ezek. 22:18-22, A.R.V.).

It should be added that the Israelites were formerly in unbelief, and did not recognize the work of God among them.

Zephaniah, also, wrote of this occurrence, saying, "I will take away out of the midst of thee thy proudly exulting ones, and thou shalt no more be haughty in my holy mountain. But I will leave in the midst of thee an afflicted and poor people, and they shall take refuge in the name of Jehovah" (Zeph. 3:11, 12, A.R.V.).

The thought is carried in Revelation 12:1, 2, where Israel is represented by the woman in travail. She is there shown arrayed in the sun, meaning again in God's favor, and the moon (Christ) under her feet. Prophetically, she cries out, calling again on the name of the Lord. (Cp. Isa. 26:16, 17.) Israel's persecution will be world-wide, or wherever the nation happens to be, as the main work of the last ruler foretold by Daniel is to break in pieces the power of the holy people (Dan. 12:7).

Hitler has made a beginning of what this last ruler will finish. In Revelation 12:3 the southern division is represented by the great red dragon who is merely a spectator with evil intentions. The scene culminates with the child being "caught up unto God, and to his throne" (v. 5).

The child represents the true church and all the people of God from the beginning who are to rule the world in the next age (Rev. 2:27). God will again fight for Israel, as represented by Michael warring with the dragon or the southern division of mankind. Israel, the woman of Revelation 12, will be nourished in the wilderness for the third period of three and a half years, while the church celebrates the rapture and wedding supper. All this will be preparatory to setting up the kingdom of God with headquarters at Jerusalem, and Christ's subduing the earth to rule it for one thousand years (Rev. 20:6).

While Israel is in the furnace of affliction there is another consideration which is of great importance to us. We feel there is a good reason for the prominence God has given this period in His Book. By searching His Word we learn where we are on the chart of time, and what is to be expected as we pass through these eventual three and one half years, the end of *(Please turn to page 11)*

Have the Churches Failed?

Article Two

By R. H. Judd

THERE are, as human standards go, no grounds for complaint regarding the moral character of thousands of splendidly earnest men and women who are foremost in leadership in the churches in the world today. But we do not live in medieval times when, because of the gulf existing between the learned and the great masses of the unlearned, it was not deemed necessary to question, much less examine, the foundations of faith. Times have changed; learning has come within the reach of all, and men are no longer willing to accept another's mere statement as all-sufficient for their belief in vital matters of personal religion.

The man of today, like the early Christians, wants more. He desires to "know the certainty (the accuracy, margin) of those things, wherein (he) has been instructed" (Luke 1:4). We believe the request is not only not unreasonable, but commendable. The real issue, then, is: Have the leaders, with their greater opportunities of knowledge, in passing on to others the beliefs which have been passed on to them, been sufficiently careful to examine their foundations? It is our belief that in this respect they have failed, and signally failed, and that they have instead sought to take the path of least resistance by endeavoring to "prop up" already tottering beliefs.

If in this article we have occasion to call attention to the specific statements of well-known men, it is because the position they hold has given wings to their message to the thousands who look to them for teaching on the Word of God. Frank examination of Biblical exegesis that has been seriously put forward in print should be welcomed on every side. Truth is what we seek, not for ourselves only, but that an ever-increasing number may build their foundations on solid rock.

As contended in our previous article, one of the main causes, indeed, the main cause, of the failure of the churches, and through their example the failure of conditions throughout the world is the lack of the recognition of authority—of Authority that is undivided, absolute, and final in relation to *all* mankind.

The question will naturally be asked, *"Why* are the churches responsible?" The answer is, "They are responsible because as leaders of the people they have departed from the worship of the *one true and living God,* who says, "I am the first, and I am the last; and beside me there is no God" (Isa. 44:6). Language such as this, clear and unmistakable in meaning, abounds again and again throughout Scripture. Yet the churches have, in the face of these definite declarations regarding the nature and *being* of God, sought to give to the people a god (or rather *gods* in the worship of the Trinity) so totally at variance with the facts of Scripture, so contrary to all that nature and science record, so incompatible with man's God-given reason, as to make the God they profess to worship utterly incomprehensible and unapproachable. Thus the Scriptural command to "love the Lord thy God with all thine heart, and with all thy soul, and with all thy might" (Deut. 6:5) is incapable of performance, and an unbridgeable distance is made between man and his Maker.

It is quite generally admitted in the churches in defence of the doctrine of the Trinity so commonly taught, that the doctrine is a *"mystery* beyond the powers of human understanding." If such is the truth, and it is, can it be wondered at that men and women in general evince no desire for acquaintance with God, and regard a knowledge of such a being as the churches describe as utterly unattainable, and fellowship and true worship as a prescribed impossibility? Are not the churches themselves thus to blame for the world being "without God"?

But in contrast with these frequently uttered statements of ministers and clergy we have God's own Word regarding Himself: "Let him that glorieth glory in this, that he *understandeth* and *knoweth* me, that I am the Lord" (Jer. 9:24), and "knowledge of the Holy One is *understanding"* (Prov. 9:10, R.V.). (See also Matt. 13:23; Luke 8:10; 1 Tim. 2:4.) Equally as pithy are the words of the Son of God: "This is (the purpose of) life eternal, that (in order that) they might know thee the *only* true God, and Jesus Christ, whom thou hast sent" (John 17:3).

There is nothing to glory about in the declaration of the churches that "the doctrine of the Trinity is an incomprehensible *mystery,"* but there is much for us to glory over in regard to the ever-expanding horizons of an understanding knowledge of "the only true God."

We shall consider some of the arguments put forward in defence of the doctrine of the Trinity, but before doing so it will be of interest to note some of the *apologies* the advocates of the doctrine feel they are obliged to make on its behalf, ere they attempt an exegesis of the subject. We believe that the discerning reader will agree that these do not in any way strengthen their position, but on the contrary weaken it.

We quote from a well-known English minister whose pamphlet is entitled "Herbert Lockyer Writes on the Trinity in the Scriptures." His work is typical of that of many other writers. On the title cover is pictured a clover leaf bearing "Father," "Son," and "Holy Spirit" on each of its three petals, respectively; and below that an open Bible. The pamphlet is published by Zondervan Publishing House, Grand Rapids, Michigan. His argu-

ments, together with others, will be considered later.

Three times in the first three paragraphs the doctrine is expressly stated to be a "mystery," which makes one wonder if the number of occurrences is accidental or designed. That is another mystery! Turning over the leaf the author says, "This is a divine (?) riddle, where one makes three, and three make one." In the same paragraph he quotes the question of another, and asks, "Do *you* expect to understand the arithmetic of heaven?" The question mark after the word "divine" is ours, and we should like to suggest that "the arithmetic of heaven" is surely revealed in the Scriptures, and that the onus of proving it to be different from that of earth rests with Mr. Lockyer. We still await his proof.

On the next page Mr. Lockyer says, "The Trinity is purely an object of faith." Following that, he argues that "it cannot be demonstrated by reason," and further, "Study reveals the Trinitarian view as a view transcending reason." In our opinion such assertions as these are equivalent to saying that in some of His acts God is unreasonable, for if they are outside the pale of reason they cannot be reasonable. We would point out that God expects our "reasonable service," and man may depend upon it that all God's dealings with His creatures will be reasonable also. In Proverbs 4:7 we read, "Wisdom is the principal thing; therefore get wisdom: and *with all thy getting get understanding.*" If it is wisdom to believe in the Trinity, as our friend asserts, then we are here enjoined by the Scriptures to get understanding. One should progress with the other. Every exponent of this doctrine whom the writer has met admits that it *cannot be understood.* Thus, the doctrine and those who believe it are condemned as being unscriptural.

May God grant that as we reverently examine the arguments advanced, a deeper knowledge of the Scriptures may result in our own lives, and that the following beautiful lines may be true of each of us:

"Hast thou found some precious treasure,
Pass it on.
Hast thou found some holy treasure,
Pass it on.
God Himself is ever giving,
Loving is the truest living,
Letting go is twice possessing,
Would you double every blessing,
Pass it on."

The Youth of Today

By Mrs. Mae Nedrow

"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" (1 Tim. 4:12).

WE READ so many disheartening comments these days in our current magazines and newspapers about the young people of today. But really, are they as bad as the daily press would have us think they are? Let us rather examine ourselves to see if we also may be doing the things we object to our children doing.

Is yours a home where God dwells? or do you mothers and fathers quarrel while your little ones look on with bated breath and frightened eyes, listen to the bitter words that rise to your lips? Such occurrences make lasting impressions on their lives, and they will never be erased from their memories—not as long as life lasts. I have seen just such homes, where parents drank liquor and smoked and then told their children they must not do these things. I have heard parents use the vilest kind of language in the presence of their children, and when these little ones repeated these vile words they were beaten.

Let us remember that our children were given to us to love and care for, that they would never have looked wistfully into this world were it not for us. It is the parents' duty to make a home for their children, and to see that happiness reigns within its walls. Children should bind us in love and peace.

Today I wish to pay tribute to the children and young men and women who so ardently strive to lead lives that are pleasing to God. Truly, they make mistakes, but who does not? I also know that when they do err, they are deeply repentant and ask the Father's forgiveness.

At this time of the year, especially, we of the Church of God in Oregon, Illinois, look forward to the General Conference which is held here each August. We think of you, beloved brethren, and the many young people who come from near and from far away to worship together with us, and who give a testimony of God's great love and mercy. We rejoice to learn of the work you are doing in your communities. We feel that it will be that way in the kingdom. People will come from near and far and say, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths" (Isa. 2:3).

For the kind association of you, dear Christian workers, and especially for Christian youth, I give thanks to God. May we march bravely on in one great body. May we older ones say to the young people of today what the Apostle Paul said in his letter to Timothy: "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" (1 Tim. 4:12).

Bonds and Imprisonments

By John Eagleston

VERY real were bonds and imprisonments in the days of Jehovah's patriarchs, prophets, and other human messengers. We start with Noah. He was told to warn the people of his day that a flood was coming that would cover the whole earth. The reason was that the minds of the people were so perverse and grossly wicked. The Creator said He would destroy every soul that He had created, except one man and his family whom He knew believed what He said. Noah is the first messenger on record sent by his Creator to rebuke sinful man, and to bring to his mind that his actions and even the imaginations of his mind were continually evil, and unless he repented he would be destroyed.

Was Noah faithful in delivering this message? Well, he preached it as one subject for nearly one hundred twenty years. Did he get many converts? Not one outside of his immediate family, and his own sons' wives. There were great numbers of people living in the neighborhood of the Garden of Eden in those days before the Flood. Would you think these people, whom Noah was continually rebuking for their wickedness, loved him for so doing? We can safely imagine that they conspired and plotted against him to get rid of him, and tried their level best to shut his mouth. There is no account on record that they bound him or imprisoned him, but it is safe to say that Noah was faithful against much criticism. Undoubtedly, the plans and specifications for the ark were given Noah by Jehovah's messengers. These inspired specifications would help to keep up his zeal and courage, not only in building the ark, but in preaching to those ungodly sinners who were repugnant in the sight of God. Was Noah's preaching all in vain? Verily, no! The time came when Noah was told to take his family and his sons' wives into the ark. When those eight souls were in, Jehovah shut the door.

The crowd could then get angry if it wanted to. Some possibly threw stones at the ark, or laughed and danced, saying, "Thank goodness, we shall not have that old 'crank' continually harping on his flood proposition." Possibly, some said, "Why, the first thing you know those wild animals he has in there will be starting a rough house, and we shall have to help him out." They were no doubt glad to see the back of Noah. But Jehovah does not forget.

When the only ones who were of any account from God's standpoint were cared for, it was not long until Noah's words of warning were most terribly brought to pass. Cries and threats were then of no avail. The mighty Creator showed no mercy, but thundered down His wrath upon the sinful earth until every living soul that breathed on the earth perished. But those of the one family who believed and obeyed still trusted their Maker. They believed God would guide their rudderless bark to a safe haven in due time, which we know He did. What about His enemies? None was to be found anywhere!

Thus, the faith of the first great messenger is a lesson which has come down through all the ages, and the Son of God Himself used this same story to show how corrupt humanity would again become in the close of our present dispensation. We may expect similar conditions. "Except those days should be shortened, there should no flesh be saved." He saw how terribly disastrous the effects of sin and warfare would be. The Flood was bad enough. It accomplished Jehovah's purpose, and in a merciful way after all, because to be drowned could not be so bad as to be blown to pieces by bombs, suffocated with gas, or to go through other tortures man has invented to destroy everything.

Now, it is a long way from Noah to the prophets, to Jesus and His faithful apostles, and especially to our beloved Apostle Paul, chosen and sent to all the Gentiles it was possible for one to reach. Yet Paul's faith in God was much like Noah's faith. What a testimony Paul left at every place! Did he flinch from proclaiming the whole truth? Hear his own words in Acts 20:27, "I have not shunned to declare unto you all the counsel of God." Such admonition given freely by Paul at that time had cost him dearly, yet he went on giving time and talent, sacrificing himself for the honor of being one of the Master's chosen messengers. Those who follow Paul's example and faith will be able to say even with him, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ" (Phil 3:8). We should also be able to say with the Master, "The zeal of thine house hath eaten me up" (John 2:17). There is plenty of room for more zeal among our brethren, especially among the spokesmen. Perhaps a little more persecution would put us on our mettle, testing us as to whether or not we are really living up to what we are telling others.

The testimony of the apostles and others following them, shows that they carried their lives in their hands when they dared to fully proclaim the resurrection of the dead, and to sound warnings. Who among us would be brave enough today to demand of the Supreme Court of the United States as Paul demanded of Agrippa, "Why should it be thought a thing incredible with you, that God should raise the dead?" (Acts 26:8). Are we afraid of suffering bonds and imprisonment for Christ? There are now many in Germany who are gracefully suffering per-

(Please turn to page 10)

Redemption in Christ's Blood

By R. M. Abbott

THE BIBLE is a history of the past, a prophecy of the future, as well as a reference work referring to various subjects; but the most important of all to Christians is the Bible's plan of redemption that is made plain for us, both in type and in reality.

Transgression left the transgressor doomed to death, and from that condition there was no way of escape. The world must have looked dark to the ones who started sin in the world, when they realized their sin and loss. But God, who is a God of love, did not leave them long without hope, for He promised them that there would be a way of escape for the future people of the world. He said the seed of the woman would bruise the serpent's head, meaning, as we see in the Bible records, that a way of redemption would be provided.

In Exodus we read an account of a plan of redemption that was promised and carried out, that was a type of the redemption that you and I depend upon today for the salvation of our lives. The events leading up to this record concerned the mission of Moses in securing the release of the Israelites from Egyptian bondage. Thus far Pharaoh had refused to let the people go, though different plagues had been visited upon Egypt because of his stubborn refusal. We next read of a plague that came upon Egypt, a disaster worse than any of those that had preceded it. This was the slaying of the first-born.

The principal truth that we should get from this is the part that blood played in the redemption of the Israelites from their bondage. Egypt, where the Israelites were in slavery or bondage, has always been taken to be a type of sin, and the people who were delivered from Egyptian slavery to be a type of people redeemed from sin. Now, we want to find out just how important a place blood held in the redemption of the people who were released.

We are living in a time when some are telling their listeners that blood has nothing to do with salvation from sin, but it is only safe for us to look to the Word of Truth for our decisions in the matter. Better by far a single "thus saith the Lord" than all that men may say to the contrary. Let us read the history of the plan that was devised for the redemption of the Israelites. Beginning at Exodus 11 we have record of what was to befall the Egyptians. In chapter 12, reading to verse 13, we have the provision to be made for the escape of the Israelites. Also see verses 21-23. We have the results given in verses 29, 30.

Thus, we see that there was one thing that saved the first-born of the Israelites from death, and that was the blood upon the doorposts. God had promised, "When I see the blood, I will pass over you." The blood was not applied to the people, but to the doorposts; thus telling us that it was faith in the blood that saved them. Had they had no faith in the blood they would never have applied it to their doors. It is the same in the provision that is made for us under the gospel plan: it is faith in the blood of Christ that provides redemption for us—"Whom God hath set forth to be a propitiation through faith in his blood" (Rom. 3:25).

Thus, we see that the first-born of Egypt were saved from death through faith in the blood. They had been promised by the Lord that "when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you." They naturally had faith in God, but with faith in God and with no blood on the door, death would be the result. Thus, they were saved from death through blood. Just so, we are saved from the penalty of sin through the blood of Christ: "In whom we have redemption through his blood, even the forgiveness of sins" (Col 1:14). Our redemption is wholly dependent upon the blood of Christ: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter 1:18, 19).

The Israelites were freed from any possibility of death through just one thing, and that was blood. Just the same way the sinner is freed from his sins by just the one thing, and that is the blood of Christ. How much of his sin is he freed from by blood alone? All of his sins: "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from *all* sin (1 John 1:7).

The question may arise, What followed after the Israelites had been saved from death through their faith in the blood? The answer is that they were baptized. This typifies the exact course that believers are to take today. First, to believe in the blood and be saved from past sins, and then to be baptized.

Had the Israelites stayed in Egypt after they were saved from death through their faith and application of the blood, they would never have been delivered from Egyptian bondage. Using Egypt as a type of sin, it was necessary for these people to get clear away from sin, and leave it in the past, if they were to be free. This they did by leaving Egypt and traveling toward the Promised Land, until they came to the Red Sea. They crossed the Red Sea, putting that between them and Egypt, just as water baptism to the believer today puts a mark between the sins of the past and the life of the new man that is to be lived from then forward. Egypt had no more hold on them after they were baptized in the Red Sea, and sin is to have no more hold on the believer after baptism (Rom. 6:14).

(over)

Someone may object to saying the Israelites were baptized in the Red Sea. I have seen the time when I would have thought that impossible, but the Word confirms the fact that they were (1 Cor. 10:1, 2). We read, "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea." When were they baptized? After they were saved from Egypt and their past bondage, and had left Egypt (the type of sin) behind. To us in the gospel age this tells that it is necessary for the sinner to believe in the blood of Christ in order to be saved from all past sins, be separated from them, and then be baptized to bury the dead past—typifying Christ's death, His burial, and His resurrection. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6:6).

The expression, "the old man," occurs elsewhere in the Bible, as in Ephesians 4:22: "That ye put off concerning the former conversation the old man," and in Colossians 3:9: "Lie not one to another, seeing that ye have put off the old man with his deeds." It refers to the corrupt human nature. In contrast to "the old man," believers are to "put on the new man, which is renewed in knowledge after the image of him that created him" (Col. 3:10). This will make it plain how believers are to be new creatures in Christ Jesus. Putting off "the old man" and putting on the new would surely mean a different man after so great a change. What became of "the old man"? "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed." The wording here is, "crucified *with* him." If we are crucified *with* Him it is fair to believe that "the old man" was crucified at the cross where Jesus was. To some the preaching of the cross is not desired. They say it sounds too literal. But with Paul each should say, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14). There is a danger of preaching too little regarding the cross and what it stands for, for there is no greater or more important message than that of the cross. Paul said, "The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God" (1 Cor. 1:18).

Jesus completed the plan of redemption at the cross, and He died at the cross, "having made peace through the blood of his cross, by him to reconcile all things unto himself" (Col. 1:20). "In whom we have redemption through his blood, the forgiveness of sins" (Eph. 1:7). "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past" (Rom. 3:25).

To avail oneself of all the benefits that Jesus' death on the cross procured for men it is necessary that one believe that they are for him, and that by believing he is to be redeemed from the curse under which every person is born. Having faith in His blood for the atonement of one's sins, and acting accordingly by his confession of them, one is saved from the condemnation under which he lived before he believed. "He that believeth and is baptized shall be saved, and he that believeth not shall be damned" (Mark 16:16), and he would stand condemned even though he were baptized if he did not believe. Salvation depends upon faith (belief) and there are some who have been baptized but who do not believe. This is evidenced by the life they live. They are no more interested in Christian work after baptism than they were before. They take no particular part in the program of furthering the gospel, and are by all appearances not deeply interested. Their language and their daily living have in them the same faults that were there before baptism, while the requirement is that they be new creatures in Christ and that all the old things are to be exchanged for new ones. Can it be saying too much that there is every indication that "the old man" was not crucified before baptism, but came up in the life after baptism to still rule that life?

The trouble is, some have depended on baptism to rid them of sin, instead of using the means provided for that purpose, and that is "the blood of Jesus Christ his Son cleanseth us from all sin." When we have exercised faith in His blood for the forgiveness of sins that are past, we have then crucified "the old man," and we have something to bury in baptism. We should never try to bury "the old man" as long as he has any life in him. The blood cleanses from *all* sin, and it takes faith to accept it. "He that believeth not shall be damned," and that even though he may have been baptized.

Baptism by itself has no saving merit. Salvation is through faith in the work of Christ that was accomplished on the cross. There are instances in the Bible where some were saved through faith without, or at least before, baptism, but there is no instance where anyone was ever saved by baptism alone.

When the jailer asked, "What must I do to be saved?" he was told, "Believe on the Lord Jesus Christ, and thou shalt be saved." What was it that was to save him? Belief in the Lord Jesus Christ. Not one word was said about baptism. When was he baptized? After he believed. This is the same in other instances. Speaking of the people of Samaria, we have these words: "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). They were baptized after they believed the preaching of the gospel. Believing, they must have been exercised by their belief in what they heard, and if they were, "the old man" had been crucified, and they were ready to bury him in baptism.

All know the incident referring to Paul's intention of going to Damascus, where he expected to afflict the people of God. When he was stricken with the bright light he heard the voice saying, "Saul, Saul, why persecutest thou me." The question is sometimes raised, "When or where was Paul converted?" Some think one way, and some another. The meaning of the word "converted" would have a tendency to make us believe that it would refer to having a changed mind. Paul's mind was made

up when he started on his trip to Damascus, to persecute the church people when he would arrive there, but he changed his mind, or he had his mind changed. So, "When was Paul converted?" is easily answered. Whereas he was going to afflict the people of God, he said, "Lord, what wilt thou have me to do?" It is plain to see that his mind was changed from opposing the Lord to being willing to do His will. If this is true, then Paul was converted at least three days before he was baptized. This is the word that was given to Paul of what he should do: "Arise, (comma) and be baptized, (comma) and wash away thy sins, (comma) calling on the name of the Lord" (Acts 22:16). Some get the idea that by water baptism Paul's sins were to be washed away. There is just one way spoken of by which we are washed from our sins, and that is by the blood of Christ: "Unto him that loved us, and washed us from our sins in his own blood" (Rev. 1:5). There is no other way provided, and we are warned that "without shedding of blood is no remission." If we say, "The child has no shoes," we mean it has no shoes at all, and if there is no remission without the shedding of blood, there is not any remission by any other means. "This is my blood of the new testament, which is shed for many for the remission of sins" (Matt. 26:28).

In Luke 24:46, 47 we read the commission given to the apostles to evangelize, and these are His words: "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." In the light of all the scriptures relating to the blood of Christ being necessary for the remission of sins, what would the apostles preach to fulfill this commission? They were told that "remission of sins should be preached," and since there is no remission without the shedding of blood, would there be anything left for them to do but to preach remission through the blood of Christ by which we are cleansed "from all sin"?

How are we saved? "Ye are all the children of God by faith in Christ Jesus." Why are we baptized? "As many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3:26-28).

Who are baptized? Those whose sins have been remitted through Christ's blood or, in other words, only believers in the Lord Jesus Christ. The people who were saved in the Ark were godly people, and they were that before they went into the Ark, as we read in Genesis 6:9: "These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked

(Please turn to page 10)

The Second Coming of Christ

By E. O. Stewart

SOME people take the position that Christ came on the day of Pentecost. Others say He came at the destruction of Jerusalem in A.D. 70. But the latest interpretation is that He came in the year 1914.

When people who take any one of the several positions mentioned are pressed for evidence of a past coming, the answer is, "He came in a spiritual sense." They seem to forget that Jesus said, "My peace I leave with you," and, "Lo, I am with you alway, even unto the end of the world." So, if there be such a thing as a spiritual presence, Jesus has never left the believers in that sense, and of course it could never be spoken of as a future event.

When Christ comes the second time, the dead saints are to be raised incorruptible, and the living saints are to be changed and caught up together with them to meet the Lord in the air (1 Thess. 4:16, 17).

Where is the evidence of so wonderful an event? If it took place on Pentecost, Paul was mistaken when he stated that Hymenaeus and Philetus erred concerning the truth, and had overthrown the faith of some in teaching that the resurrection was a past event (2 Tim. 2:17, 18).

If Christ came at the destruction of Jerusalem, or in 1914, there is absolutely no proof of the resurrection of the saints. But someone might say that the dead saints could be raised and caught away secretly. That might be possible, and granting that that could be true, there still remains an explanation which shrouds the whole affair in mystery. The *living saints* are to be changed and caught up together with the risen saints.

Who missed any of their Christian associates in A.D. 70, or in 1914? Where is the history of any such change, or the miraculous absence of loved ones at either date? Why claim that Christ has come the second time when the evidence robs that long-looked-for event of the fond expectation of every dead and living Christian, namely, resurrection and change

Pastor Russell, a man who must be given credit for bringing to light many wonderful truths, died in the year 1915. Why was he not changed in 1914, if Christ came then? "The Lord himself shall descend from heaven." The dead shall be raised and the living changed, and all shall be caught up together in the clouds to meet the Lord in the air: "Christ the firstfruits; afterward they that are Christ's at his coming" (1 Cor. 15:23).

This article will be followed by another, treating on the difference in advent, presence, and revelation.

REDEMPTION IN CHRIST'S BLOOD

(Continued from page 9)

with God." It has always been held that the Ark was a type of Christ. As the people who were saved in it were righteous people, it is fair to say they would be a type of people who come into Christ today by baptism. This will agree with 1 Peter 3:20, 21, where we read: "Once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (*not the putting away of the filth of the flesh,* but the answer of a good conscience toward God,) by the resurrection of Jesus Christ."

Thus, we see the need of believing in the blood of Christ for the remission of sins, and the absolute need of water baptism in order to come into Christ and to put on Christ.

"Believe on the Lord Jesus Christ, and thou shalt be saved." "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

To be saved, two things are needed: to believe and to be baptized. To be lost, only one thing is needed, and that is to fail to believe.

BONDS AND IMPRISONMENTS

(Continued from page 6)

secution, and many of them have said less than I have written here. But what do we find among ourselves? Many are ready to fight for a name, rather than dare to suffer for a kingdom—even Christ's kingdom which will eventually cover the earth.

SIGNS OF THE TIMES

(Continued from Front Page)

problem. This is today the greatest of all difficulties to overcome here and in all countries, except in Germany where there is a shortage of labor. Strange as it may seem, this fact is driving that country to disaster. All the nation's workers are busy producing munitions of war, leaving farming and food production neglected. Consequently, the necessities of life are getting scarce in Germany, which is beginning to cause dissatisfaction in many quarters. This cannot last much longer. The people must eat! When their rations give out there will be a general revolt against such conditions. Germany faces revolution or war.

A few months ago we spoke of Germany as being the nation to represent Gog, referred to in Ezekiel 38:2, 3. This power at present is in league with Italy which holds Libia and Ethiopia. These two countries are mentioned in verse 5 as being part of this company, thus appearing to fit in with present conditions. Germany has been very quiet lately. The opposition from England and France has cooled Hitler's ardor for the time being. However, it is generally calm before a storm. We must carefully watch this nation for developments. Internal unrest in Germany is sure to bring about a change of feeling among the people. If they break loose it will mean the fall of Danzig, followed by a general advance east, which is in the direction of Palestine.

Hitler himself seems to be designated in Daniel 11: 36-39. He has magnified himself above every god, and spoken against the God of gods. He does not regard the God of his fathers, but honors the god of forces (of munitions, margin). He certainly is making munitions his god. He is opposed to Christians as well as Jews, especially the Catholic element. These descriptions all seem to fit the man in question. When this power invades the Holy Land, it will be opposed by "the king of the north" (Russia), and "the king of the south" which undoubtedly represents the British Empire. We must remember that Edom, Moab, and Ammon escape out of his hand (Dan. 11:41). These countries are in the hands of the British at the present time, and they may be expected to fight for the Jews.

When the stage is all set for this scene, the divine power will appear. "It shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face" (Ezek. 38:18). "And I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother" (38:21). Here is a very significant text "I will call for a sword . . . throughout all my mountains." The word "mountain" in prophecy refers to a government or nation. At this time God's judgments will not be confined to Palestine only, but will operate all over the earth, "throughout all (His) mountains."

That thought harmonizes with Jeremiah's prophecy: "Behold, evil shall go forth from nation to nation. . . . The slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: . . . they shall be dung upon the ground" (Jer. 25:32, 33). Read, also, Isaiah 66:16, which corroborates this statement. This means that conditions of war will not be confined to the Holy Land, but will be general all over the earth. We realize that conditions are now bad everywhere, but they have not yet reached that unbearable stage, or the saints would have been already taken away.

Remember what Jesus said: "Except those days should be shortened, there should no flesh be saved" (Matt. 24:22). It would be a sad report for us to hear that Christ was at the Mount of Olives, for if we are chosen for eternal life we must be with Him there in the immortal state. If we are not there when He appears it will mean that we have been rejected. These thoughts will keep us constantly watching for the signs leading to Christ's coming, and those signs are chiefly the disposition of the nations we have been reviewing and their ascendency to power.

Gog must become powerful before our angel comes to us and says, "The Lord awaits you, follow me." And if

we live to hear these, or similar words, we shall know that our dead brethren have already left their graves and are speeding into the presence of Jesus. What a wonderful time that will be!

A resurrection passage which is frequently misinterpreted is worth a moment's study: "Then we which are alive and remain, shall be caught up together with them (the dead) in the clouds to meet the Lord in the air" (1 Thess. 4:17). The original Greek text omits the definite article referring to clouds. It reads, "shall be caught up together in clouds," meaning a quantity, and not referring to the atmosphere. Naturally, we shall travel through air as our immortal nature will be able to overcome the laws of gravitation, the same as Jesus did when He ascended to heaven. Also, the angel that appeared to Manoah and his wife was not subject to the laws of gravitation. "When the flame went up toward heaven from off the altar, . . . the angel of the Lord ascended in the flame of the altar" (Judges 13:20). These facts of history prove that the saints in their immortal state will have control over the elements, and will pass with ease through the air. Their quantity will be like a cloud in the same sense as Gog is to come down on the land of Israel: "Thou shalt be like a cloud to cover the land" (Ezek. 38:9). We do not understand that the land will be darkened by a cloud of saints, but that a quantity will pass from the point where they were raised, or changed, to the point where Christ awaits them. This simplifies this text, and does away with the thought of an immortal soul floating away in space, which is the orthodox interpretation.

These thoughts bring us to the conclusion of our study. Let us remember Paul's advice "All that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving and being deceived. But continue thou in the things that thou hast learned" (2 Tim. 3:12-14). Thus, we are reminded that only "through much tribulation" shall we "enter into the kingdom of God" (Acts 14:22).

Christians must look for the condition of the world to get continually worse. As soon as we see the Holy Land in danger of invasion, we may know that the Lord is at the door. Nothing then can interest us, except a messenger from Him to relieve us of the pains and woes of our mortal nature. Then we shall witness the salvation of God, and the destruction of all the evil nations that now predominate on the earth. What a glorious day that will be!

DANIEL 11 AND THE BEAST OF REVELATION

(Continued from page 3)

which is marked by Israel's deliverance and our Savior's coming for His bride. Daniel 11:32-35 shows an active, energetic church at that period. These "exploits" of God's people (v. 32) will be world events, though the world will be ruled by one "vile" man. Daniel 7:21 reveals a persecution of the saints as also does Revelation 13:7.

However, the church will survive, even though war is made upon it by the evil ruler of the earth. This is depicted in Revelation 13:11 by the two-horned beast that spoke as a dragon, and came up out of the earth, or from among mankind. Rulers for ages have desired a united people. As a means to this end, they ever seek to have all men of the same religious faith, or of no faith at all.

This final great dictator will be no exception during his persecution of Israel. He will even desecrate Israel's Temple, and proclaim himself to be God (Isa. 14:14; 2 Thess. 2:3, 4). In this regard, his forerunners are already with us; also a challenge to the church of the southern division whose claim is that she rules in Christ's stead.

The beast that will come up out of the abyss represents church and state, and will be presided over by the false prophet (Rev. 19:20). This beast power will do certain miracles and works to glorify his master, the great dictator. An image will be built, of which Mussolini's is a forerunner, and Nebuchadnezzar's image (Dan. 3) was a type. The Savior referred to this image in Matthew 24:15 as something His disciples would see, and it will "stand in the holy place." The Savior indorsed Daniel the Prophet in this, calling it the "abomination of desolation."

Like Nebuchadnezzar's efforts in this line, there will be penalties for not worshiping according to prescribed form. It is interesting that there will be two penalties, evidently one for each division—the north and the south. The south will evidently retain its religious forms, and will seek to unify its people, compelling them to comply with its majority through the power of regulating buying and selling (Rev. 13:15-17).

Daniel says that the wise among the people should instruct many, in spite of the beast's war with the saints, stating that they will "fall by the sword, and by flame, by captivity, and by spoil many days" (Dan. 11:33). It is evident that many of Israel will be instructed by the twelve stars on the head of the woman of Revelation 12:1. That Elijah will be one of these is evident from Malachi 4:5. Besides, there will have to be disciples of Christ there to *see* that "abomination of desolation" when it is set up.

Much in the Good Book refers to this stirring period. We believe it was put there that when the time arrives Christians might have sufficient knowledge and courage to withstand the trials to come. Overcomers are spoken of; let us strive to be among that number.

The Savior referred to these times with this warning to His disciples: "Watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:36, A.R.V.). Nearly all of the book of Joel refers to this period, also Ezekiel 38. The Savior also referred to it as a time of treachery when "the love of many shall wax cold" (Matt. 24:12).

Elijah's drought of three and one half years was a type of the world's coming drought, which will end with the deliverance of Israel, the bride meeting the Lord in the air (1 Thess. 4:17), the defeat of the great dictator, and the temporary close of the gospel age.

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BEREANS AT WORK

Blood River Berean Class

The Blood River Bereans meet every Thursday night at the church, and at present are studying *Berean Bible Studies, Book Two.* The interest is good, and the average attendance is fourteen.—Effie Wall, Secretary.

Ponchatoula Berean Class

The Ponchatoula Berean class meets every Monday night at the home of Mr. and Mrs. Martin Bankston. We are studying *Berean Bible Studies, Book One,* and find the lessons most helpful. The average attendance is twelve. —Pauline Bankston, Secretary.

DEPARTING TO BE WITH CHRIST

By Thelma Richardson, Hammond, La.

"For me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better" (Phil 1:21-23). These were the words of the Apostle Paul in his letter to the Philippian brethren.

This text is often incorrectly interpreted by believers of human immortality. According to their belief, Paul meant that he expected to leave his body when he died and go to heaven where Christ is. According to our understanding, Paul's gain in dying was not gain for himself, but for Christ. If he lived he could continue to preach Christ, but if he died his death would cause many others to accept his teachings because of his martyrdom. Hence, there would be gain for Christ.

Paul knew that self meant nothing, and that Christ meant everything. He was in a strait "betwixt" life and death. However, his sincere desire was for neither death nor mortal life, but a third thing which is "far better," that blessed hope of our Lord's appearing. If Paul died there would be no gain for himself, because the "dead know not any thing" (Eccl. 9:5). He wanted to witness the Lord's coming and be changed (1 Cor. 15:51-54). "To depart" is from the Greek word *analusia,* which is translated "return" in Luke 12:36, and is used in connection with the Savior's coming again.

From Scriptural evidence the truth is before our eyes. A false interpretation will not harmonize with other texts. May we learn to more fully have that same desire which Paul had.

EVERY CHRISTIAN A SALESMAN

By Wylodine Lederer, Willoughby, Ohio

Please read Romans 12:6-21 in connection with this article.

Every Christian is a salesman. I think all know what a salesman is. At one time or another each of us has sold something.

In successful selling we discovered the first thing we needed was a good product. This soap or that cleaner—perhaps you used it, or your neighbor used it—was found to be good. You liked it after you had *tried* it. When you were convinced that it was a good product, it wasn't hard for you to sell it to others. One must believe in what he sells.

Each one of us is a salesman. Our product is our religion. Have you honestly tried it? Is it good? Do you like it? Are you convinced that it is the best product? Unless you have put into practice the teachings of Jesus, and have actually tried Christianity, how can you hope to sell the teachings of Christ to others?

Now, what are some of the ways we sell our religion? We sell through writing, through music, some through speaking, and another through simply being an animated testimonial letter—a living proof that he practices what he preaches.

Paul tells us in Romans 12 that Christians are given different talents. He names some of them and he tells us the ways we can sell. We see there are many, many ways in which we sell our religion. Whether we are active or not, we are still selling. We must be very careful not to misrepresent such a worthy product by living an insincere life. Let us be sure that what we salesmen sell, day by day, is the product of which our Head Salesman, Jesus Christ, would approve.

WHAT CONSTITUTES A BEREAN?

Several times within the past year I have been asked the above question, especially in regard to the age limit of a Berean. Perhaps that same question has been asked you. May I quote the answer I have given? "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" (Acts 17:11). You will note the requisites for Bereans in this verse that tells about the original ones. I leave you to judge for yourself whether or not you are a real Berean!

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota

"Give thy servant therefore an understanding heart . . .that I may discern between good and bad" (1 Kings 3:9).

Lesson: 1 Kings 3:5-15.

A KING WHO STARTED RIGHT

Solomon means "peaceful." He reigned forty years as king of Israel. His father, David, ruled before him. David was told that his son Solomon would have peace during his reign and would rebuild the Temple at Jerusalem.

Do you know how Solomon gained his riches? When he became king he was not more than twenty years of age. His kingdom was very large. Soon after he became king he went to Gibeon, a few miles north of Jerusalem, where the altar of the Lord stood until the Temple was built. There Solomon made offerings and worshiped God.

That night God came in a dream to Solomon, and said, "Ask of me whatever you choose, and I shall give it to you." It was then that Solomon said he was only a child and did not know how to rule God's large number of people. So he asked the Lord to give him wisdom and knowledge that he might judge God's people and know how to rule them aright.

That request pleased the Lord, so He told Solomon, "Since you have not asked of me long life, nor great riches, for yourself, nor victory over your enemies, nor great power, but have asked wisdom and knowledge to judge this people, I have given you wisdom greater than that of any king before you, and greater than that of any king that shall come after you."

This dream came true. Solomon began at once to make use of his wisdom. Do you remember the story of the two women who claimed the same child? How did Solomon decide which woman was the mother?

THE BEST CHOICES

Today we have to make choices, too. We are told that if we *strive daily* and are "faithful unto death" we shall receive a "crown of life."

Many of us have Christian parents. We are regular Sunday school students. In other words, we have a pretty good beginning in walking the Christian road. But what the outcome will be depends upon our efforts to constantly—daily, hourly, moment by moment live for Christ and keep His "Royal Law" of neighborly love.

Solomon had a very good beginning, but we learn that he married women who were idol worshipers. Did they strengthen him in his faith in God? No! They caused him to turn aside. We are told in honor to prefer one another. We are also told to not be unequally yoked together with unbelievers. If we begin to think of these things while we are young, when we are grown we shall be more likely to choose life companions from our own church circles.

Boys and girls, we have very important issues to decide. Shall we serve God every day? Shall we take Him with us to school? on our vacation trips? Shall we put Him first, and trust He will provide for our needs? Shall we sell anything that God does not approve of in order to earn our way?

ECE CLUB NEWS

Six more join our parade today. Their names are sent in by Dorothy Frazier of Cleveland, Ohio, Thank you, Dorothy Frazier!

The new members are: Ralph Lederer, George Lederer, Wylodine Lederer, Irene Mary Smith, Doris Jean Smith, and Jackie Hearps.

Sr. Frazier also promises us a picture to be soon published on our page. If there are any other groups who can have regular photographs taken, send them to me and we shall publish them. We should have some pictures of our club members. Don't you agree?

Perhaps all those who attend the Oregon, Illinois Bible School and General Conference can get together. How about it? Will you be there? It starts August 1. Write to me if you plan to attend.

MEMORY'S BOOK

How would you like it if every night,
When you have gone to bed,
You had to listen to every word,
That day you had thought or said?

If through all the day you say pleasant words,
And none that will make folks weep,
At night you can look through memory's book,
Then happily fall asleep.

—H. O. Spelman.

HAPPY BIRTHDAY WISHES

Velma Dennis, age 1, Vanzant, Mo.
David Unterkircher, age 13 years, Sherrard, Ill.
Lois June Rahn, age 8 years, Pomona, Calif.

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

June 27-July 2—Special Meetings at Salem Church of God, near Marshall and Martinsville, Ill.

June 27-July 9—Special meetings at Eden Valley, Minn.

June 30-July 9—Special Meeting at Mullin, Texas.

July 5-August 13—Bible Training School at Oregon, Ill.

July 14-23—Special meetings at Cleveland, Ark.

July 23-30—Special meetings at McGintytown, Ark.

July 20-22—Arkansas-Oklahoma Conference at Cleveland, Ark.

July 20-30—Virginia State Conference at Maurertown.

August 1-13—General Conference, Oregon, Ill.

August 1-13—Illinois Bible School and Conference at Oregon.

Aug. 13-20—Missouri State Conference at Fredericktown.

August 20-27—Western Nebraska Conference at Holbrook.

August 22-27—Iowa State Conference at Waterloo.

Aug. 27-Sept. 3—Eastern Nebraska Conference at Omaha.

EDEN VALLEY, MINNESOTA

At the annual business meeting, held the early part of June, all the old officers were retained for their positions. As one brother held two offices, those of deacon and trustee, we elected a new deacon. Bro. John Coulter was selected for this place. Also at this meeting, the pastor of the church was rehired for the coming year.

Bro. Earl Brossard who spent the major portion of the winter in a hospital in Minneapolis has been home for some time, and continues to improve slowly but surely. We pray for his entire recovery.

We are eagerly looking forward to the meetings to be held here June 27 to July 9 by Bro. F. L. Austin.

Gerald L. Cooper, Pastor.

LOUISIANA CHURCH NOTES

We are pleased to report that at the regular church service at Blood River Sunday morning, June 18, six persons came forward and requested baptism. In the afternoon of the same day they were all baptized into the saving name of Jesus. Their names and addresses are as follows: Mrs. Lottie McKinney, Mr. and Mrs. Howard Foster, Mr. William McKinney, all of Springfield, and Mr. and Mrs. Alfred Hutchison of Hammond, Rt. 1. All of these have been contemplating baptism for some time, and we trust that they will ever remain true to the teaching of the gospel.

We might mention that a new copy of Young's Concordance has recently been added to the memorial library at Blood River.

Mr. and Mrs. George Siple and their granddaughter, Betty Jean Lindsay, of Oregon, Ill., are visiting relatives and friends in and around Hammond, and, of course, are attending all our various services at the Happy Woods church. We are glad to have them with us. Harry Goekler, Pastor.

TO OUR BROTHERHOOD

I am coming to you again, asking for more liberal contributions to the National Bible Institution that its activities may be kept going. We always experience difficulty in this regard during this season of the year. Many of our people feel that they can contribute only a limited amount for religious purposes, and at this season the State Conferences and General Conference must be supported and attended; the Bible Training School must be supported, and others want to take vacation trips, etc., all of which requires expenditures of money, of which none seems to have great amounts. Furthermore, all of the above mentioned things are proper, needful, fully justified, and should be supported.

However, the different activities of the National Bible Institution are regular, and serve our people with an up-to-date paper, fresh from the press every week, the best Sunday school quarterly published for our Sunday schools, with tracts in quantities for distribution generally, to say nothing of Golden Rule Home, commended most highly by all who visit and inspect it. In a word, the National Bible Institution serves as a sort of clearing-house for our churches in the several states. But we must have more money from some source to keep our work going, and the only source from which I feel justified in seeking this relief is our brotherhood.

You have done splendidly in the past few years in keeping our work going, and in addition to this, contributing thousands of dollars for payment of accumulated indebtedness, and for which payment we are now on the last lap. A few hundred more and the last outstanding note against the National Bible Institution will be destroyed.

But can't you make some extra sacrifices at this time to help us over the present emergency? Soon there will be no indebtedness fund column in The Restitution Herald asking for contributions. We probably will never see the time in this life when we will not be called upon to make contributions for the support of our work. Indeed, making contributions and sacrifices are the means by which Christianity is kept alive and developed in us. But this is much easier to do when we are not burdened with old notes that seem constantly to be falling due and payment expected, if not demanded.

One of my present ambitions is to turn over to the National Bible Institution a clean slate at our coming General Conference, and I am asking you kindly to make some special sacrifices if necessary, that this may be accomplished, to the glory of the Lord and the benefit of the church.

L. E. Conner, President and Manager.

NOTICE OF 1939 CENSUS

Blanks have been sent to all churches for recording the membership statistics in preparation for this year's report, as ordered last year by the General Conference. By the time you read this they should be in your hands.

This is a reminder to kindly be prompt in filling out the blanks and returning them, so that all churches will be enumerated. You have only a month to do it. All reports should be in my hands by July 25. Carefully record the changes in your memberships since a year ago. Let all figures be as recent and as accurate as it is possible to make them.

Churches in Illinois, Indiana, Iowa, and Minnesota are being handled through their State secretaries. Please cooperate with them in furnishing any further information requested. If there is any church, or any group of Church of God members, anywhere outside of the four states named, which has not received a blank, notify me at once, and you will be sent one. Or send your report on a plain sheet or post card, answering by number.

The following information is desired of every church:

1. Is your church organized, having officers and meetings?
2. Do you have a pastor? Part time or full time?
3. If so, give pastor's name and address.
4. Church secretary's name and address.
5. Do you have your own church building?
6. How many members on your church roll now? How many were lost during the past year by death, etc.? How many added by baptism or otherwise?
7. How many members has your Sunday school now? How many a year ago?
8. How many are in your Berean or young people's society now? A year ago?

Send all reports, as soon as possible, directly to:

M. W. Lyon,
11405 Lake Shore Blvd., Cleveland, Ohio

Gleanings From the Field

Bro. and Sr. C. E. Lapp and daughter Elaine visited with the editor and family on Wednesday night, June 21, en route to the Brush Creek Church of God near Tipp City, Ohio, where Bro. Lapp will serve the church until time for the General Conference. The visit was too short. They will also visit the Indiana Conference in session at North Salem.

"We want to attend the General Conference."—Mr. and Mrs. E. H. Robbins, Peoria, Ill.

Bro. F. L. Austin is holding a successful series of meetings at the Church of God in St. Cloud, Minn., from where he will go to Eden Valley for a similar meeting June 27-July 9.

The proverbial "bird of the air" (cp. Eccl. 10:20) has told us of wedding bells being brought out for Bro. Emory Toogood of Michigan, and for Sr. Marie Bleasdale of California. No, it is not one event; there are two weddings, and two others very much concerned. Details later.

The throwing of mud dirties the hands.

"The recent tornado at Anoka, Minn., killed ten people and destroyed a carnival."

"We have had some good rains. Prospects for crops are better than we have had for a long time, but the grasshoppers are very bad."—Mrs. L. Stedman, Moorefield, Nebr.

MEETINGS IN ARKANSAS

While in Arkansas, from where we have just returned home, we preached at Pisgah, Cleveland, Lord's Schoolhouse, McGintytown, Little Rock, Bear, Walnut Grove, and Waveland. At every place interest was splendid considering the rainy weather. We are to return to each of the above places mentioned for meetings in July and August. We look forward with much interest, and ask your prayers for successful meetings.

Wife is in very poor health, and drug bills add to the expense of living. If any feel like contributing to our necessities, you may address me at Sweetwater, Texas, Box 485. Thanks. E. O. Stewart.

HOLBROOK, NEBRASKA

Here are just a few lines to let you know we are still faithful in the work of our Lord and Master. Although we are few in number, we are strong in the faith.

We have our Sunday school every Sunday morning, also our midweek prayer and Bible service. The first Sunday of each month we have an all-day meeting with Bro. Giesler as speaker. June 11 was our special day this month, as Bro. Giesler was at Hemingford, Nebr., holding meetings, and could not be with us on our scheduled day. But we had our regular Sunday school and two good sermons, with the Communion service.

Sr. Mila Scott has been sick, but is better at this writing. Sr. Leona Lathrop has just returned from visiting the New York fair.

Mrs. Arthur Barnett.

THE QUARTERLY CONFERENCE IN CALIFORNIA

The Quarterly Conference of the Church of God in California was held at the Los Angeles church on Sunday, June 4. We have never had a more interesting meeting. The church was crowded to overflowing all day with loyal members, many of whom came miles to enjoy the fellowship with which we, as Christians, are blessed. Distant towns represented were Hanford, Tulare, Ventura, Santa Ana, Riverside, Tustin, and Norco. As usual, many of our members attended from Pasadena, Long Beach, and Compton. The Pomona church was our welcome guest.

Sr. Railsback, who addressed us in the morning, had as her subject "Prophecy." She used many references from David to prove to us that our Lord is indeed soon to come. Bro. Elton of Ventura broke and blessed the Communion bread for us.

During the noon hour we dedicated the new church pergola with a picnic lunch. A short business meeting followed, during which we discussed candidates for the Bible Training School in Oregon, Ill., this summer. Then the Bereans of Los Angeles presented a short play called "The Bearer of the Cross." The hour following was given over to short talks by Bros. Macleod, Lichty, and Eagleston.

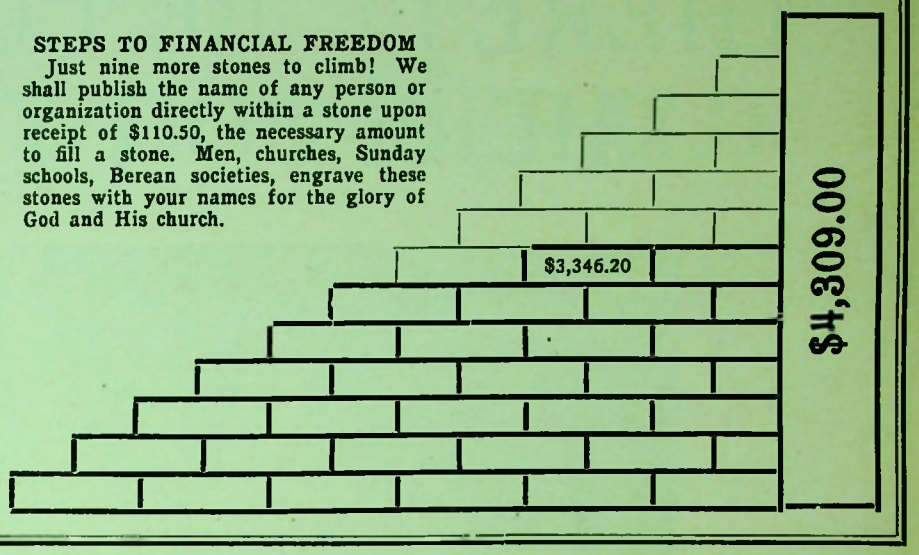
The Church of God in California is indeed blessed in many things. One of these is our Conference president, Sr. Jessie Kauffman, who in spite of the fact that she lives many miles from the church, always manages to have Conference Sundays filled with well-planned, interesting programs. Another blessing is the beautiful voice of Sr. Charlotte Rahn, who sings songs of our faith in such a way that we feel closer to our Father in heaven. She and Mr. Arthur Waters both contributed to our musical service.

Announcement was made of the approaching marriage of Miss Anna Smith, daughter of Sr. Garravean Smith, to Mr. Brown on July 3; and of the wedding on June 14, of Dr. S. Philip Meyers, a member of the Los Angeles church and

Marie Bleasdale, Conf. Secy.

STEPS TO FINANCIAL FREEDOM

Just nine more stones to climb! We shall publish the name of any person or organization directly within a stone upon receipt of $110.50, the necessary amount to fill a stone. Men, churches, Sunday schools, Berean societies, engrave these stones with your names for the glory of God and His church.



THE MICHIGAN CONFERENCE

If others were helped half as much as the writer by their attendance at the recent Michigan Conference, the meeting was a success. It was our first opportunity to get really acquainted with Bro. and Sr. G. E. Marsh who graciously cared for us in their home. We love them better.

While the Conference was held at the Southlawn church, it was our pleasure to preach one sermon for the Pennellwood church, where Bro. Ray Abbott is doing a good work. Except for this one service when neither church could have held all the people, both churches united in the Conference work.

Bro. Cecil Smead, for six years pastor at Blanchard, was one of the Conference teachers, and Bro. F. E. Siple, former pastor for even a longer period of time at the Southlawn church, assisted in the work. Though we went to serve, the Conference turned out to be such a blessing to us that we feel all the more our weakness in the blessing that was our duty to have delivered.

Sydney E. Magaw.

OREGON, ILLINOIS, CHURCH NEWS

Good reports are heard of the sermons delivered by Bros. James Watkins and Harold Hardesty who spoke for the Oregon congregation while the writer was at the Michigan Conference.

Sr. Jeanette Romine has gone to Grand Rapids, Mich., where she is staying with her sister, Mrs. June Nagle. Jeanette, one of the Oregon high school graduates this spring, plans to enter the Grand Rapids Junior College next term.

Mr. and Mrs. Ray Carpenter and their daughters Geneva and Frances of Danville, Ky., recently visited at the home of Bro. Ben Carpenter. This is the first time Ray has journeyed to Oregon to visit his brother.

A gathering of church folks at Golden Rule Home on June 22 gave hearty welcome to Mr. and Mrs. G. H. Loudenslager, our latest incoming residents of the Home. Both expressed their pleasure in the sentiment of the gathering and that they are happy and at home in the Home.

Bro. Paul C. Johnson and family attended the Illinois Quarterly Conference at Eldorado, June 24, 25.

Bro. and Sr. Frederick Claussen, Sr. Leota Hanson, and Sr. Lois Carpenter attended the Indiana Conference at North Salem June 24, 25.

Sydney E. Magaw.

THE RESTITUTION HERALD

The Restitution Herald is the official organ of the General Conference of the Church of God. It is published by the National Bible Institution at Oregon, Illinois.

L. E. Conner . Business Manager

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Change of Address.—When ordering change of address, be sure to send us both old and new addresses.

Receipts.—The change of date on your address label is your receipt. If date is not changed in two weeks after payment of subscription, please notify this office.

REMITTANCE FORM

National Bible Institution
Oregon, Illinois
Dear Sirs:

Believing in the things for which the Church of God stands, and wishing to have a part in the general work of the church, I inclose

$.....

If you wish to specify how you wish it used, fill out the following blanks:

For General Expenses . . . $.....

For Indebtedness Fund . . $.....

For Training School . . . $.....

For Golden Rule Home . . $.....

For Herald subscriptions $.....

(Per year—renewals $2.00; new subscriptions $1.50)

Name .....

Address .....

Name .....

Address .....

(Signed) .....

Address .....

THERE'LL BE COURSES THERE FOR YOU!

You'll find a course to meet almost every Christian need at the Summer Bible Training School to be held in the Oregon, Illinois, Church of God (pictured above). S. J. Lindsay, Sydney E. Magaw, and C. E. Randall will teach Old Testament prophecy, New Testament doctrine, the technique of evangelism, pastoral work, and church administration.

The total cost of the six weeks' work will be only $30, including board, room, tuition, and books. Living quarters will be provided in the Illinois State Conference dormitory, which a matron will supervise. Register at once with the National Bible Institution, Oregon, Illinois, or write for additional information.

"Last year's Bible Training School was of inestimable value to me. Six weeks' intensive training, with the constant fellowship with co-Christians and co-students, gave me a better understanding of 'why I believe what I believe' than I've ever had before. Raised in a home where Bible study is as much a part of the day as the meals, and having taken all the Bible training work possible in school, I still fall down occasionally on telling others the basis of our faith. I anticipate with much pleasure this year's Training School."—Delbert Jones, Eagle Grove, Iowa.

Oregon, Illinois

July 5-August 13

THE RESTITUTION HERALD

VOLUME 28 | OREGON, ILLINOIS, JULY 4, 1939 | NUMBER 39

Golden Rule Church of God, Cleveland, Ohio

The present building of the Golden Rule Church of God, on Diana Avenue and near East 140th Street, was dedicated September 9, 1928. Brother G. E. Marsh preached the dedication sermon.

Brother L. E. Conner served as pastor of this congregation from September, 1906, to March, 1929. Brother M. W. Lyon was then elected to succeed Brother Conner, and has served as its pastor up to the present time.

The seating capacity of the auditorium is about two hundred. There is a full-sized basement, where the Sunday school congregates every Sunday at 9:30 a.m. It has a present enrollment of one hundred seventy, and there are classes for all ages. The Berean department, too, uses the basement, meeting each Friday at 7:30 p.m. The preaching services are held each Sunday at 10:45 a.m. and 8:00 p.m., except that there are no Sunday evening services during the months of June to September, inclusive.

EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

PRE-CONFERENCE HERALD

A special pre-Conference number of The Restitution Herald will be mailed July 18. Please promptly report the names and addresses of your friends and enemies to whom you wish this special number sent, that we may know how many extra copies to print. Price: five cents each. In this way The Herald cooperates with its readers, hoping that they will also cooperate with it. The Golden Rule works with double action.

WINGS OVER THE OCEAN

Said an angel to Daniel, "Seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." On June 28 the forty-one-ton four motor "Dixie Clipper" of the Pan American Airways left Port Washington, New York, inaugurating regular passenger service through the air, across the Atlantic Ocean, and on to Marseilles, France. . . . I believe the prophecy.

HURRAH? ?

On June 29 Ray Olson, trailed since June 17 in the heavily wooded sections of northern Wisconsin, was shot and killed at Lake Namakagon. He was a killer.

"Hurrah! The madman is dead," said a deputy as soon as the pulse was gone. . . . Let us grant that Ray Olson deserved to die. Can any flesh and blood rejoice when other dying flesh begs, "Turn me on my back"?

Jesus was no deputy. No criminal was hunted down by Him. No malefactor died in Jesus' presence. The Lord never waited pulse of man. Though "the wicked shall perish," and "be as though they had not been," God plainly says, "I have no pleasure in the death of the wicked."

"The wages of sin is death" (Rom. 6:23). "All have sinned, and come short of the glory of God" (Rom. 3:23). "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 John 1:8, 10). "This is a faithful saying . . . that Christ Jesus came into the world to save sinners" (1 Tim. 1:15). And Jesus said, "The Son of man is not come to destroy men's lives, but to save them" (Luke 9:56). Did David "hurrah" when Saul died? And why were the hands of men (of the priests) placed upon the slain animals offered in sacrifice? Who dares to throw stones? Who does not deserve death? Who shall not die?

"Hurrahs" at death will surely mock the laughter!

THORNS HAVE ROSES

Roses have thorns, and *thorns have roses.* As though God guarded against careless plucking of the rose—as one might pull a weed—He covered this flower's stem with thorns. But that God would have men see the good in life and overlook the evil is suggested in His putting all the beauty in the rose, and by its foliage hiding almost every thorn. Unfolding from the bud come dainty petals all in order, most gorgeous color, and perfume that draws the wing which gathers nectar from the bloom.

A child, unschooled to the ways of God's creation, left a broken stem with fewer thorns and its flower hanging down, as he hurried home to mother who withdrew what seemed to him as needles. *The rose has thorns.*

The mother then inquired about the flower. She tenderly lifted the half-plucked rose. The petals were pages of Nature's revelation. She saw design and beauty, and breathed a fragrance made pure and delicate by the dew. And in the rose she saw beyond death's wintry sleep the rising up of other and more glorious life. To her *the thorns have roses.*

"The Rose of Sharon" far transcends His sting.

BROKEN DOWN WITH FLOWERS

In my neighbor's yard there is a trellis broken down with flowers. For a brief few days it looked as though the vine had so interwoven with the frame as to support it, but this was optimistic supposition. The frame was weak with rot, and though the flowers did their best, the trellis crumbled down.

Jesus warned, "Woe unto you, when all men shall speak well of you!" (Luke 6:26). When praise gets so thick as to almost conceal and glorify even one who is false, the trellis is doomed to fall.

REAL CHRISTIAN SPIRIT

It recently seemed best not to publish a certain article. The author accepted disappointment with the following words: "Please find inclosed postage for the return of my article. Thank you. I am going to try again in the near future to write another article, hoping it will be acceptable. The Herald is getting better and better; there are so many zealous writers."

About twelve out of a baker's dozen would have made us eat more humble pie. This was real Christian spirit.

When the King Comes

By Virginia R. Kincheloe

A BRITISH king and queen have recently visited the United States of America, an unprecedented event of modern history.

President Roosevelt and the American people have given this royal couple a welcome, such as had never been accorded guests from foreign shores. Our government officials spared no money to provide for their entertainment. The people all along their journey waited hours in a broiling sun just to get a glimpse of their majesties as they passed by in their blue and silver streamlined train or in the open parade in the cities of Washington and New York. Thousands of soldiers and policemen guarded their every movement. Pomp and splendor and feasting graced every step of their way.

I could not help thinking, as I listened over the radio to the descriptions, how very different will be the reception and the scenes in these cities and all over the world when the King of kings comes back to this sin-cursed earth. No elaborate preparations will have been made, for Jesus will come unannounced and unexpectedly. No planned meetings, no garden parties, no sumptuous feasts, no hot dog picnics at Hyde Park will have been prepared by government officials. No bands will be playing "The Star Spangled Banner" or "God Save the King." No precautions for the safety of His person will have been made. No soldiers, no marines, no policemen, no scouts will be standing guard or marching in His honor. No airplanes in column formation will be flying in the sky overhead. No curious crowds by the hundreds of thousands will stand ten deep on hot pavements, thus lining the streets to see King Jesus pass by in a streamlined motor car. No wreaths will He lay on George Washington's tomb, nor will Jesus stand at attention before the tomb of the unknown soldier.

Instead, the King of kings will come in the eastern sky with inherent power and Shekinah glory to raise the dead and seek out the righteous living. High position in government and social circles will then count for nothing, for only those who are pure in heart and love His appearing will be drawn up to meet their King coming in the clouds of heaven. They only will shout for joy and sing songs of victory. What a groan of anguish will be heard all over the earth from those who are left in their sinful natures on the land—multitudes weeping and wailing and gnashing their teeth, and crying for rocks and mountains to fall on them.

Brethren in Christ, are you ready to greet the King of kings? Do you want Him to come today? I had but little desire to join the throng in Washington, D.C., to get a glimpse of the king and queen of Britain, but I do want to be among those who rise to meet King Jesus in the air, and ever continue glorified with Him and the saints. I want the privilege of having some small part in restoring this earth to its Edenic beauty. I want to live forever with only pure and right-minded people. Only Jesus and His true church can put down all of man's evil rule and authority in this chaotic world, and establish justice and righteousness and peace in the everlasting kingdom of God on earth.

The longer I live, and the more I study God's Word, the more I realize that I must live a consecrated life in Christ Jesus. I must search the Scriptures of Truth, find out what God wants me to do and do it whole-heartedly and completely. I must examine my thoughts and habits, cast out all that is sensuous and evil, and so perfect a true Christian character if I am ever to get an invitation to the wedding feast of the Bridegroom, Jesus the Christ, when the true church is called to be His bride, the Lamb of God's wife. If I would be saved I must believe that God *is* and that "he is a rewarder of them that diligently seek him" (Heb. 11:6). Further, I must add to my faith in God and His anointed Son, virtue, knowledge, temperance, patience, godliness brotherly kindness and love (2 Peter 1:3-8), if I am ever to become a partaker of the divine nature. Christian love, as it is described in 1 Corinthians 13, must guide me in all I do and say and think. My lamp must be filled with the oil of righteousness if I shall be ready to go out to meet the Bridegroom.

What applies to me in my Christian experience also applies to you, and to all people, for "God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted of him" (Acts 10: 34, 35). May we so live *now* that when our King comes all can rejoice because, like Paul, we "love his appearing" (2 Tim. 4:8).

Prophetic Significance of the King's Visit

There seems to be a prophetic significance of the nearness of our Lord's second coming in the unprecedented visit of Britain's king and queen to our country. In Psalm 2 David gives a very unique prophetic description of what the kings and the people on the earth will be doing when God sets King Jesus upon His "holy hill of Zion" (v. 6). According to this Psalm the rulers of the earth are to "take counsel together, against the Lord, and against his anointed" in a vain attempt to rule the world by using their man-made plans and wicked devices and isms. Just as the dictator form of government is now growing in preparation for the development of the Antichrist, so is the idea of calling conferences of world rulers for the avowed purpose of settling international difficulties.

(Please turn to page 11)

Because He Wholly Followed the Lord

By Harry Goekler

IT IS always an inspiration to follow the life stories of the mighty men of Biblical times; to note their strength and their weaknesses, their hopes and their fears, but most of all their courage and faith which set them apart as followers of the Lord. Our pulses quicken, and our hearts are thrilled, when we think of Caleb as a youth, as a mature man, and in the evening of life still a man of great faith who "wholly followed" the Lord.

Back at Kadesh Barnea, when the Israelites had reached almost the end of their journey homeward to the Land of Promise, Caleb had been one of the rulers of the tribes sent across the Jordan to spy out the land. On their return, while the cowardly spies were "melting" the hearts of the people with their stories of the fierce enemies and the giants dwelling there, Caleb spoke up bravely, "Let us go up at once, and possess it; for we are well able to overcome it" (Num. 13:30). Caleb had great faith, and he stood firm upon the promise and power of Jehovah.

Harry Goekler

However, neither Caleb nor Joshua, both pleading with the host of Israel, could prevail to quiet the fears of the frightened crowd. So great was the sin of this unbelief that God in judgment condemned the Israelites to wander in sorrow through the wilderness until death came without their having seen or possessed the Promised Land. Observe Numbers 14:23: "Surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it." But what about Caleb? Note the next verse to observe God's tribute and promise to him: "But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it."

Those days are now past, and Israel's folly has become history. Back in the wilderness lie the bones of every mature person of the great host upon whom God's solemn judgment had been pronounced. A new generation crossed the Jordan, and entered the Promised Land to tread it with the soles of their feet, and possess it according to God's gracious promise.

Then came Caleb to stand before Joshua in Gilgal, where the great leader portioned out the land to the various tribes. The tribes of Judah came before Joshua in Gilgal. And there was a grand sight—the meeting of the two old friends who forty-five years before had gone out from Kadesh Barnea on that eventful journey. It must have been a great meeting of these two strong men, who had been lads together in the days of the long trail that led up from the bondage of Egypt to the Land of Promise.

The speech of Caleb, recorded in Joshua 14:6-12, reveals a world of knowledge concerning Caleb's character and Israel's weakness. Like many other sublime passages of the Old Testament scriptures it moves onward in a series of utterances that paint pictures within pictures and tell stories within stories. It is truly impressive, this speech of Caleb's, standing with simple dignity in the presence of his friend of a lifetime to claim the promises of long ago.

"Thou knowest the thing that the Lord said unto Moses the man of God concerning me and thee in Kadesh-barnea. Forty years old was I when Moses the servant of the Lord sent me from Kadesh-barnea to espy out the land; and I brought him word again as it was in mine heart. Nevertheless my brethren that went up with me made the heart of the people melt: but I wholly followed the Lord my God. And Moses sware on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast *wholly followed* the Lord my God. And now, behold, the Lord hath kept me alive, as he said, these forty and five years, even since the Lord spake this word unto Moses, while the children of Israel wandered in the wilderness: and now, lo, I am this day fourscore and five years old. As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out, and to come in. Now therefore give me this mountain, whereof the Lord spake in that day; for thou heardest in that day how the Anakims were there, and that the cities were great and fenced: if so be the Lord will be with me, then I shall be able to drive them out, as the Lord said."

Caleb, the unchanging, the faithful one who had "wholly followed the Lord (his) God," is alive and well preserved because of his absolute faith in God's promises. And now he comes to ask for the most difficult portion to possess, the most dangerous section in all the Land of Promise, "the land where the Anakims dwell."

On one basis alone rested Caleb's hope of driving out the Anakims and possessing his promised mountain. He depended upon the promises of God, the help of God who would be with him when he stood before the great cities with their formidable fences. Caleb was depending on the "if" of his expression: the only "if" in all his talk to Joshua, and might be construed by some to indicate doubt, but it seems more likely that he used it only in a sense of humility in the sight of God. Here we see Caleb, a man

of faith and of great courage, yet still aware of his own unworthiness of God's grace and continued favor.

"And Joshua blessed him, and gave unto Caleb the son of Jephunneh Hebron for an inheritance" (Josh. 14:13). And so Hebron became the inheritance of Caleb because he "wholly followed the Lord God of Israel." Because he believed and obeyed he was permitted to enter the Land of Promise.

In that great day soon to come, many "shall come from the east and the west" to claim their portion when Christ will sit on the throne of His kingdom, and the unbelievers will not receive a part in that glorious inheritance of the faithful. Like Caleb of old, let us "wholly follow" the Lord, and exercise faith in Him and His promises in order that the rich experience of God's tomorrow may be our portion.

A Letter and an Answer

The Letter

Dear Brother Lindsay:

I am sending you a letter from my daughter . . . She believes in healing by faith and prayer, also talking in unknown tongues; while I believe that the miracles ended with the apostles, and that we have to go to the Bible for our instruction. I would like to get your views on the subject with Bible proof to send to her.

From your brother in hope of the kingdom,

Our Answer

Dear Brother ——:

Your letter is at hand. Your daughter has written in a splendid spirit. In her letter she says nothing radical as many do with regard to the subject in hand. To correctly interpret her letter I would want to know more definitely what she has in mind when she speaks of miracles. The word "miracle" means anything that makes us wonder. To me the telephone and radio are miracles. The chances are that she holds that miracles as in the days of the apostles are still done. If this is her view, then I think she is laboring under a mistaken idea.

In 1 Corinthians 12 Paul rehearses these gifts, and then closes the chapter with the statement, "Yet shew I unto you a more excellent way." Evidently, then, God has something more excellent for us than the working of miracles. Then in 1 Corinthians 13 Paul tells us that these things must pass away, so that only faith, hope, and charity are left. He shows, too, that if these miraculous things are not accompanied by charity (love), they amount to nothing. He says:

"Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge (miraculous knowledge), it shall vanish away. For we know in part, and we prophesy in part (in the possession of these things). But when that which is perfect (charity, love, as manifested in the gospel) is come, then that which is in part shall be done away" (vv. 8-10).

But there are three things that are to abide—faith, hope, and charity. These are with us now.

But what was the purpose of these demonstrations? When these things were being done, a new covenant was being introduced. There was no New Testament at this time. But these men (the apostles) were to give us the New Testament by word and in writing. Had they written it on their own word, nothing would ever have come of it, but God added to them the ability to do the miraculous in order that their words might have the testimony of Heaven. In other words, they were to do these things that the word which they spoke might be confirmed. Consequently, we read in Mark 16:20: "And they (the disciples) went forth, and preached every where, the Lord working with them, and *confirming* the word with signs following."

Again, we read in Hebrews 2:3, 4: "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was *confirmed* unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?"

We read nowhere that the gift of tongues was ever given to women. On the day of Pentecost, I understand that this power was given to the eleven (Galileans) as we find in Acts 2:14. In verse 43 we read that many signs and wonders were done by the apostles.

God's Spirit has come to man in many different ways. It manifested itself to Moses in the bush; to Baalam by the mouth of an ass; to Mary by the voice of an angel. In these last days He has spoken to us by His Son. So we read in John 6:63, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."

Thus we find the Spirit of God today coming to men through His Word. This is why we are exhorted continually to study the Word, and to let the words of Christ dwell in us richly.

As to prayer for the recovery of our sick, we have ample evidence in James. We are told that "the effectual fervent prayer of a righteous man availeth much." With this limitation, we are called upon to pray for the sick. This is a wonderful chance for the exercise of faith, and it has promise of reward if done according to the Spirit's direction.

I trust this may help some in clearing the way for a proper understanding of the Spirit matter.

Your brother in hope,

S. J. Lindsay.

The Old Road

Daniel, God's Judge—Article 4

By J. E. Adamson

AFTER the fall of Jerusalem in 606 B.C., the Babylonian or Chaldean army sent home such of the forces as were not needed to occupy the newly conquered land. With them went ten thousand prisoners, including artisans of all sorts and several hundred of the choicest young men from the best families of Judah. Of these our interest centers mainly in four young men who, being about of one age, were drawn to each other. Of all the tired marching throng, only these four made a place in history. The old road was not easy to travel, and the one thusand four hundred miles gave time and opportunity for these young men to become closely attached to each other. Long before they reached Babylon they were the best of friends. Their ages were just right for high resolutions, and soon they bound themselves in a pact to stand together and to serve the God of their fathers, no matter what should happen.

J. E. Adamson

Little could these youths' grandest thoughts have included such trials as the fiery furnace and the den of lions, or the high office and the king's favor and friendship which was to be their reward. During the sixty or seventy days this party must have taken to reach Babylon—days with the endless tramp of tired feet, and the nights under desert skies—the time went by slowly enough, but as they became hardened to the effort of walking, these young men found time to talk together of the homes they had left behind in their beloved land of Judah and of the unknown experiences in store for them in the new land. Would they be held for long, or for only a short time? Then Daniel remembered having been told that Jeremiah the Prophet had said the captivity would be for seventy years (Jer. 25:11), and that they would then be allowed to return and rebuild Jerusalem and the Temple; also, that Isaiah had said that a king named "Cyrus" of Persia would be the one that would let them go (Isa. 45:1). How the knowledge of these promises must have upheld the spirits of these boys, for boys they were, even though they were being tried in ways that would break the nerve of many grown men. Most of the captive Israelites never returned to their homeland, and the rebuilding of Jerusalem and the Temple and the wall was left to their children.

Like all other things, the awful journey came to an end. There was a grand entry into Babylon. How the people cheered! What loads of valuable loot, and what a splendid looking lot of prisoners! The prisoners were soon allotted to the various departments of the Babylonian government that could best use them, and here we find our four young friends making their first stand for liberty. With others, they were assigned to the house of Ashpenaz, master of the king's eunuchs. Their names were changed from Daniel, Hananiah, Mishael, and Azariah to Belteshazzar, Shadrach, Meshach, and Abednego. With the exception of Daniel, we never hear of them again by their own names, not even in the Hebrew writings.

What heroic figures these young men were to become! They were placed in one position of trust after another, and always they devoted themselves to the interests of the king. The test of their persistent faith came in the matter of food and drink, as shown in Daniel 1: "Now God had brought Daniel into favour and tender love with the prince of the eunuchs" who was persuaded to give them the simplest of food to eat and water to drink for a test period of ten days. "At the end of the days" the prince brought them before the king.

"And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king. And in all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm" (vv. 19, 20).

"As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams" (v. 17).

Not long were Daniel and his companions to wait for opportunity to serve. The great king had a dream which he could neither understand nor remember in detail. He called first the Chaldeans, who were the college class of that day, then the charletans of various kinds—all to no avail. No one had thought of the young Jewish princes in the house of the eunuchs. They were just a bunch of boys. How would they know? But it was one of those unseen, mysterious ways in which God moves, "His wonders to perform." After hearing what was asked by the king, Daniel, in company with his three friends, made request to God for help. Daniel was not only shown the interpretation of the dream, but he was made to dream the same dream the king had dreamed, and was thus able to tell it in detail.

This great dream has become a classic in Bible lore, and is even today a basic study of prophecy. Daniel made such an impression with this dream that he became a favorite with the king and was made his chief adviser, or what we would call the Secretary of State. "Daniel sat in the gate of the king," and it came to be said that "in him

was the spirit of the most high God." The friendship between Daniel and Nebuchadnezzar grew stronger from year to year and was a deep mutual regard. When the dream of the tree came to the king and he saw the matter worried Daniel, the king said, "Let not the dream . . . trouble thee." But Daniel said, "My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies." Daniel then told his friend things that brought the king to confess the name of Jehovah as the most high God, as the only God that could reveal secrets, and as the God whose kingdom is an everlasting kingdom and His dominion from generation to generation.

During the reign of Belshazzar, Daniel had two interesting and important dreams. One occupies the seventh chapter of his prophecy and is a companion in many ways to the dream of Nebuchadnezzar, but in more detail, particularly as to the latter days. It also gives in more detail the story of the judgment. The other dream is given us in chapter eight.

Daniel also had a dream during the reign of Cyrus. This dream was so intense in its pictured story that Daniel was stricken almost as one dead. In this he saw and talked to Michael the archangel, "the great prince which standeth for the children of (God's) people."

Daniel's dreams were all tragic, and they had true prophetic significance, even though there are found differences of opinion among latter day readers of this great work. Daniel's complete prophecy is not used in our version of the Bible which gives only twelve chapters.

Daniel dropped into some obscurity during the reigns of Nabonidus and Belshazzar. The latter, a profligate of a very low order, was not one to be interested in a servant of the most high God. It was only on the last night of his life and of his kingdom that fear caused Belshazzar to listen to the voice of the queen mother and call in Daniel to read and interpret the famous handwriting on the wall: "MENE, MENE, TEKEL, UPHARSIN." Daniel pronounced the dreadful interpretation: "Thou art weighed in the balances, and art found wanting. . . . Thy kingdom

(Please turn to page 11)

Beautiful Nature

By R. L. Tice

WHEN we read of creation we see so much of beauty: a home for all mankind was stocked with everything beautiful and pure. An all-wise Father, loving and kind, created all this, and formed man in His own image to inhabit it. Will God deprive man of it after he has paid the penalty?

Can we in our weakness draw on our imaginations to get a pen picture of the beauties of Eden? Even the beasts were submissive, and showed a loving kindness. Even the blossoms would unfold their petals to kiss the dew, to send their fragrance broadcast to the world to make the place of man's feet more beautiful and pleasant.

In spite of the present curse, one can still look on nature and see beauty. The broken clouds show beauty as they travel through space, gathering somewhere to collect moisture and then water the earth that it might bring forth more abundantly. But, as a general rule, mankind so little appreciates the beauties of nature. Read of the past, enjoy the present, and with an eye of faith look to the future for the beautiful restored Eden.

Do the masses really understand what restitution will mean when death is abolished? Take but a faint look at God's loving kindness, and one can see more beauties and less strife. When there will be no angry or hurtful or destroying disposition among beasts, surely there will be none in mankind. With this outlook one can see some of the things the loving Father had in view for mankind when He made the place of His footstool so beautiful. He was pleased with the work He had done, for he said it was very good.

God so loved His work and all mankind that He gave His only Son to redeem all that was lost. If the Father so fully loved His work, and the Son so surely loved mankind that He submitted to death for men, surely we can show more love for a wayward or suffering brother. How can we love God whom we have not seen if we cannot love our brother whom we have seen? (Cp. 1 John 4:20.)

Lord, let me do my duty each day, and if the darkened hours of despair overcome me may I not forget the strength that comforted me in the desolation of other times. May I still remember the bright hours that found me walking over the silent hills of my childhood days, or dreaming on the margin of the quiet stream when a light glowed within me and I promised my early God to have courage amid the tempest of the changing years. Spare me from bitterness and from passion's unguarded moments. May I not forget that poverty and riches are of the Spirit. Though the world knows me not, may my thoughts and actions be such as shall keep me friendly with myself. Lift my eyes from the earth and let me not forget the uses of stars. Forbid that I should judge others, lest I should condemn myself. Let me not follow the clamor of the world, but assist me to walk calmly in my path. Give a few friends that will love me for what I am, and keep before my vagrant steps the kindly light of hope. Though age and infirmity overtake me and I come within the sight of the castle of my dreams, teach me still to be thankful for life—for time's olden memories which are both sad and sweet. And may the evening's twilight find me gentle and still.

Have the Churches Failed?

Article Three

By R. H. Judd

ONE of the oldest and even now a common argument brought forward in defense of the doctrine of the Trinity is the Hebrew word *Elohim*.

Elohim occurs in the first verse of the Bible, and some fifty-six times in the first three chapters of Genesis. In the whole of the Old Testament it occurs two thousand four hundred seventy times. This word is not so eagerly advanced in proof of the doctrine of the Trinity as it used to be, but as even yet the proportion of Christians who really study their Bible is small, it affords an opportunity of presenting what seemingly is, at least on first approach, fairly good presumptive evidence in its favor. It is, therefore, seized upon by those desirous of creating an impressive argument at the commencement, irrespective of what may develop from closer examination.

Many think of *Elohim* as a *name* of *God*. One is surprised to find such well-known writers as Professors Bleek, Knobel, Ewald, Angel, Dr. R. A. Torrey, D.D., author of "Fundamentals of the Christian Faith," and others so regard it, the three first named endeavoring to prove two authors of the books of Moses; one using *Elohim* as the name of God, the other using *Jehovah*. Thus developed what is known as the "Elohistic" and "Jehovistic" theory of authorship. Others say that *Elohim* and *Jehovah* are interchangeable, sometimes one being used, sometimes the other. That both these theories are erroneous can very conclusively be demonstrated. There is the same difference between *Elohim* and *Jehovah* as between *Deus* and *Jupiter,* or *Homo* and *Petrus;* the one expresses the race, the other the individual, as for instance: the man Peter. *Elohim* answers to our word "God" or "Deity," and is, therefore, used of false gods as well as the true God. *Jehovah* is a personal name which stands for the One Personal Being who *alone* bears that name (Psalm 83:18; Isa. 42:8; 48:11).

This distinction is easily discernible early in the Record (as in Gen. 2:4) by any careful student, but is strikingly brought into focus in the words of Elijah: "If Jehovah be *Elohim*, follow him: but if Baal (be *Elohim*) follow him" (1 Kings 18:21). Here it would be impossible to change *elohim* for "Jehovah," and say "if Baal be Jehovah." There is an essential difference in signification, and though Jehovah is the true God, and the true God is Jehovah, and, therefore, either might sometimes be used, yet in consequence of that difference there are instances where there is a peculiar propriety in using one rather than the other. There are other cases where one must be used and the other cannot.

As Jehovah is the proper name of God, it does not take a genitive case of a suffix. It is, therefore, impossible to say in Hebrew "the Jehovah of Abraham, Isaac, and Jacob," or my, thy, or our Jehovah. In such cases *Elohim must be used*—as "the *Elohim* (God) of Abraham." Again, "Jehovah" could not occur in the mouth of one to whom He had not been revealed. Therefore, when Moses and Aaron used "Jehovah" in speaking to Pharaoh, they added "the God of Israel." But Pharaoh still asked, "Who is Jehovah?" and they explained "the *Elohim* (God) of the Hebrews."

Moses might have used "Jehovah" instead of *Elohim* in Genesis 1 (except in v. 27 where *elohim* is compulsory), but in the opening of the Record it was necessary to make it clear *that* God was Creator, and that the Creator was not *merely* the God of any particular people. The first use of "Jehovah" (Lord) occurs in Genesis 2:4, where Moses links the name with the word "God" with the evident purpose of declaring that God the Creator and Jehovah are one and the same.

At the time of Moses' writing every nation, small or great, had its deity, and it was current among outsiders to speak of Jehovah as "the God of the Hebrews." But while it was customary for each nation to choose its own god (or more correctly, *gods*) the case was reversed with reference to the Israelites, for they were chosen by God (Deut. 7:6, 7). Here we have, incidentally, in the universal plurality of gods among the heathen, one *very natural* reason why (although there is a singular) the *plural* word *Elohim* came to be the commonly used expression in reference to deity, whether of one or more than one. *Eloah*, the singular form of *Elohim,* occurs some fifty-six times. Had the Trinity been an *established fact,* the singular *eloah* could not have been used except in reference to one individual member of the Trinity. *Eloah* is never applied to any god, true or false, unless the reference is essentially singular. That it is frequently applied to the true God is ample evidence of the *unity of God*. (See Deut. 32:15; Neh. 9:7; Job 11:7; 19:26; 22:12; Psalm 18:31; 114:7; 139:19; Isa. 44:8; Hab. 3:3.)

But the evidences against *Elohim* being proof of the Trinitarian doctrine are not by any means exhausted. "Orthodoxy" maintains that the God of creation is a trinity, giving the plural Hebrew word *Elohim* as proof, and sometimes adding the remark that the very first reference to God in the Bible is plural. But in their eagerness to convince others of their position they have overlooked some very important considerations, and they have failed to observe one very fundamental rule of good exegesis, namely, to give proper attention to context.

It is true that in our English version, God *(Elohim)* is the *first* Scripture reference to God, and that it is a

plural word. But in the Hebrew Scriptures the order is: "In the beginning he created, God *(Elohim)* . . ." Thus, the singular form of *bara* (he created,) comes first, and establishes the essential unity of the Creator; for if a plurality of persons did the work of creating, Professor Fuehrer informs us that *barcu* (they created) would have been used. We thus see that while here *Elohim* means *gods* literally, it means God textually when taken in the sense of the nexus or word connection, which is *bara*, that is *he created.*

Next, I would state here in my own words another thought given expression by Professor Fuehrer, namely, the linking of *elohim*, a plural word, with names and words which are singular, such as "Jehovah" and the first and second pronouns (as in Isa. 45:18; Amos 6:8;

(Please turn to page 10)

Making God a Liar

By James A. Patrick

PAUL said to Titus, "In hope of eternal life, which God, that cannot lie, promised before the world began" (Titus 1:2). If God cannot lie, how can anyone make him a liar? I assure you I would not want to be irreverent in the least; I am only using John's words.

"If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:9-12).

"He that believeth on the Son of God hath the witness in himself." Do not all professing Christians believe on the Son of God? They profess to, but do they believe the record God gave of His Son? Let us see. What is the record? The one given in Matthew or Luke? Not at all. "This is the record, that God hath given to us eternal life, and this life is in his Son." Well, doesn't everyone believe that?

In the early days of my ministry a minister of one of the orthodox (?) churches tried to convert me to his way of thinking. He argued that he had an immortal soul and had life in himself and could not die. I asked him what he did with Romans 6:23: "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." "O," said he, "Life does not mean life; it means joy and happiness. I've got life in myself, and I make it joyous and happy in Christ, or miserable out of him." You can see how he contradicted himself by saying that life doesn't mean life, and then saying that he had life in himself. Besides, the quotation from Romans 6:23 says that eternal life comes through Jesus Christ our Lord, and not through an immortal soul.

Some time ago I read a book that was written for the instruction of the officers of a certain church. In that book this statement occurred: "The righteous go immediately to heaven at death, and are at once perfected in glory." It is easy to see that to most people death doesn't mean death in the sense in which the word is used in the Bible. Instead, it means a more glorious life. God said to Eve, "Thou shalt surely die." The serpent said, "Thou shalt not surely die," thus saying that God had lied. Doesn't the teaching of a great many people harmonize with what the serpent told Eve? Are they not making God a liar? This is strong language, but the Bible uses just such language.

"Ye are of your father the devil," said Christ, "and the lusts of your father ye will do. He is a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of *it*" (John 8:44). Christ was speaking to the superreligionists—the religious elite of His day, yet He did not mince words.

It seems that many otherwise very honest and very good people are today teaching the devil's lie, and, as John says, making God a liar.

Is it not strange that when God has said, "The living know that they shall die, but the dead know not any thing," that men will say that the dead know more than they ever did while alive? I heard a minister say that he would know more in five minutes after he was dead than he ever knew while he was living.

It will be noticed that one does not have to do anything in order to contradict God. All one has to do is fail to believe what God has said. He that believeth not God is guilty.

Believing in the immortality of the soul and believing that man has life in himself is not the only way men contradict God. Christ said, "He that believeth and is baptized shall be saved," but men say that it doesn't make any difference whether one is baptized or not. There are many other ways that men can contradict God. Reader, can you think of any way by which men may contradict God?

It stands us in hand, then, to know and believe and obey what God has said. How are we to know what He has said? "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15).

BEWARE

By Nancy B. Robison

WHO first gave this warning, and why? When the disciples once came to Jesus, He said to them, "Take heed and beware of the leaven of the Pharisees and of the Sadducees" (Matt. 16:6). The disciples then "reasoned among themselves, saying, It is because we have taken no bread" (v. 7). In verse 11 Jesus said, "How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?" The apostles then understood "how that he bade them not beware of the leaven of bread, but of the *doctrine* of the Pharisees and of the Sadducees" (v. 12).

This warning from Christ was preparing the disciples for the solid foundation of truth on which the church should be built. Jesus not only gave them this warning, but asked some very important questions, namely, "Whom do men say that I the Son of man am?" To this question they answered, "Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets." Jesus then put the question a little closer: "But whom say *ye* that I am?" Peter answered, "Thou art the Christ" (the Anointed, Diaglott). Jesus is God's Anointed to be the King of Israel, that promised One. Jesus then said, "I say also unto thee, That thou art Peter, and upon this rock I will build my church." (Christ is called the rock in many places in the Old Testament.) Notice, "And the gates of hell (*hades,* the grave) shall not prevail against it." The resurrection is here taught.

In Matthew 16:21 we read, "From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day."

"Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee." Listen to the rebuke Jesus gave Peter: "Get thee behind me, Satan: thou art an offence unto me.

Why? Peter was saying "the things that be of men." Peter had not grasped the meaning of "The gates of hell shall not prevail against it" in the extent, even, of its application to Christ, the church's *Head.* Hence came the necessity of telling Peter and the other disciples, "If any man will come after me, let him deny himself, and take up his cross, and follow me" (v. 24).

. . . . . .

"After six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light."

Peter thought it so good to be there—where in vision he had seen Christ in His resurrected glory, and Peter no doubt thought the kingdom had come—that he wanted to make three tabernacles: one for Christ, one for Moses, and one for Elias.

So convincing was this vision that some twenty-eight years later Peter assured us, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount" (2 Peter 1:16-18). In verse 15 Peter entreats us to "have these things always in remembrance."

The great Teacher carefully laid the foundation of truth on which we are to build. The warning against leaven is needed today. The doctrine of the Pharisees is woven in song and story.

HAVE THE CHURCHES FAILED?

(Continued from page 9)

Gen. 22:16; Jer. 51:14; Heb. 6:13) does *not* make "Jehovah" and these pronouns plural; but expresses what is endorsed by the various names (and they are many) through which God *(Elohim)* is known to His people. It makes Him an all-embracing God—a God who was to Israel all, and more than all—a God represented by *all* the gods of the heathen, or that the mind of man can conceive. The Trinitarian idea *limits* God, and debases Him to the limited number of three, each responsible to the other, for the Trinitarians claim that they took counsel together at creation, claiming Genesis 1:27 as proof. But the Bible conception of the true God is of *one* God who is Himself omnipotent, and has no need to take counsel of any. (See Isa. 40:18, 25; 44:24; 45:18.)

In further proof of our claim, that owing to the universal worship of many gods instead of *one* living God the plural form *elohim* came to be commonly used in all circumstances where deity is referred to, we find that it is applied to persons and objects (such as idols) that are unquestionably singular. In Exodus 4:16 and 7:1 it has reference to Moses. In 1 Samuel 28:13, R.V., it has evident reference to Samuel. In Exodus 22:20; 32:4, R.V., margin; Judges 6:31; 1 Kings 18:27, and other numerous passages it has reference to individual heathen deities.

Elohim is also applied to human judges in Exodus 21: 16; 22:28, R.V., margin; and 22:9. It is applied to angels in Psalm 8:5.

Any careful student of English literature, grammatical or historical, will have no difficulty in recalling words in the singular number that are used both in a singular and plural sense; and other words that are strictly plural, yet in customary usage they are also employed with a singular meaning. Some collective nouns, such as "committee" may be referred to by a pronoun in either the singular or plural number according to the objects which are the subject of reference.

In our next we will consider the arguments advanced by some well-known men in reference to the Hebrew word *echad,* meaning "one."

WHY ATTEND THE BIBLE TRAINING SCHOOL?

By John Mercer

ONE cannot number the questions that he asks and answers himself during just one day. Stop and think of how you must choose what to do next, and the questions you ask yourself.

The title question, constructed as it is, reminds one of the selfish person who said, "You don't want any more shortcake do you, John?" That made it hard for John to answer in but one way. The same thing is found to be true when one asks himself if it is wrong to dance, or if it in any way hurts one to smoke.

A subtle lawyer similarly constructs his questions to convince a jury. He tries to make the questions answerable in but one way—the way he wants them answered. Abraham Lincoln was a master at this; Christ a genius. Christ's opposers tried the same method to catch Him.

One must be careful of the sentence structure in the many questions that confront him.

Instead of asking, "Does it hurt me to smoke?" or "What harm is there in dancing?" one should ask, "Does it help me to smoke?" or "Does it do me any good to dance?" Compare the results in those who do and in those who don't.

Instead of asking, "Why go to the Bible Training School?" ask yourself, "Why not go to the Bible Training School?" What will be the most helpful toward God, your brother, and yourself—to go, or not to go? Consider.

I accomplished last year one of the biggest things that one can accomplish, and in just six weeks of this Bible Training School. I learned that I didn't know a thing. That sounds like there was a waste of money, but far from it. It started me to working, studying, and really preparing for our Savior's return. It was the most enjoyable, interesting, and encouraging six weeks of my life.

Go, if you can. You can, if you will. You can't, if you won't. Do.

THE OLD ROAD

(Continued from page 7)

is divided, and given to the Medes and Persians." That very night the city of Babylon was captured by the armies of Cyrus and Darius, and Belshazzar was slain.

Under the rule of Darius the Mede, Daniel was again set up to high position, even though there came the short-lived set-back of his sentence to the den of lions. He emerged from this with such glory that for the rest of his life he kept the favor of both Darius and of Cyrus.

Daniel was largely instrumental in obtaining the decree from Cyrus for the rebuilding of Jerusalem, telling him of the prophecy of Isaiah 45, which shows that Cyrus was chosen of God and even called by his name long before he was born.

The life of Daniel should be an inspiration to the youth of all times for his outstanding clean manhood in the face of adversity, also for the fact that he could hold high positions of trust and not lose his abiding faith in the God of Israel. Daniel is the kind of man Kipling wrote about in "If":

> "If you can talk with crowds and keep your virtue,
> Or walk with kings—nor lose the common touch;
> If neither foes nor loving friends can hurt you,
> If all men count with you, but none too much,
> If you can fill the unforgiving minute
> With sixty seconds worth of distance race,
> Yours is the earth and everything that's in it,
> And what is more, you'll be a Man, my son."

WHEN THE KING COMES

(Continued from page 3)

Though the English speaking nations acknowledge a trust in God, at least by word of mouth, and have been kinder to the Jews than any other, yet they, too, are putting their trust in men, guns, battleships, bombs, and army planes. All nations are now preparing for war as never before and all are now putting their trust in manpower and prestige instead of God and His Son. Yes, even our own fair land will play her part in the final struggle for world supremacy. However, because of our religious tolerance to all men, we may hope to be chosen as one of the sheep nations when Jesus divides the sheep from the goats.

There was a deeper underlying motive for the visit of King George to his domains and our country in North America than is apparent on the surface. *Time Magazine* (June 19 issue) quotes the *London News Chronicle* as having made the following comment on the king's American visit: "The result will be not only to make a marked difference in Anglo-American relations, but also to affect all political calculations in Europe."

It is altogether likely that the Roosevelts will repay this royal visit at some time in the not distant future. Visits of reigning monarchs and dictators have been frequent the past year. This may lead eventually to the calling of a world conference of kings of the earth as predicted in Psalm 2. Our president has already held a New World Conference of Presidents to cement the unity between North and South America. It has been announced over the radio and reported by the American press that European diplomats desire President Roosevelt to call a conference of heads of governments in the near future. Coupled with efforts for conciliation made last fall in Europe at Munich, and the desire of all nations to postpone war till more guns can be made and more ammunition stored, these exchange visits of foreign rulers are timely and significant.

Brethren, when and after these kings of the earth set themselves and take counsel together in their own strength to promote their man-made systems of government, you may lift up your heads and rejoice, for one of the very few remaining prophecies will have been fulfilled and the King of glory will soon thereafter be ruling in Jerusalem. Put your trust in Christ.

BEREAN DEPARTMENT

Gerald L. Cooper, Editor, Eden Valley, Minn.

Harry Goekler, President
Route 3, Box 50-A
Hammond, Louisiana

Frances Munshaw, Treasurer
740 Laraway, S. E.
Grand Rapids, Michigan

DEPARTING TO BE WITH CHRIST

By Mary Richardson, Hammond, La.

Paul was a very outstanding Bible character, as all Bible students will readily acknowledge. His life and works are revealed to us in God's precious Word, the Bible. In parts of Paul's writings he looked back over his experiences wherein he had brought to churches and individuals the rich heritage of an example of zeal, devotion, faith, and courage.

A very zealous worker was Paul, as we find in Philippians 1:12-24. Nothing could hinder the ever-forward march of Christianity. According to verse 20, Paul had a strong determination that Christ should be magnified in his body, whether by life or death. Paul definitely stated that all he had done, was done for Christ. If he lived he would continue for Christ, and if he died he would die for Christ. By being a martyr he would gain a better life. Paul expected and hoped for the resurrection (Phil. 3: 10, 11). To Paul, death meant death, but he had the true hope of eventual resurrection and immortality. Some would have us believe that Paul instantly gained his reward at his death, but Christ has not yet come, nor has a resurrection taken place. Hence, Paul is still waiting for his reward. Paul prophetically said, "Death is swallowed up in victory."

Paul did not desire death; he was between life and death, not knowing which to choose, but he longed for a third thing, much to be preferred to either life or death—the hope of a better resurrection. Neither life nor death is to be compared with actually being with Christ when He returns. Paul knew and recognized this great truth, that in death "the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten" (Eccl. 9:5). If Paul lived a longer life he would have more opportunities in the field of Christian service.

Let us not be deceived by every false doctrine, but look at things in a clear, unbiased manner. May God help us to more fully understand His Word.

WHAT IS A LOVING LIFE?

By Wylodine Lederer, Willoughby, Ohio

"Now abideth faith, hope, love, these three; and the greatest of these is love" (1 Cor. 13:13, A.R.V.).

A loving life is one which embodies the qualities Jesus gave in *the Beatitudes* (Matt. 5:3-11). If one loves, he will be humble, open-minded, and willing to enter into the other person's point of view. He will be willing to take suggestions, and will have the spirit of humility.

The life guided by love will be penitent, ready to see personal failures and conquer them. He will be meek; a quality that enables one to use to the full all his resources, all his opportunities, and in every situation. In other words, one will exercise self-control if his life is one of love.

All Christians should be eager and ambitious for growth into the best. We should be merciful, should see the point of view of the other, and understand his struggle. The comfort of feeling safe, having neither to weigh thoughts or measure out words, but pouring them all out and knowing that a faithful Hand will sift them to keep what is worth keeping and to forget the rest, will be ours.

Jesus indicates that the loving life will be distinguished by purity in heart. That heart will have the spirit of respect and deference, and will have a sense of values. Christians will be peacemakers, not only in seeking to avoid trouble, but will definitely seek those things that make for peace.

Lastly, love must be a self-sacrificing spirit. It is the climax of all the other qualities. To be entirely unselfish in the little things is indeed a proof of love.

If we would be disciples of the loving life we must obey Jesus' command to "love one another." And when we love we will be striving for all these listed virtues.

Is yours a loving life?

THOUGHTS ON THE FOURTH OF JULY

Ere these words are read, the "glorious Fourth" will be past. We are expecting at this time to celebrate in some special manner. After all, it is the birthday of our nation that gives us religious freedom, so why not celebrate it?

When a firecracker or any other type of fireworks fails to explode, it is called a "fizzle." Sometimes men are called "fizzles" when they fail to properly do their work. You know, I wouldn't care to be either a firecracker or a fizzle. A firecracker makes one loud noise and it has done its part. So many people are like that—one loud noise and they are never heard from again. Christ doesn't desire that sort of workers, but rather needs those who are enduring.

The United States as a nation has celebrated one hundred fifty years of independence. The Christian can celebrate, every day, almost two thousand years of independence—freedom from sin made possible by Christ.

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota

"In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:6).

Scripture: 1 Kings 11:26-31, 37-40.

A MAN WITH A GREAT OPPORTUNITY

Jeroboam was a young man of the tribe of Ephraim, who gained favor with King Solomon because he was strong and industrious. Everyone admires a hard worker. Solomon gave Jeroboam charge over the men of his tribe, in building one of Solomon's castles.

Ahijah, a prophet of God, found Jeroboam alone in a field outside of Jerusalem. He took a new garment from off his own back, tore it into twelve pieces, and gave Jeroboam ten of them. He said, "Thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee" (1 Kings 11:31).

The Lord told Jeroboam He would not take the kingdom from Solomon, for David's sake, but from Solomon's son. He also told Jeroboam to reign according to all his soul desired. He was promised that God would go with him if he listened to God's commands and walked in His ways.

Solomon must have known Jeroboam had received God's favor, for Solomon tried to find Jeroboam to kill him. But Jeroboam fled into Egypt where he remained until Solomon had died and the people were gathering to make Rehoboam king. (The story of Rehoboam's short reign is our lesson for next week.)

What a wonderful opportunity Jeroboam had to lead his people back to God! You remember that Solomon's idolatrous wives had led Solomon to build and worship idols.

In 1 Kings 12:28 we find that Jeroboam also made two calves of gold and told the people that it was too much for them to go to Jerusalem to worship. He said, "Behold thy gods, O Israel, which brought thee up out of the land of Egypt."

Do you agree that those images had led the Israelites out of the land of Egypt? Did those lifeless calves cause the Red Sea to part so the people walked across on dry ground? Could those man-made idols have caused the cloud by day and the pillar of fire by night to have been their guides in the wilderness? How could Jeroboam and his followers have been so blind? O! how could they have worshiped those images after having known the wonderful help and loving care of God?

Today we find people choosing the easier paths. Many people choose a church because it is the nearest one, because it is too far and takes too much effort for them to go a little farther to hear the *truth*.

Some of our members, I know, go as far as thirty miles to attend the Church of God!

Boys and girls are sometimes put in places of leadership. For example, a group is playing. Someone asks, "What shall we do next?" or "Where shall we go?" The one whose suggestion is acted upon has, in a way, become the leader of the group. If you are the one, will you consider the worth-while joys, and use your opportunity of leadership that good may result?

ECE CLUB NEWS

First, we are glad to welcome our one hundred forty-eighth member today. Her name is Ruth Graham. Her home is in St. Louis, Missouri.

Second, I have sent the names of our members to The Restitution Herald. The new Club Membership Cards will be mailed to you from Oregon, Illinois.

Please notice that the cards for the thirty-three members from around Hammond, Louisiana, are being sent to Brother Goekler. Cards for the thirty-four members from Cleveland, Ohio, are being sent to Mrs. Dorothy Frazier. Cards for the twelve members from Eden Valley, Minnesota, are being sent to Mrs. Floyd Mills. A list of the names of the members will be included, so the leaders will know for sure just which ones are members. Others are being sent to the individual members, or to the person who sent me the names.

I hope each of you will frame your card. I shall be waiting to hear how you like your card, and to know if it is any help to you.

"A bird came down the walk,
He didn't know I saw,
He bit an angle worm in half,
And ate the fellow raw;
And then he drank a dew,
From a convenient grass,
And then hopped sideways to the wall
To let a beetle pass."

HAPPY BIRTHDAY WISHES

Clarence Poland, age 10, Shady Springs, W. Va.

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

June 27-July 9—Special meetings at Eden Valley, Minn.

June 30-July 9—Special Meeting at Mullin, Texas.

July 5-August 13—Bible Training School at Oregon, Ill.

July 14-23—Special meetings at Cleveland, Ark.

July 23-30—Special meetings at McGintytown, Ark.

July 20-22—Arkansas-Oklahoma Conference at Cleveland, Ark.

July 20-30—Virginia State Conference at Maurertown.

August 1-13—General Conference, Oregon, Ill.

August 1-13—Illinois Bible School and Conference at Oregon.

Aug. 13-20—Missouri State Conference at Fredoriektown.

August 20-27—Western Nebraska Conference at Holbrook.

August 22-27—Iowa State Conference at Waterloo.

Aug. 27-Sept. 3—Eastern Nebraska Conference at Omaha.

REPORT OF MICHIGAN CONFERENCE

Although the 82nd Michigan State Conference has become history, pleasant memories linger on and we hope that forget-me-nots of the Bible School and the sermons will continue permanently.

Southlawn church, Grand Rapids, was host of the Conference which was held from June 12-18.

Elder S. E. Magaw, our guest speaker, conveyed many a new thought while presenting the age-old subjects.

The Bible School, consisting of seven classes, was held twice daily throughout the week with an average attendance of 77. The young people's class, with Dorothy Siple and Elder Magaw as teachers, won honorable mention with an average attendance of 24, and 10 members had perfect attendance.

Sickness again prevented some of the Coats Grove folks and Mrs. Eva Fletcher of Kalamazoo from attending.

Elder G. E. Marsh, 3514 Oakley Ave. S. W., Grand Rapids, was elected president, and Lloyd Stevens, 36 Conrad St. S. W., Grand Rapids, was elected treasurer for the coming year. Any constructive suggestions or finances for the State work will be greatly appreciated by them, as well as by the other officers who were retained.

Mrs. L. F. Slocum, Secy.

HERALD RECEIPTS

Mrs. Bonnie D. Martin (for another); A. R. Johnson; Carl E. Johnson; D. L. Halstead (for another); Mrs. Olive Wood; Mrs. Jessie Groves; Vivian Kirkpatrick (for another); Frank C. Dielman; Mrs. Al. Kelly; Mrs. T. J. Ellis (for another); Mrs. Homer Boyle; Bert Burch; Elmer C. McChesney (self and another); Mrs. Nettie Guge; G. H. Loudenslager; Mrs. L. Pickerl (for another); Marshall Logan; R. H. Judd; H. S. Hunt; Mrs. J. A. Guttery; Mrs. George Halverson; S. S. Claussen; George McMurtrie (for another); Lucian Murphy; Mrs. J. C. Waller; Beatrice Walter; Harvey Hotchkiss.

PENNELLWOOD CHURCH OF GOD
Grand Rapids, Michigan

With the advent of warm weather, we trust scarlet fever has left for good. The family of Robert Townsend and Miss Donna Hale are well again and have been released from quarantine.

At a baptismal service on May 28, Bro. Abbott assisted the following to put on the all-saving name of Jesus in baptism: Mr. and Mrs. Clarence Stidd, 1580 Allen Road S. W., Mrs. Irene Burton, 652 Chatham St. N. W., Mrs. Vern Norris, 135 Lexington St. S. E., Miss Elda Rhoades, 337 Thurston St. S. W., and Miss Merriem Munshaw, 740 Laraway Road S. E.

Bro. Abbott officiated at a wedding held at Southlawn church on the evening of June 1, when Miss Alice Prentice became the wife of Mr. Robert VanPortfleet. Miss Phyllis Van Portfleet and Mr. Richard Townsend acted as maid of honor and best man. We ask God's blessing to rest on this young couple as they make life's journey together.

By courtesy of the State Conference, Bro. S. E. Magaw of Oregon, Ill., filled the pulpit on Sunday morning, June 18. His interesting sermon was enjoyed by a full house.

Mrs. L. F. Slocum, Secy.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Maybelle Hanson; Leota B. Hanson; Georgia and Wayne Thompson; Mr. and Mrs. Delos Andrew.

SOUTHLAWN PARK CHURCH OF GOD
Grand Rapids, Michigan

Bro. G. E. Marsh, pastor of this church, was elected president of the Michigan Conference for the coming year.

Sydney Magaw, editor of The Restitution Herald, was the principal speaker at the Michigan Conference. His sermons were timely and extremely interesting, especially those on the types of the Old Testament. We sincerely enjoyed Bro. Magaw, and hope he may visit us again.

The members of the choir and their friends enjoyed a picnic lunch at one of the near by lakes on Tuesday night. This was a sort of farewell party to Sr. Evelyn Barr, choir director, who will leave soon to attend summer school at the University of Michigan.

Mary Newell, a member of last year's Bible Training School and Jeraldine Louks will soon leave Grand Rapids to attend this year's School at Oregon, Ill.

Leslie Niles, Reporter.

READ-IT-ALL CLUB

We are pleased to learn of the following who also read The Restitution Herald from cover to cover, and who thus deserve membership in our Read-It-All Club:

Mrs. Bonnie D. Martin, Williamston, S. C.
Miss Virginia Smith, Russellville, Ark.
George O. Renner, Wheatland, Calif.
R. H. Judd, Toronto, Ont.
Mrs. Iva Moore, Muncie, Ind.

Gleanings From the Field

Bro. R. H. Judd is thankful to those who sent him copies of the February 28th issue The Herald.

"During one of Ingersoll's lectures he tried to discount the raising of Lazarus, challenging anyone to tell him why Jesus called out Lazarus by name if Jesus knew that he was dead and hence beyond any possibility of hearing. An elderly lady replied that if Jesus had not said, 'Lazarus, come forth,' all the people in the graveyard would have come trooping out of their graves. Ingersoll was nonplused."—Church of God Messenger.

Vivian Kirkpatrick has been secured by the Church of God in Blanchard, Mich., to begin pastoral duties next September. He will first attend this summer's Bible Training School and the General Conference at Oregon, Ill.

"Inclosed find $2.00 for my renewal to The Herald. I would not miss a copy."—Mrs. Emma Scott, Blanchard, Mich.

We are sorry to learn that Beatrice Clem of Tom Brooks, Va., has been stricken with appendicitis, and her doctor has forbidden her making the contemplated trip to Oregon, Ill., for the Bible Training School. Blessings to you, Beatrice.

We are sorry to hear of the death of Sr. Almus Adams of Omaha, Neb. She was a faithful member of the Church of God.

"The long ancient honor has come to us. We are Grandpa and Grandma Patrick. A girl came to stay with Mr. and Mrs. W. G. Williams June 28."—J. A. Patrick, Ashland, Ohio.

With his sketch about the Golden Rule Church of God appearing on the front cover, Bro. H. H. Hawkins writes, "We are planning to get to General Conference for a few days at least."

"Our newly organized Sunday school is doing very well. Please send us twenty of your Truth Seekers' Quarterly."—Mrs. Marie Cooper, Browntown, Va.

Flash! Three from the Brush Creek Church of God in Ohio are coming to the Bible Training School. They are: Ellsworth Routson, Lorna Macy, and Richard Smith. Sr. June Macy is bringing them, though she will be unable to stay.

Bro. Harvey Krogh, Jr., will become pastor of the Brush Creek Church of God the first of September. Congratulations to both minister and congregation, and may the Lord continue His blessings upon both.

We are glad to report that Bros. J. Arthur Johnson of Sac City, Iowa, and James M. Watkins of Oregon, Ill., and one or two from Minnesota are planning to attend the Bible Training School.

MINNESOTA CONFERENCE REPORT

The sixty-fifth Annual Conference of the Church of God of Minnesota convened at St. Cloud, June 7-11. The guest speaker was Bro. F. L. Austin of Chicago, who also conducted Bible classes each afternoon for senior young people and adults.

The forenoon classes were led by Bro. C. E. Lapp of St. Cloud and Bro. G. L. Cooper of Eden Valley. Sr. Ruth Hoskins of Eden Valley took charge of a class of the little folks. Sr. Madge Savage of Waite Park, an active member of the St. Cloud church, was music and song leader. She provided some very good special numbers, both vocal and instrumental, by calling on members from the various churches represented.

The services were well attended, especially on Sunday. Interest and attention were good.

Since the close of the Conference, Bro. Austin has conducted meetings each evening at St. Cloud. His next series of meetings will be at Eden Valley June 27 to July 10.

Gertrude Bennett, Conf. Secy.

REMINISCENCES OF SOUTH BEND

I wish to make an addition to the recent synopsis of the history of the South Bend, Ind., church. As Mr. Railsback and myself are probably the only living charter members of the church, I feel qualified to give an authentic report of its organization and history up to July, 1919, when we left Indiana to move to California.

It was about February, 1901, when Bro. A. H. Zilmer came to South Bend from Plymouth, and looked up a few people who had been members elsewhere, besides a few Advent Christians who had recently disbanded as an organization. Bro. R. C. Railsback was then in Hot Springs, Ark., but later returned and became our leader.

We struggled along for a number of years, managing to maintain our organization and identity. We had preaching when we could, but always held Sunday school and worship services. We entertained the Annual State Conference under difficulties a number of times.

There were times when the situation was very discouraging. Once when we seemed to be making no progress whatever I was ready to disband and try my hand at teaching the truth in another Sunday school where there was more life and enthusiasm, but Bro. B. W. Woodward, who was passing through our city at the time, succeeded in instilling into my mind the importance of maintaining our identity. In fact, he spoke quite sharply about the matter, but I have many times since felt a deep gratitude to him for impressing on my mind this fact.

At one time, probably about 1912, a movement was started to buy a little church, but was soon dropped as some of the older ones felt that we younger ones were too enthusiastic in the matter.

It was in the South Bend church that our children learned the importance of working with the "little flock" which stands firmly for the truth regardless of the size of the congregation. It was there that we passed through many beneficial experiences, some pleasant and some trying ones, and our hearts rejoice with this little group which has now secured a place of its own, where its members can worship God and send out the gospel message to the world.

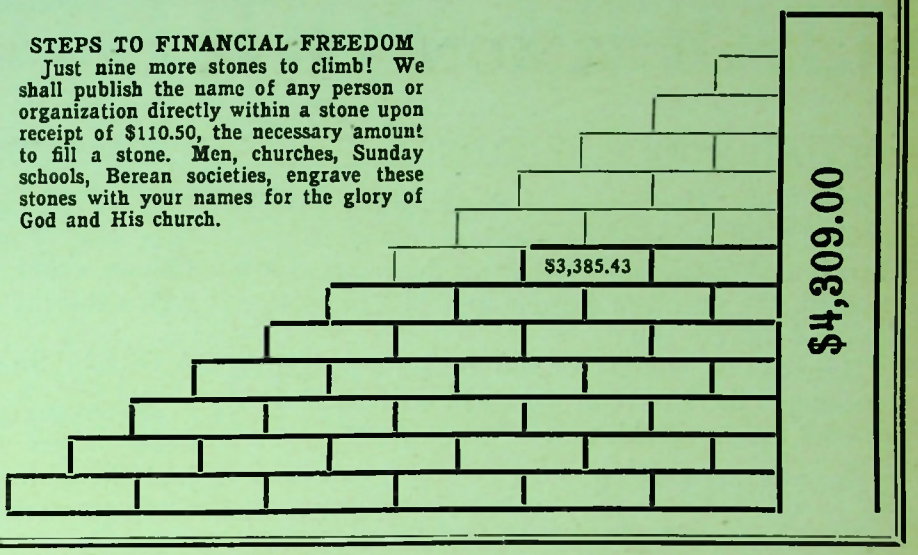
Emma C. Railsback.

SUMMER TRAINING SCHOOL FUND

Ripley, Ill., S. S.	$ 7.00
Sarah E. Smith	5.00
Mr. and Mrs. Carl W. Barber	5.00
Mr. and Mrs. E. A. Ellis	10.00

STEPS TO FINANCIAL FREEDOM

Just nine more stones to climb! We shall publish the name of any person or organization directly within a stone upon receipt of $110.50, the necessary amount to fill a stone. Men, churches, Sunday schools, Berean societies, engrave these stones with your names for the glory of God and His church.



INDEBTEDNESS FUND

Notes Payable		$4,309 00
Amount received	$3,346.20	
Etta L. Elton	5.00	
Mrs. S. E. Magaw	1.00	
G. R. Church, Cleveland, Ohio	2.50	
Mr. and Mrs. E. A. Ellis	25.00	
S. S. Claussen	1.50	
Oregon, Ill., Church	4.23	3,385.43
		$ 923.57

BLEASDALE - MEYERS

The marriage, on Wednesday evening, June 14, of Laura Marie Bleasdale, daughter of Mr. and Mrs. B. G. Bleasdale, to Dr. S. Philip Meyers, son of Mrs. Milton Meyers of New Orleans, took place in the Los Angeles Church of God with Sr. Emma C. Railsback officiating.

Both Dr. and Mrs. Meyers are active members of our local church. She has been Conference secretary for California for two years.

They will make their home at 218 N. Central Ave., Glendale.

Laura H. Bleasdale,
Secretary Los Angeles Church of God.

CONTRIBUTIONS TO N. B. I.

George O. Renner	$ 5.00
John W. Sweet	2.50
Mr. and Mrs. E. A. Ellis	15.00
Pennellwood Bereans of Grand Rapids, Mich.	5.00
Maybelle Hanson	4.00
Maurertown, Va., S. S.	5.59

MRS. ALICE McGOWAN

Mrs. Alice McGowan was born in Mississippi August 2, 1882, and died at her home in Baton Rouge, La., June 16, 1939. Her husband preceded her in death. She leaves to mourn her departure three children, two sisters, one brother, also numerous other relatives and friends.

In 1915 she united with the Happy Woods Church of God, Hammond, La., being baptized by Bro. O. J. Allard, and remained a firm believer until her death. Funeral services were conducted by the writer, after which she was laid to rest in the near by cemetery to await the morn of the resurrection when sickness, sorrow, and death shall be no more.

Harry Goekler.

THE RESTITUTION HERALD

The Restitution Herald is the official organ of the General Conference of the Church of God. It is published by the National Bible Institution at Oregon, Illinois.

L. E. Conner . Business Manager

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Receipts.—The change of date on your address label is your receipt. If date is not changed in two weeks after payment of subscription, please notify this office.

REMITTANCE FORM

National Bible Institution
Oregon, Illinois
Dear Sirs:

Believing in the things for which the Church of God stands, and wishing to have a part in the general work of the church, I inclose

$.....

If you wish to specify how you wish it used, fill out the following blanks:

For General Expenses . . . $.....

For Indebtedness Fund . . $.....

For Training School . . . $.....

For Golden Rule Home . . $.....

For Herald subscriptions $.....

(Per year—renewals $2.00; new subscriptions $1.50)

Name .....

Address .....

Name .....

Address .....

(Signed) .....

Address .....

The Illinois Evangelist

"When the Church Builds Evangelism, Evangelism Will Build the Church."

HARVEY KROGH, JR., EDITOR

THE STATE WORK MUST GO ON!

Jesus said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations." There is no doubt as to whether or not the gospel *shall* be preached. The important question is: Will it be preached by us and with our help?

This is an opportunity for you to have a part in the preaching of the Word that you could not have if all do not work together in this way.

PROGRESS THIS YEAR

More services have been held in the State this year than last year, and two more churches were regularly contacted. This has been done because of an increased effort on the part of a few faithful Christians.

The number of regular contributors to the State work has been doubled this past year, which brings the total to an *all time high* of twenty-five, since the present treasurer has been in office. (This number, however, does not include those who contributed to the Dollar Day funds, but those who contributed at regular intervals through the year.)

IT CAN BE DONE!

If every member in the State would (we know you could) regularly contribute 25 cents each month to the evangelistic work, there would be $150.00 each month for the hiring of an evangelist, for special revival meetings at the different churches, for the sending of this page to every member in Illinois, and for other means of serving our Lord.

It is not the large amounts that we are asking of you who have not been helping, but only a very little from many. We are glad for the larger sums, and we thank the Father for you who have been helping and trust that you will continue.

SEND IT BACK

If you have not filled out the card that you received like the form printed at the right, do so right away to Harvey Krogh, Jr., 409 S. Dudley St., Macomb.

Here are the reasons: Your treasurer's address will change soon, plans for the coming year's work must be made at the Illinois Bible School and Conference, and our Savior may come and find us not working.

During the month of July will be the best time to send in this statement of your intentions.

THE MONTH'S QUESTION

If the early apostles had possessed no more enthusiasm than most of us who call ourselves members of God's Church, would there be any evidence today that there had been a church?

A GREAT SAVING

If everyone gave as much as he thought his neighbor ought to give to the church, much space on this page could have been saved and used to tell of the growth of God's people and the spread of the Word.

THE KING NEEDS SOMETHING I HAVE

"The Lord hath need of them" (Matt. 21:3).

Whenever He sends word that He has need of something: a colt, an upper room for a meeting and a feast, a life—either your own or your child's—to be sent in some distant land, an income to be put back of somebody's life so sent out, a life to be lived gently and strongly for Him in social circles at home—whatever it may be—we will say with a glad ringing voice, "The King needs something I have. What a delight! He needs something. I have it. He asks for it. Isn't it splendid that I am able to give what He asks!"—*Selected.*

JUST THREE WEEKS!

That isn't very long, and the time will be gone before you know it. Don't let that time go by without making full preparation to be at the *Illinois Bible School and General Conference.* Anything that you might have to give up in order to come will not be much of a sacrifice when you consider the value of the thirteen days of fellowship and blessing that you are sure to receive while there.

The place is *Oregon, Illinois.* The time, *August 1-13.*

For the purpose of continuing *Evangelistic Work* and of following up such work with a view to establishing *self-supporting churches,* I hereby state my intention to pay to the ILLINOIS STATE CONFERENCE of the Churches of God in Christ Jesus the sum of

$..... each month $..... each quarter

for the coming year, beginning September 1, 1939.

I enclose $..... for the above stated purpose.

Signed .....

Address .....

THE RESTITUTION HERALD

VOLUME 28 | OREGON, ILLINOIS, JULY 11, 1939 | NUMBER 40

The Gifts of the Spirit

By John R. Fiske, Jr.

"They went forth, and preached . . ., the Lord working with them, and confirming the word with signs following."

THE gifts of the Spirit, as well as eternal life, are promised to every obedient child of the Father (Acts 2:39; Rom. 2:6, 7). They are "powers of the world *to come*" (Heb. 6:5). In the past they were given in a limited and measured form, except in the case of Christ. They were but foretastes, first fruits, earnests, and prophetic intimations of the feast of heavenly powers which the saints will enjoy in full when the kingdom of God will come (Matt. 12:28; Luke 9:1; 11:20; Rom. 8:23; 2 Cor. 5:5; Eph. 1:13, 14; Heb. 6:5). Christ excepted, they have been seldom possessed and rarely exercised in the past (1 Cor. 12:27-30; Eph. 4:8-12; 1 Sam. 3:1; Luke 4:23-28; John 10:41).

> "Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge (supernatural), it shall vanish away.
>
> . . . . . .
>
> "Now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.
>
> "Now abideth faith, hope, charity, these three; but the greatest of these is charity."
>
> —1 Corinthians 13:8, 12, 13.

Every Bible dispensation has had its foundation laid in a series of miracles: the antediluvian in its miracles of Eden, the Mosaic in those of the Exodus, the gospel in those of the apostles. If miracles continued in full force during the whole gospel age it would be contrary to what the Father has done in previous ages. But such is not the case.

There are two outpourings of these gifts, termed the "former" and "latter rain" (Hosea 6:3; James 5:7; Joel 2:23). The design and purpose of the "former" was fulfilled in a "confirmed" Word and completed revelation (John 14:26; 16:13; Eph. 4:7, 8, 11-16; 2 Cor. 13:9, 10; Acts 20:17-23; John 20:30, 31; 1 John 5:10-13; 2 Tim. 3:15-17; Jude 3, the Greek; Mark 16:17-20; Heb. 2:3, 4). Spirit gifts now, therefore, would be superfluous, and if they existed they would discredit God's Word. The "latter rain" is yet to be, and it belongs to "the age to come" (Heb. 6:5). Between these two "rains" *"now* abideth faith, hope, love" (1 Cor. 13:13, A.R.V.).

Now, such gifts as "tongues," "healing," drinking "any deadly thing," etc., are termed "signs" (Mark 16:17). Speaking of "tongues" and other signs, Paul declares "they shall cease," and inasmuch as in the "former rain" men were merely given a "taste" of these "powers of the world to come," he declares what they did and knew were "in part" and, therefore, "shall be done away" (1 Cor. 13:8-10). But before that which was "in part" was "done away" the Spirit-filled elders (Acts 20:28) were exhorted to cure the sick under certain conditions (James 5:14). However, these miracles became more and more rare as the time neared for the complete revelation and confirmation of God's Word. Hence, we find Paul left Trophimus at Miletum "sick" (2 Tim. 4:20), and Timothy was told to "use a little wine for (his) stomach's sake" and his other infirmities (1 Tim. 5:23). Finally, the "gifts" ceased entirely.

Though Spirit "gifts" have ceased till the "latter rain," God meanwhile heals "diseases" (Psalm 103:3) and blesses His children generally through His natural laws. Timothy's stomach was helped thus, and this is now true of all His saints.

It is sometimes insisted that the "oil" of the "wise" in Matthew 25:4 represents the Spirit gifts. There is no proof for this. In view of *(Please turn to page 11)*

EDITORIAL

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Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

FIFTY PER CENT CEMETERY

Whoa! Traveling too fast, Mr. Dualist may overrun the "strait" gate, and miss the narrow way. He writes: "What about the word 'cemetery'?" In answer harder than his riddle he then explains: " 'Ceme' means the same as 'semi'—half; and 'tery' from the Latin *terra* means earth. The reason for this is that but half of man is buried there, and that another half is not buried."

Ha. It is fun to speed; see the speedster go. Fifty per cent cemetery means room for two in every grave, or a cemetery that is never full.

Webster's 1939 International Dictionary (unabridged) is choice authority on the derivation and definition of words. It has no such explanation. Instead, Webster says the Greek *koimeterion* became the Latin *coemeterium* which, in turn, became the English "cemetery," that the word originally meant "a sleeping chamber, burial place," and adds that this noun compares to the verb *koiman* which means "to put to sleep." Webster defines "cemetery" as "a place or ground set apart for the burial of the dead, . . . a graveyard." Certainly!

Nevertheless, if Webster did not know, and if Mr. Dualist and all his cohorts are most convinced that they will be but half buried, neither God nor undertakers need agree. God never said, "Thou shalt surely half die." Something else told the lie. Moreover, the word "cemetery" (half earth?) does not even once appear in all God's Word. The Bible's silence warns!

Jesus said, "I am he that liveth, and was dead; and, behold, I am alive for evermore" (Rev. 1:18). There is an inspirational ring in Jesus' voice. Speedy Mr. Dualist says, "But half of man is buried"! There is no chapter and verse for his quotation, and honest students of the Bible know it. His theory hurries Jesus past the tomb. If but half of man is buried, then only half of Jesus Christ was raised. If but half of Jesus was raised, then only half of Christians' sins are borne, for "if Christ be not raised, your faith is vain; ye are yet in your sins" (1 Cor. 15:17). If Christians are half in sin, can they in any sense expect more than a half salvation?

Is half salvation the real salvation? Which half—if only half—will be saved? Job said, "In my flesh shall I see God." Jesus said, "Why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." Jesus raised was Jesus; not just His half. Job resurrected will be whole Job!

VAIN MATHEMATICS

Some have "believed in vain," who did not "keep in memory" that "*Christ* (not half of Him) died for our sins . . .; and that *he* was buried, and that *he* rose again the third day according to the scriptures: and that *he* was seen" (1 Cor. 15:2-5). Dualism is a vain division of Jesus that denies His actual death and resurrection!

Not only have mathematical theologians divided God into three parts, but they have taken one of those supposed parts, Christ, and divided Him into two. Moreover, these figurers tell us that God and Christ are one, which, unless my reason is all agog, is saying that a sixth part of God is God. Einstein is not so hard to understand!

What camels Orthodoxy swallows! It is surprising that there are not more infidels. But how the crafty theologians strain at baptism right out in the river as Jesus was baptized, and how they shun the simply stated promises of Jesus' physical return to earth! Why are there no Sunday school lessons in the widely used quarterlies of our day using such texts as Acts 1:11? Shall youth not be taught the plainly stated second coming of our Lord (Heb. 9:28), yet be persuaded that Jesus was only half in the tomb? Children know that one cannot be six.

REASONABLE RELIGION

In accord with reason and scientific fact and the Bible, the whole man dies, all the man is buried, the buried are in their graves. The resurrected Jesus was really Jesus, and every whit a man. Being "the firstborn among many brethren" (Rom. 8:29), it is sensible to believe that Jesus' resurrection typifies the resurrection of all His brethren.

To believe the true promises of God requires little more confession than to admit the actual incredible inventions of man. Who a century ago believed what one now sees? Who can put a boundary on the sky?

Good Things for God's People

By J. H. Anderson

GOD has set before us eternal life and all good things if we obey Him, and everlasting death if we disobey Him. "See, I have set before thee this day life and good, and death and evil. . . . I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live" (Deut. 30:15, 19). If we choose life we shall then get life and every good thing that God can provide for us. "No good thing will he withhold from them that walk uprightly" (Psalm 84:11).

God blesses His people in this life (Mark 10:28-30), but the eternal blessings will come in the perfect day of the kingdom. "In this mountain (kingdom) shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the vail 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 the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it" (Isa. 25:6-8). Note: In Matthew 22:1-14 the Lord shows us that while the feast is prepared for all people only those who obey—who come dressed with the wedding garment—will eat of it, or share those blessings. The greatest enemy that we have is death, and that enemy will be here until destroyed in the kingdom, in the perfect day. "For he (Christ) must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death" (1 Cor. 15:25, 26).

Now, as all these eternal blessings will come only to God's people in the kingdom, we should be interested in the kingdom and how to be members of God's family. The kingdom of God is the outstanding subject of the Bible. It was the Master's subject during His preaching. Paul spent the last two years of his life teaching this subject (Acts 28:30, 31). It comes first in prayer (Matt. 6: 9-13). We are to seek it first (Matt. 6:33). The kingdom is not now in existence, therefore we pray for it to come.

What is the kingdom of God? It is a real government with all the elements of a government (Isa. 9:6, 7). Note: Here it is called a government, the government of King David. Christ, King of kings, will be the supreme King of this kingdom. The Twelve Apostles and the overcomers in the church will be subordinate rulers (Matt. 19:27, 28; Rev. 2:26, 27; 3:21). The twelve tribes of Israel and the left of the nations will be subjects (Zech 13:8, 9; 14:16; Matt. 25:31-34). The earth will be the territory, and Jerusalem the capital (Dan. 2:35; Jer. 3:17). God prepared the kingdom for His people at the foundation of the world. "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you" (Matt. 25:34).

God gave Adam and Eve dominion over all the earth, commanded them to subdue it (Gen. 1:27-31). Thus He made them rulers of the earth. They sinned and lost the kingdom (Gen. 3:1-24). Christ came to seek and save that which Adam lost. "The Son of man is come to seek and to save that which was lost" (Luke 19:10). Having done this Jesus invites His people to enter the kingdom.

The kingdom of God once existed as the kingdom of Israel. God organized the kingdom of Israel (1 Sam. 8). God put David on the throne after He rejected Saul (1 Sam. 16:1-14). God made a covenant with David by which He pledged Himself to give David a Son to sit on his throne forever (Psalm 89:27-36). Christ is that Son (Isa. 9:6, 7; Luke 1:28-35; Rom. 1:1-4). That kingdom was overturned three times to be no more until He comes whose right it is to sit on David's throne (Ezek. 21:25-27). Since the third overturning, A.D. 70, there has been no such kingdom.

Today, as we see the Jews going to the Holy Land and the blessings of God coming to that land, we believe God is now bringing in the kingdom (Isa. 2:2-4; Dan. 2:35, 44, 45; Hosea 3:4, 5). In this kingdom Christ will reign in righteousness, and princes will rule in judgment (Isa. 32:1). Then every man shall sit under his own fig tree and no one will molest him (Micah 4:4). The little children will be safe there. "The sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:8, 9).

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:4). The devil and his works will have been destroyed, the curse removed (Heb. 2:14, 15; 1 John 3:8; Rev. 22:3). In Revelation 21:5 we hear the one sitting on the throne say: "Behold, I make all things new." Then in Revelation 5:9-13 we hear every creature in heaven, earth, and sea praising God. Thus in the kingdom of God in the perfect day will God fulfill His oath: "As truly as I live, all the earth shall be filled with the glory of the Lord" (Num. 14:21).

In the next article we shall try to find out what one must do to become a citizen of this wonderful kingdom.

The Judgments of God

Temporal and Eternal

By J. M. Morgan

THAT which is temporal is but for a limited time, and it is designed for a special or particular purpose. That which is eternal refers to the end, to that which is to last; and is not a purpose to an end, but is the end itself. A judgment is a judicial decision, and implies inflicted punishment. The Lord's judgments will be attended with inflicted punishments from the Lord God. The Day of Judgment will be a time, period, or age, in which the Lord passes judgment.

God's first special judgment, which is a temporal one, was pronounced upon Adam and his world (*kosmos*). *Kosmos* really means order, or arrangement. Thus, because of sin, Adam and his order were judged and cast down. But before Adam and his *kosmos* went down there was given the promise of Christ, "the lamb . . . killed, from a casting down of a world (*kosmos* referring to this present fallen world)" (Rev. 13:8, in the word for word translation of the Diaglott). We understand then, that after Adam sinned, but *before* he was driven out of Eden, God clothed him and his wife with skins, evidently from lambs which prefigured the Lamb, Jesus Christ.

Thus, in type, the first sacrifice—necessitated by sin and shame—preached the atoning blood of Christ as of a spotless Lamb. Peter says of Jesus, according to the Diaglott, that He was "foreknown, indeed, before a laying down of a world." (See the word for word translation of 1 Peter 1:20.) Further, God said that the seed of the woman would bruise the serpent's seed (Gen. 3:15). Jesus, who atones for man's sins, is the very one to destroy Satan, and to at last establish righteousness in the earth.

We next notice that the effects of God's judgment on Adam and his order were an end of his Edenic ownership and his right to eat of the Tree of Life. "So he (God) drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life" (Gen. 3:24).

Because of Adam's one sin, the death penalty passed on Adam and, consequently, on all his descendants—all the race. No human eye will ever see the untold heartaches and the suffering resulting from sin, and which affects the whole race of Adam. (Editor's note: Critics sometimes mock at the justice of God in temporarily subjecting the race because of Adam's sin, but let them not forget that God offers freely to bless eternally because of the obedience of Christ. If men despise this offer of God, they are choosing for themselves the wages of sin which is death, just as surely as Adam chose death for himself. The temporary prefigures the eternal.)

Some believe that death, the final result of sin, is a blessing. Would God punish with a blessing? Christ is going to destroy death (1 Cor. 15:26). Would Christ destroy the very way to glory? If death is a blessing to all the race, then the Devil deserves credit for the lie he told Eve (Gen. 3:4; John 8:44). Sin and its effects can be traced to the Devil's lie.

In the course of time there came to be two religious teachings, and two distinct religious classifications of men. Abel was of the one and true faith, while Cain erred from the true way of offering sacrifices to God (Gen. 4:3; Heb. 11:4). In Genesis 4:26 we find recorded the birth of Enos, Seth's son. "Then began men to call upon the name of the Lord," or according to the margin, "to call themselves by the name of the Lord." That is, some professed to be "sons of God." Enoch and Noah were of the true faith and family. "Enoch walked with God" (Gen. 5:24).

The great multitude of people before the Flood served other gods. This teaching of other gods was then, and is now, one of men's chief sins. Joshua said to Israel: "Put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord" (Josh. 24:14).

It was not only a sin for men to serve the gods before the Flood, but it seems that God did not approve of the "sons of God" marrying the "daughters of men" (worldly women). The account of the "sons of God" marrying the "daughters of men" is found in Genesis 6:1-5. Verses 5, 6 read: "God saw that the wickedness of man (not angels, as some teach) was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart."

But why should the Lord repent that He had made man, and why should it have grieved Him at His heart, and why did God send the Flood upon man to destroy him, if it is true, as some teach, that God prearranged sin in His plan for the very good of man? If "the wages of sin is death," and if man is what does the sinning, how can it be that only the Devil and sin are to be eternally destroyed in the final judgment and in the lake of fire?

Sin caused the old world or order (*kosmos*) to be de-

stroyed. Notice the effects of the Flood as stated in Genesis 7:22, 23. We quote verse 22: "All in whose nostrils was the breath of life . . . died." Notice, the Scripture does *not* say, "all in whom were immortal souls," but it does say, "in whose nostrils was the breath of life."

"Noah only remained alive, and they that were with him in the ark." Of the worldly multitudes Jesus said, "The flood came, and destroyed them all" (Luke 17:27).

The Penitent Thief's Request

By R. A. Curtis

DID the colloquy between Jesus and the repentant malefactor indicate that they would be together in paradise the same day in which the request was uttered? Some professed religionists, who hold to the mistaken theory that Adam's race is inherently immortal and immaterial, think Jesus and the thief were actually with their heavenly Father that day; in a disembodied state to mutually share in "fulness of joy" and "pleasures for evermore" (Psalm 16:11).

"He that is first in his own cause seemeth just; but his neighbour cometh and searcheth him" (Prov. 18:17). And in order to "prove all things" so that he can "hold fast that which is good," calls upon his neighbor, saying, "Produce your cause," and "Bring forth your strong reasons" for the "hope that is in you." (1 Thess. 5:21; 1 John 4:1; Isa. 41:21; 1 Peter 3:15.) In our search for truth, which is fully equipped to make us "free from the law of sin and death," we must discriminate between *assertion* and *proof*, between *rhetoric* and *logic* (Rom. 8:1, 2; Titus 2:1, 8).

The penitent's request implied a period of waiting ere he would be in Christ's kingdom when it comes. He petitioned, "Lord, remember me when thou comest into thy kingdom" (Luke 23:42). With what prayerful solicitude the doomed malefactor must have experienced as he made his dying request. Since that memorable event took place on Calvary, over nineteen hundred years ago, many repentant sinners have uttered the same prayer, to be realized when "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ: and he shall reign for ever and ever" (Rev. 11:15).

Christ's "appearing and his kingdom" are synchronous events, and "our gathering together unto him" *cannot take place* until "the coming of our Lord Jesus Christ" "*the second time* without sin ('a sin offering,' Diaglott) unto salvation" (2 Tim. 4:1; 2 Thess. 2:1; Heb. 9:27). The following facts make it preposterous for the realization of the thief's request *the day he uttered it:*

(1) Death by crucifixion was a lingering death. Sometimes those crucified lingered several days ere death came to their relief.

(2) Christ died *before* the day had ended, but the repentant thief had *not yet died.* Pilate "marvelled" that Christ was "*already dead*" (Mark 15:44, 45).

(3) Three days after the conversation took place at the cross between Jesus and the penitent thief, Jesus said to Mary, "Touch me not; for I am not yet ascended to my Father" (John 20:17).

(4) Jesus has not yet come into His kingdom (Matt. 25:31).

(5) "Wars and rumours of wars" are not yet forgotten themes (Mark 13:3-8; Luke 21:24-28).

(6) The "wheat" and the "tares" are still unseparated (Matt. 13:36-43).

(7) Death's reign is still unbroken (John 5:28, 29; 6:39, 40, 44).

(8) The "curse" still lingers (Gen. 3:17-19; Rev. 22: 3-5). "Thorns and thistles" make us still reminiscent of man's willful rebellion to his merciful Creator (Gen. 3:17-19; Isa. 55:12, 13).

(9) Pain, tears, and separation of loved ones is cumulative evidence that none of Adam's race is "already perfect" or fully "satisfied" (Phil. 3:7-14, 20, 21; Psalm 17: 15).

(10) The Savior's promise should coincide with the penitent thief's request.

Christ promised the dying malefactor, while hanging on the cross and external evidence all seemed to refute its ever being realized by them, "I say unto thee to day" (or give the assurance now that in harmony with thy request, and *at the time specified,* when I come into my kingdom) "Shalt thou be with me in paradise." That paradise will be "the world to come," for Christ's "kingdom is not of this world" (John 18:36; Heb. 2:5, 8).

Paradise was once the Garden of Eden from which Adam was driven out because of willful disobedience (Gen. 2:15:17; 3:17-19, 22-24). As punctuation is not inspiration, and was unknown until near the middle of the fifteenth century when Manutius, a learned printer of Venice, invented it, by placing the comma after "to day" any seeming discrepancy of this text with other scriptures is obviated. When the blissful "times of refreshing shall come from the presence of the Lord" "the paradise of God" will bloom once more. Its "tree of life" with

leaves of medicinal properties will be used for "the healing of the nations" (Rev. 22:1-5; Ezek. 47:12; Acts 3: 19-21). As the *restored* "tree of life" will be "in the midst of the paradise of God," we can readily (by comparing Rev. 2:7 with 21:1-4; 22:1-5) discover *when* the penitent robber's prayer will be realized. It will be in Christ's coming kingdom for which we wait, watch, and pray (Luke 23:50, 51; Mark 13:33-37; Matt. 6:10; 2 Thess. 3:5).

"That Restitution, Lord, we wait,
Though circling years move slow,
Since exiled from our blest estate,
Six thousand years ago."

Good Times Ahead

By Mrs. Raymond Knife

AS WE ponder and wonder about this great terror-stricken world in which we live, we ask ourselves the question: Will there ever be a time when all this sorrow and trouble will cease? To this we answer: Yes, when our Lord and Savior Jesus Christ returns to lift the curse of sin and trouble from off this earth. We are living in perilous times, for one cannot listen to a news broadcast, or read a newspaper, and not be stricken in awe by all the trouble that it contains. Everything seems to point to Christ's soon coming.

Paul's prophecy in 2 Timothy 3:1-8 is surely being fulfilled. Also, Luke's prophecy in 21:25, 26 is now easily understood to point to our own day of "perplexity." But in the same chapter we have the comforting words of our Savior, "Then look up, and lift up your heads; for your redemption draweth nigh." In 2 Timothy 2:12 we are told, "If we suffer, we shall also reign with him." This being true, we are given grace to bear the afflictions and trials that come to us. So let us take up our cross and go forward in Christ's service, teaching the truth, living the truth, praying the truth, and singing the truth.

We know that the Lord has promised us good things and good times, that our reward is sure, that He has promised never to forsake us, and that when the load is more than we can bear we are told, "Cast your burden upon the Lord, and he will sustain you." Job was tired and afflicted. David kept in hiding for fear of Saul. Paul suffered many things, yet spoke of his sorrows as "light afflictions." So, with all these things in mind, let us trust and work for Jesus that we may live in that good time that He has promised and which He will provide for all who love and serve Him.

The following poem, "Sorrow and Joy," by our late Sister Alice B. Curtis so fluently and beautifully gives similar thought to my words that I add her message to mine:

"Each one must meet with Sorrow here
And feel her molding hand,
Though we murmur at her presence,
And are slow to understand
Why she shadows earth's fair pathways
And in all life's music sweet,
Blends her minor chords of sadness
Ere the music is complete.

"God's Word alone can answer
What we ask ofttimes with tears,
Whence cometh Sorrow? Why does she
Exist throughout the years?
Man plunged in ruin by his sins,
A captive of despair,
Was dwelling near the gates of Death,
When Sorrow found him there.

"She lays her heavy hand on him,
His wayward heart she wrings,
Till, learning Sorrow follows sin,
He strives for better things.
Man ever would with Pleasure walk,
And from Life's lessons turn,
Which he must in Affliction's school,
From Sorrow's pages learn.

"God will not break the bruised reed,
Or contrite heart refuse;
But from the meek and sorrowful,
His people He will choose.
A Man of sorrows was our Lord,
He bore our grief and woe,
And we must drink of Sorrow's cup,
His fellowship to know.

"Weeping endureth for a night,
But soon comes Joy's bright morn,
When from Earth's heart, in one glad day
A nation shall be born.
Haste, happy day, when Christ shall come
And lift the curse of sin!
Lift up your heads, ye gates, and let
The King of glory in.

Have the Churches Failed?

Article Four

By R. H. Judd

AS INTIMATED in the closing paragraph of our last article, we come now to the study of the Hebrew word *echad*. In doing so it will be necessary to examine the writings of eminent leaders in the churches who, owing to their exalted positions as recognized teachers of the Word of God, have exercised a far-reaching influence on large numbers of people who are less favored than they, as regards educational standards. The very prominence of these leaders gives weight to their statements. It at the same time makes them a legitimate source of inquiry as to the correctness of their conclusions. There can, therefore, be no discourtesy or impropriety in considering what they have publicly put on record. The sincere scholar will welcome criticism, recognizing that in the interests of all the ultimate goal must be truth.

I keenly recognize that the emphatic teaching of the Bible is that "God is one," yet was taught during childhood, youth, and early manhood in association with churches and colleges that God is a trinity of Persons consisting of "God the Father," "God the Son," and "God the Holy Ghost." Those in positions of responsibility in the churches, theological institutions, and Bible colleges have sought for some means of harmonizing these irreconcilable statements. To do this from the English translation of the Scriptures is recognized as a manifestly impossible task. To state that "God is one," and at the same time assert that He (note the pronoun) is "a plurality of persons"—as does Dr. R. A. Torrey in his book, "The Fundamentals of the Christian Faith,"—is a feat that cannot logically be accomplished through any method known to English grammar. The only course left open to them is an appeal to the Hebrew. The following statement is made by the aforementioned author (page 69): "The Hebrew word translated 'one' in the various passages given (namely, Deut. 4:35; 6:4; 1 Tim. 2:5; Mark 12:29) denotes a compound unity *not* a simple unity" (italics mine).

The Hebrew word occurring in the references from Deuteronomy, and in over *five hundred* other texts in the Old Testament, is *echad*. It will be noticed that Dr. Torrey's assertion regarding this Hebrew word, while emphatic, is ambiguously guarded. It may mean, or it may not, that *echad* denotes a compound unity not a simple unity, in the passages named only. In any case, he advances no proof, for the very simple reason that the proof does not exist. It matters not, therefore, whether he refers to these, or all the passages in which the word occurs in the Old Testament.

It may be advisable here to put on record one of the main reasons for giving detailed study to this particular phase of the controversy concerning Trinitarian doctrine. Among those strenuously circulating the teaching we are now examining in reference to this Hebrew word (and there are many who have followed Dr. Torrey, who at the time of publishing his book was Dean of the Moody Bible Institute) is the Biblical Research Society with headquarters at Los Angeles, California, having branches in Toronto, Ontario, and other cities. In the face of its own declaration that "the Jews believe" (and we may add, always have believed) God is one in the sense of absolute oneness as opposed to compound unity," this society has as its avowed main objective the influencing of "the people of Israel" to accept as a "basis of faith" "the Triune God: Father, Son, and Holy Spirit." This is surely an amazing objective in the light of Scripture."

From the twelve members of the Headquarters Advisory Board we list the following well-known names: Arthur I. Brown, M.D.; H. A. Ironside, Lit.D.; P. W. Philpott, D.D.; B. B. Sutcliffe, D.D.; and Canon F. E. Hewitt. Representing the Toronto branch are Wm. Hamilton, Esq.; A. H. Dancy, Esq.; Andrew Chisholm, Esq.; and Mrs. L. B. Hamilton. The founder and president of the society is Dr. David L. Cooper, Th.M., Ph.D., Hebrew scholar and author. Many other names of widely known men and women of education and repute could easily be added.

Taking into consideration the serious facts to which we have called attention and the issues involved, we ask our readers to patiently and prayerfully accompany us in our study, and to honestly and sincerely seek the truth, proving all things by the test of the written Word of God (Luke 2:23; 10:26; Acts 1:20; 7:42) holding fast to that which is good (1 Thess. 5:21).

In view of the names mentioned, we feel that we are voicing fairly what is current teaching in the churches, if we examine the published statements of those who are their accredited representatives.

Elijah Jacob Baron, a Jewish convert through the instrumentality of Dr. Cooper named above, publishes a thirty-six-page pamphlet, with cover bearing the title, "'Life From the Dead.' A copy of the first edition—com-

story of Sandalphon, the angel of glory? It is but a legend, I know, a *fable,* a phantom, a show, yet the old medieval tradition, the *beautiful strange superstition,* but haunts me and holds me the more."

This cunningly devised fable of human immortality, which started so long ago in the Garden of Eden, is still defying the God of heaven. This fable tells us the wages of sin is *not* death. It denies that we are bought with a price, the precious blood of Jesus. It denies that He died that we might live. Yet how many times we have read, "If ye believe that Jesus *died* and rose again"!

To claim we have what we are taught to *seek* for (Rom. 2:7), is robbing Christ of the glory He came to bring. How grieved we are to see friends, with an open Bible, place flowers on the coffin of a loved one, and tell us the same cunning fable in these words: "The flowers are an emblem of immortality." God's Book tells us the very opposite. "The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth and the flower fadeth, because the spirit of the Lord bloweth upon it; surely the people is grass, the grass withereth and the flower fadeth, but the word of the Lord endureth for ever" (Isa. 40:6-8).

This same Peter who made known unto us the *power* and the *coming* of our Lord Jesus Christ, also says, "Ye know that ye were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ" (1 Peter 1:18, 19). He also tells us we are grass (v. 24), showing we need to be redeemed with the precious blood of Jesus.

May we take heed to the written Word. Let us dare to be like Paul, and to be bound in chains rather than to compromise with error.

"High festival is of less moment than high resolve, but a hint from the calendar can help to keep the resolve altert."

"HELL" AS USED IN ACTS AND THE EPISTLES

By G. E. Marsh

PETER, whom God sent first to the Gentiles (Acts 15:7), used two Greek words which were translated "hell" in the Common Version. They are:

(1) *Hades*—Acts 2:27, 31. This is a quotation from the Old Testament (Psalm 16:8-11). Applying the passage to Jesus, Peter implies that He went to "hell," but was not permitted to stay there except for three days and nights. He does not suggest that wicked men are sent there for punishment.

(2) *Tartaroo*—2 Peter 2:4. This is the only occurrence of the word in the New Testament. Peter declares that God sent angels (not men) that sinned to *tartaroo* (hell) to be held in chains and darkness until the judgment. They were sent to "hell" *before,* not after, the judgment. He does not suggest that men who sin will be sent to *tartaroo* (hell) for punishment.

. . . . . .

PAUL. The word "hell" appears nowhere in the recorded sermons or epistles of Paul in the King James Version or in the Revised.

Hades—1 Corinthians 15:55. Paul used this word, here rendered "grave," but once in his writing, and nowhere in his sermons.

DARK SAYINGS

By A. Anthon

"God cannot be tempted with evil" (James 1:13). God cannot be tempted to sin—to do wickedly.

"The Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?" (Job 1:8).

"Then Satan answered the Lord, and said, Doth Job fear God for nought? Hast not thou made a hedge about him, and about his house? . . . Thou hast blessed the works of his hands. . . . But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face" (vv. 9-11).

God then said, in substance, "I will show you that Job is perfect and upright. Put suffering and waste upon him as you like, and thus prove to yourself that Job *is* faithful. Slay all his sons and daughters and the families with all their children. Yet, I know you will find Job faithful." While this is paraphrased wording, it is much in accord with the actual thought of Scripture.

Why should God prove to Satan Job's integrity? Why did Job say (v. 21), "The Lord gave, and the Lord hath taken away," if it were Satan's fault? Job did not accuse Satan! In 2:3 *God* says, "Still he holdeth fast his integrity, although thou (Satan) movedst me against him, to destroy him without cause." Does God confess that Satan tempted God and prevailed? Did Satan make God take the life of Job's babies, and did God confess to it? God did these things *if Job is literal history.*

Further, Job plainly said, "God hath delivered me to the ungodly, and turned me over into the hands of the wicked" (16:11). Did Job accuse God of being responsible for his calamities? *Yes.*

Deductions

Do you see what a mess you are in if Satan is a

wicked superhuman being? Did God create this "Satan"? and did this Satan then tempt and prevail over God to do such an ungodly deed? No! No! Ten thousand times, No! No!

But carefully study Job, and you will find it portrays a most wonderful God, a loving God, a beneficent and indulgent Father. *God wrote the Book of Job.* It explains how God's chastisements are personified by "Satan." Job teaches that God is *not tempted* by another superhuman being; but that God *administers* "spankings," evil, punishments, corrections. God directs and controls this "Satan."

Job was very righteous, the most righteous of humans; but not so righteous that he was wholly perfect—that he could not yet improve: not so perfect that God could not yet *teach* him to be *more perfect. The more perfect a person becomes the stricter God must be to improve him.* Am I willing to be improved? Am I willing to be trained to do the work that God *wishes* I would do in the kingdom? God has a certain work for me to do in the kingdom. I must be trained—educated—to hold that position. God is *trying* to educate me. If I will be trained, an eternal blessing will be mine. If not, God will rock me to sleep in a big warm bed.

HAVE THE CHURCHES FAILED?

(Continued from page 8)

mar could inform him that the words "as one" clearly indicate that the sentence is incomplete, and that the comparison referred to *must* be stated in connection with the numeral. The numeral here has direct and unquestionable reference primarily to the word "man." In view of these serious facts and their endorsement by the Biblical Research Society, whose advisory board of twelve members and numbers of other widely known men and women associated with them—all of whom are representatively drawn from the churches—it is surely time that the question, "Have the churches *failed* in their allegiance to God's Word?" be made a dominant issue.

One writer gives *"one* cluster of grapes" (Num. 13:23), and "a bundle of sticks" (Acts 28:3) as proof of compound unity. We state it as our firm conviction that there can be no alteration of numerical values. Further, the logical and only conclusion is: that in the first instance the numeral has reference to *one* cluster as against two or more clusters, and in the second instance to *one* bundle of sticks in contrast to more than one bundle, and *not* to the number of sticks contained.

We feel compelled to notice two other remarks by the writer of "Life From the Dead." The first is on a par with his thoughts (stated and implied) in reference to Ezra 2:64, and the second is couched in language so strong as to call for emphatic protest; but to which there could be no objection, *provided* he could definitely prove his serious charge. While giving him due credit for earnestness, we submit that his arguments are neither scholarly nor Scriptural.

Mr. Baron says, "If it were intended that God should be represented as an absolute oneness, the word *yachid* would have been used." Though the gentleman is himself a Hebrew, we submit that his statement is incorrect. According to Young's Concordance (a recognized authority) *yachid* is never rendered as a numeral in the Scriptures, but is in every instance translated by the word "only." So strongly did the revisers recognize that *echad* is a numeral representing absolute unity that in Isaiah 51:2 they have substituted the words "but one" for the word "alone" of the Authorized Version. That *yachid* occurs but five times in Scripture should be ample testimony that Mr. Baron is seriously in error. It is difficult to realize that these facts were not known to him. For him to follow such an argument with the remark that, "This position is incontestable and can only be avoided by one who has a motive to avoid the truth," is, in view of all that we have pointed out, a reprehensible and false accusation of those who differ from him. Such language is only permissible when truth is deliberately ignored, and then only when the motive and the error are unquestionable.

THE GIFTS OF THE SPIRIT

(Continued from front page)

Daniel 12:9, 10, the "oil" of the "wise" seems to be their understanding of Daniel's words which are "sealed till the time of the end." Inasmuch as "none of the wicked shall understand" these words, it follows that they have no oil in their lamps. Remember that Matthew 25:1-13 and Daniel 12:9, 10 both deal with "the time of the end."

Now, before these "gifts" vanished they were used *punitively* in association with their benevolent uses (Ex. 4:6-8; 6:13, 17, 29; 9:22, 29; Num. 12:10, 13; 2 Kings 5:14, 27; Isa. 38:1, 2; Acts 5:1-11; 8:20, 24; 13:9-11). Knowing that Jesus is forever "the same" we may be sure that if these "gifts" were now extant, scoffers at the Word would be punished now as then; but since such is *not* the case we may be certain these "gifts" no longer exist.

In conclusion, the prophetic Word requires the present cessation of miraculous power (Psalm 74:7-10; Micah 3: 6-12; 1 Cor 13:8-13), and existing facts surely corroborate the prophecy. Therefore, look not for those "gifts" now, but in "the world to come."

BEREAN DEPARTMENT

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TRUTH

By Donna Johnson, Freedom, Neb.

"He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler" (Psalm 91:4). The shield was the most ancient piece of defensive armor. It was composed of a variety of materials, and was of various forms and sizes. The ordinary shield among the Hebrews was of wood covered with leather. Some shields had brass or copper coverings. God is figuratively termed the "shield and buckler" of His people. Faith, the truth, and salvation of God are called a shield. The buckler was a small shield.

"The Lord . . . cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth" (Psalm 96:13). "His truth" means the Scripture. People who think they can believe just anything, had better take into consideration that they will be judged by the truth.

"His merciful kindness is great toward us: and the truth of the Lord endureth for ever. Praise ye the Lord" (Psalm 117:2). "The truth of the Lord (which) endureth for ever" isn't something that is here today and gone tomorrow, but it is here forever. It is something we can put our trust in. We should study and try to learn all we can before the coming of the Lord, and not wait until the last minute before taking any interest in the Scripture.

"The Lord is good; his mercy is everlasting; and his truth endureth to all generations" (Psalm 100:5). His truth is everlasting through generations and generations.

THE EXAMPLE OF PAUL

By Lorraine Brossard, Eden Valley, Minn.

Paul's teachings in many ways show his great satisfaction and contentment in his field of work. Dissatisfaction is responsible for the helter-skelter way of modern living, but Paul said, "I have learned in whatsoever state I am, therewith to be content" (Phil. 4:11), and Paul was indeed speaking from a full life of many experiences. He knew what it was to endure every kind of physical hardship, but he also knew the great happiness of receiving the Lord's blessings and commendation. Any Christian today knows he has weaknesses. Paul did, too, for at one time when he prayed that the thorn in his flesh might depart, the Lord answered, "My grace is sufficient for thee: for my strength is made perfect in weakness" (2 Cor. 12:9).

Christ does not choose His workers for their great strength, rather for their trustiness and worthiness. His most loved and ardent workers had weaknesses, but their faith in Christ produced great works.

So, let us believe as Paul expressed in Philippians 4:13: "I can do all things through Christ which strengtheneth me," and "press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:14).

BEREAN DAY

Monday, August 7, has been designated as Berean Day at the General Conference. While we have not as yet received a full program for this day, we know that it will be just as interesting as it usually is, and perhaps more so. Keep in mind that Brother Harry Goekler, National Berean president, will be the speaker of the evening.

We sincerely wish you to attend all of the Conference, but try especially to be there on Berean Day. Then, as good Bereans, attend every other session that it is possible for you to attend. Without the full cooperation of every Berean we shall fail!

"Ye shall know the truth, and the truth shall make you free" (John 8:32). "The truth shall make you free" from *what?* Romans 8:2 answers this, saying, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." When will Christians be wholly free from sin and death? This freedom will come at the resurrection. "As in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:22).

"If I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth" (1 Tim. 3:15). The church is called "the pillar," because it upholds and supports the truth.

"But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed" (James 1:25). The "perfect law of liberty" is the law of Christ, or the truth.

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota

"A man's pride shall bring him low" (Prov. 29:23a).

Lesson: 1 Kings 12:1-5, 12-17, 20.

REHOBOAM'S FOOLISH CHOICE

Rehoboam is the only son of Solomon whose name is recorded in our Bible, although Solomon had many wives and sons.

After Solomon's death, but before Rehoboam was called to Shechem to be made king, some of the people remembered Jeroboam and called him from Egypt. He arrived in time to go with the people to speak to Rehoboam about the heavy taxes. They asked Rehoboam to lighten their burdens. Rehoboam told the people to wait for three days for the answer to their request.

Shall we notice what Rehoboam did in trying to find the right answer to this problem? Did he pray to God for wisdom as his father Solomon had done? No; for he was an idol worshiper. First, he called the wise old men who had been his father's helpers. He asked their advice, but was not satisfied. He then called for more help. To whom did he go next for help? He went to the young men who knew little of the affairs of the king. This last advice satisfied Rehoboam. So the third day he answered the people roughly. He told them he would treat them even worse than his father had!

Can you blame the ten tribes for making Jeroboam their king?

Only two tribes, who became known as Judah, remained with Rehoboam. He reigned over them for seventeen years.

CHOOSE YOU THIS DAY

Today we have a choice to make. Shall we worship idols, or God? If we fail to choose to follow God and Christ, we are choosing the evil way, for there are *not* three roads, as some would have us believe. There is no middle road! Only the right and the wrong ways lie before us. If we are not walking on the "strait" road, we are then on the broad road that leads to destruction. So don't delay in making your choice. We are told, "Behold, now is the accepted time; behold, now is the day of salvation" (2 Cor. 6:2). Christians are needed who have their whole lives, their hearts, minds and bodies consecrated to God's service.

CALL FOR MEMBERS!

We are still searching for new ECE Club members. Send me your name, age, and birthday. I shall be happy to enroll you, and to send your membership card—ready for framing.

MORE COOPERATION NEEDED

We have a *few* churches which have all their boys and girls of this club age enrolled.

Two of the *largest groups* we have are from Hammond, Louisiana, and Cleveland, Ohio. We are glad some adults are interested in helping boys and girls to study their Bibles every day.

If you cannot read The Restitution Herald, get someone to read it to you, or borrow one from someone to read.

Most of our ECE Club aims are about attendance at church and Sunday school, and home study of the Bible.

Can't *you* get some boy or girl to join? Who can tell how many homes would begin daily family worship, if their children were urged to study and pray every day!

ECE CLUB

Thank you, Henry Hutchinson, for your request. I have sent William's address to you and I hope you will become warm friends, and help each other to hold fast to that which is good.

The following new members join today: Lorna Adams, Norbeck, South Dakota; Lois Elaine Chek, Hazel Eileen Stadden, Paul Swartz, and Joyce Ann Stadden, all of Cleveland, Ohio; and Richard Paul and Patricia Mc Gowan from Niagara Falls, New York.

HAPPY BIRTHDAY WISHES

Mildred Louise Murphy, age 10, July 16, Asher, Okla.;
Ella Lou Foster, age 9, July 16, Hammond, La.;
Ralph Lindstrom, age 11, July 14, Cleveland, Ohio;
Florence Klassen, age 11, July 15, Cleveland, Ohio.

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

July 5-August 13—Bible Training School at Oregon, Ill.

July 14-23—Special meetings at Cleveland, Ark.

July 23-30—Special meetings at McGintytown, Ark.

July 20-22—Arkansas-Oklahoma Conference at Cleveland, Ark.

July 20-30—Virginia State Conference at Maurertown.

August 1-13—General Conference, Oregon, Ill.

August 1-13—Illinois Bible School and Conference at Oregon.

Aug. 13-20—Missouri State Conference at Fredericktown.

August 20-27—Western Nebraska Conference at Holbrook.

August 22-27—Iowa State Conference at Waterloo.

Aug. 27-Sept. 3—Eastern Nebraska Conference at Omaha.

DELTA, OHIO

On Sunday, June 4, Bro. S. J. Lindsay of Tempe, Ariz., began a week's series of meetings at Raker Union Church, Delta, Ohio. On the first evening "The Challenge of the Cross" was presented by the Hustlers' Class of the Sunday school, directed by Bro. Glen Dunbar. Sr. Bernice Elton, of Toledo, Ohio, took charge of the music, and Sr. Margaret Mattison of Oregon, Ill., with her violin, added a very impressive atmosphere to the service.

The leading part was enacted by the teacher of the class, Mrs. Hazel Aeschilman of Wauseon, Ohio, who splendidly carried out her part and deserves much credit, as well as the other members of the play. It presented in a very clear manner the modern way of many in wanting to follow the cross. At the close of the play Bro. Lindsay gave a very impressive discourse on "The Three Crosses." The house was well filled.

During the following week we listened to wonderful lessons on the truths of the Bible. A good audience and interest featured every meeting. We are glad to announce one baptism, Bro. Alfred Reighard of Delta, a young business man of good standing.

Bro. Lindsay was called upon to preach the funeral sermon of Mrs. Sarah Cox, a woman of great worth to the community, on Thursday afternoon. He spoke words of comfort and hope to those present.

We were surely glad to have Bro. Lindsay with us again, as he always leaves us refreshed and strengthened in the Word. We were also glad to have with us his granddaughter, Miss Margaret Mattison of Oregon, Ill., who accompanied him here. Margaret's sweet personality and tunes on her violin won her many friends. We hope we may all meet again another year. Sr. Elizabeth Reighard of Wauseon, who is almost ninety-one years of age, was present at every service.

Mrs. Roscoe Dunbar.

JUNE EVANGELISTIC RECEIPTS

Mrs. Orpha Sanford	$2.00
Oregon, Ill., S. S.	7.58
Total	$9.58

C. E. Lapp, Treasurer,
Care of E. J. Demmitt,
Tipp City, Ohio, RFD.

CONFERENCE DELEGATE FORMS

In accord with action taken at the last General Conference, delegate forms have been mailed to all our church secretaries that we know about. These forms should be filled out according to instructions on the form, and returned to the secretary of the General Conference before conference begins.

The purpose of the form is to have uniform records of active members of the Church of God that the various churches might be correctly represented, and to make it convenient for the various churches to furnish such membership lists.

It is the intent that every church should receive one of these forms. If the secretary of your church has not received one by the time you read this notice, please inform us; giving name and address of the secretary. We wish every church represented at General Conference, August 1 to 13.

Sydney E. Magaw, Secy.

TRAINING SCHOOL ECHOES

Bro. G. E. Marsh, chairman of the Board of Religious Education, opened the second summer Bible Training School on Wednesday morning, July 5. Under his direction the School was organized with Bro. C. E. Randall being chosen dean.

Shortly after the School was under way a student council was created. The following students compose the Council: Walter Wiggins, Vivian Kirkpatrick, John Mercer, Leslie LeCrone, Emily Fyfe, Jeraldine Louks, and Opal Poland.

Mary Newell was appointed secretary of the classes, and also given the honor of being song leader.

Each morning at 8:30 Lorraine Brossard, official "bell ringer," calls all together for the morning devotional period, which is led by some member of the class, but under the general supervision of Evan Knodle.

The dormitory and dining room is under

Gleanings From the Field

Emily Fyfe, Jerico Springs, Mo., who is on the Correspondence Committee of the National Berean Society, should be addressed for the next five weeks at Oregon, Ill., care of National Bible Institution.

Bro. G. E. Marsh, chairman of the Board of Education, was in Oregon, Ill., to open the first session of the Bible Training School, on Wednesday, July 5, at 9:00 a.m. The students and teachers are hard at work, and are enjoying it because it is the Lord's work.

Bro. J. M. Morgan of Edmond, Okla., is doing evangelistic work. He asks an interest in your prayers.

Your editor's Sunday evening audience had a pleasant change on July 9, when Bro. S. J. Lindsay broke the bread of life. Bro. C. E. Randall, dean of the Bible Training School, will deliver the evening sermon of July 16.

At the Sunday school of the Golden Rule Church of God in Cleveland, Ohio, over forty had perfect attendance the second quarter.

Bro. H. S. Lasher of Deerfield, Fla., is en route to New York, from where he will come west to General Conference.

If you are really interested in the Church of God, next week's Herald should be worth as much to you as what it would cost to send a new subscription to your neighbor. Do you dare ask, "Who is my neighbor?" . . . "Go thou, and do likewise."

An esteemed college chum, Robert Robinson, together with his wife and four children, recently visited the editor and family. Time will not be stayed; it had been sixteen years since we had seen our friend. "Bob," don't wait so long to come again.

Bro. Harry Sheets of Newark, Ill., recently fell from the peak of a barn. Though badly bruised, he is expected to fully recover. Harry, it is less than three weeks until Conference.

Bro. C. E. Lapp, now with the Brush Creek, Ohio, brethren, reports that Sr. John Garard is a patient in the Stouder Memorial Hospital of Troy. We are sorry to hear this, and pray for her recovery. Also, Bro. Lapp reports the recent marriage of Sr. Gladys Pearson and Bro. Fred Pensyl. We guessed it. Congratulations, Fred.

"The last Quarterly is one of the best and most helpful issues the National Bible Institution has thus far produced, it seems to me." —G. E. Marsh. . . . Thank you, Bro. Marsh. We only wish that all of our ministers and churches were likewise appreciative.

Iola and Malcolm Magaw are visiting at Brush Creek, Ohio.

Bro. and Sr. Ezra Railsback of Los Angeles, Calif., after a brief visit in Oregon, Ill., left for a visit at the Frank Partlow home in Casey, Ill. From there they plan to visit the Brush Creek, Lawrenceville, and Cleveland, Ohio, congregations, and relatives at other points in Ohio. They plan to be at Brush Creek and Lawrenceville on Sunday, July 16, and at Cleveland the 23rd.

"Sunday, July 18, was an inspiring day at Niagara Falls and Fonthill. One came forward at the 'Falls' church for reconsecration, and eight at Fonthill in the evening; and one, Sr. Violet Haines, presented herself for baptism. She was immersed on Sunday evening, July 2."—C. E. Randall.

Bro. James A. Patrick is supplying for Bro. C. E. Randall during July.

Srs. Leila Whitehead, Evelyn Austin and Virtie Sitler, all of Chicago, are traveling in the eastern states, and will shortly be joined at the Virginia Conference by Bro. F. L. Austin.

With an order for baptismal certificates, Bro. F. L. Austin reports an encouraging increase in attendance of the special meetings at Eden Valley, Minn. Faith is victorious.

the efficient care of Mrs. Grace Wiggins, who will also be "Mother" to all during Conference and the Bible School.

Rowena Randall looks after the prayer list, while Delbert Jones has the task of being custodian of mails.

This week started off with an enrollment of twenty-six. The school spirit is par-excellent. Everyone seems to be trying to do his or her utmost to make the School an honor to the church, as well as a blessing to the members of the class.

John Mercer returned to his home in Macomb, Ill., to conduct the Sunday church work. The writer accompanied him.

Students will assist in the regular work of the Oregon church, such as conducting the midweek prayer meeting and acting as ushers.

Bro. S. J. Lindsay, one of the teachers, preached the evening sermon at the local church on "The Creation As a Type."

C. E. Randall, Dean.

INDIANA BIBLE SCHOOL AND CONFERENCE

North Salem Church

The 1939 Indiana Bible School and Conference convened on Wednesday, June 14, and closed Sunday, June 25. One hundred eighteen were registered for classes which were organized with the following teachers in charge: Mrs. James W. McLain, beginners; Mrs. Lula Stilson, primary; Floyd Stilson, juniors; J. W. McLain and S. J. Lindsay, intermediates; J. H. Anderson and S. J. Lindsay, adults.

Before the close of the meeting there were three baptized: Miss Eva Nellans, Rt. 1, Argos; Miss Florence Wickizer, 316 E. Wenger St., and Miss Marjorie Rouch, 1710 Medora St., both of South Bend.

The business meeting was held at 2:00 p.m., Saturday, June 24. A discussion of the evangelistic work which was being carried on in the State took place. Everyone agreed that Bro. McLain made a splendid evangelist, and that the State should be more active in this work than in the past. The conference board is to assume all responsibility of carrying on the evangelistic work. They decided to retain Bro. McLain as state evangelist.

Several suggestions were made to improve the working of the Bible School. An extended effort will be made to increase the enrollment next year, and to get trained supervisors to take charge of the boys and girls.

Bros. Otto Dick and Floyd Stilson were chosen to be delegates to the General Conference held in Oregon, Ill., from August 1 to 13. The following were elected as officers of the conference board: Otto Dick, president; Floyd Stilson, first vice-president; Ernest Logan, second vice-president; Willard Naylor, treasurer; and Erma McChesney, secretary.

We were very happy to see Bro. and Sr. Frederick Claussen, Sr. Leota Hanson, and Sr. Lois Carpenter from Oregon, Ill.; also Bro. Paul Hatch and his mother of Harvey, Ill. Bro. and Sr. C. E. Lapp stopped for a short time on their way to Ohio, and as Bro. and Sr. Lewis Romine were passing through, we were very glad they, too, stopped to see us. Bro. Lindsay brought his granddaughter, Sr. Margaret Mattison of Oregon, Ill., with him. She is an excellent musician, playing both the violin and piano. We very much enjoyed having her, and hope that she may come again soon.

Mrs. Erma L. McChesney, Secy.

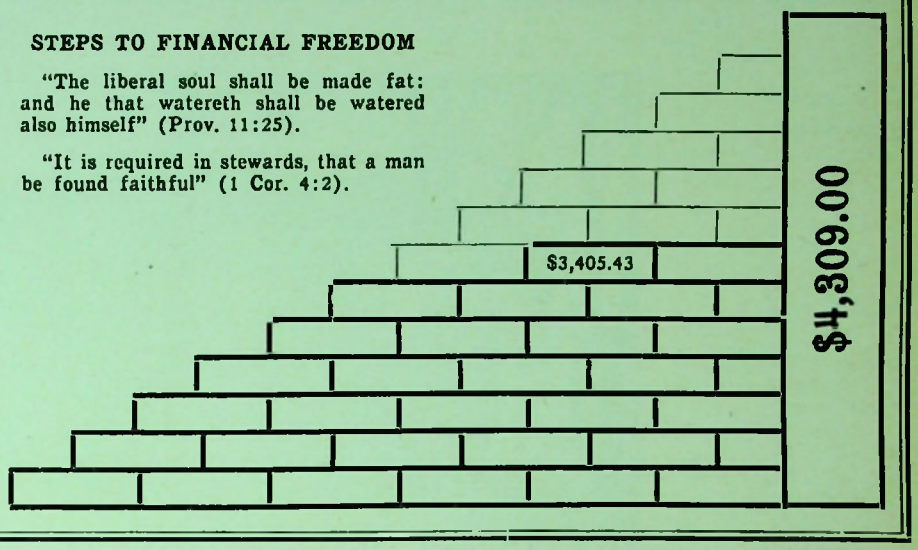
SUMMER TRAINING SCHOOL FUND

Friends	$30.00
Esther H. Sprinkle	2.00
M. E. B.	5.00
Myrtle Oliver	30.00
Niagara Falls, N. Y., S. S.	30.00

STEPS TO FINANCIAL FREEDOM

"The liberal soul shall be made fat: and he that watereth shall be watered also himself" (Prov. 11:25).

"It is required in stewards, that a man be found faithful" (1 Cor. 4:2).



INDEBTEDNESS FUND

Notes Payable		$4,309.00
Amount received	$3,385.43	
Mrs. S. E. Magaw	1.00	
Mrs. Lucy Robinson	1.00	
M. E. B.	6.00	
Emma S. Scott	2.00	
Mrs. Eva H. H. Fletcher	10.00	3,405.43
		$ 903.57

CLEVELAND, OHIO

We were happy to witness the obedience in baptism of three more parents on Sunday, July 2. We introduce to the household of faith Mr. and Mrs. Joseph Plantner, 13711 McElhatten Ave., and Mrs. Rita Brooks, 1354 W. 93rd St. Bro. and Sr. Plantner are faithful attendants and deeply interested in the faith and the church. They live near the church and will be a real source of strength. In fact, they are active workers already. Their daughter Alice, who has been raised up in our Sunday school, is looking forward to taking the same step herself. She is largely responsible for leading her parents to Christ. Sr. Brooks is a daughter of Mrs. Retha Love, who preceded her in baptism not long ago. She has been studying this step carefully, and we all rejoice that she has chosen to take the stand for the Master even in the face of difficulties.

A beautiful touch was added to the occasion in the presence of Sr. F. L. Austin, a relative of Sr. Brooks', at the service. Sr. Austin, together with Sr. Leila Whitehead and Sr. Sitler, all of Chicago, worshiped with us on their way east to join Bro. Austin in Virginia. We were happy to have them and renew old friendships for the day.

Thus the first Sunday of our new church year was a very joyous occasion.

The writer is leaving July 4 to be with his father, Bro. J. S. Lyon of Citronelle, Ala., who was badly injured June 21. He fell from the roof of a house, and broke his right elbow and right hip bone. He is in City Hospital in Mobile, Ala., where he will likely be confined for a long time. M. W. Lyon, Pastor.

HERALD RECEIPTS

George O. Renner; H. S. Lasher; Mrs. Etta Hatch; Mrs. Lucy Robinson; May J. Abbott; Carl A. Broberg; J. O. Conrad; Lila Kirkpatrick; Russell Harman (self and another); Isabelle Smith; N. Goodreau; Mrs. Mattie Vinyard; Mrs. Elsie Moore; Albert Finney (self and another); Dr. Samuel Matheny; Mrs. J. E. Laurence; James Stillson; Mrs. Verna M. Rahn.

THE RESTITUTION HERALD

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L. E. Conner . Business Manager

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THE RESTITUTION HERALD

VOLUME 28 OREGON, ILLINOIS, JULY 18, 1939 NUMBER 41

Which Bucket Are We?

By Leota B. Hanson

"Therefore with joy shall ye draw water out of the wells of salvation'" (Isa. 12:3).

SAID a bucket to his companion as they were going to the well, "How dismal you look!" "Ah!" replied the other, "I was reflecting on the uselessness of our being filled, for, let us go away ever so full, we always come back empty." "How strange to look at it in that way," said the other bucket. "Now I enjoy the thought that, however empty we come, we always go away full. If you will only look on it in that light you will be as cheerful as I am." This is a simple illustration. Nevertheless, it speaks almost volumes so far as our Christian lives are concerned.

Leota B. Hanson

Nothing should lie nearer to the hearts of God's children than the advancement of His work. At Illinois Bible School and General Conference the teachers and leaders have been selected with much thought and prayer, and it is their desire to convey to their classes the fundamentals which are so essential to our salvation. As servants of God they are doing effective work and instilling in the minds of their pupils the admonition of Paul: "Work out your own salvation." This is strictly an individual matter. It means labor and exertion. God has so ordered the physical condition of men and women that labor is essential to their existence.

The question is asked, When shall we work? Jesus said, "Work while it is day, for the night cometh when no man can work" (John 4:9). How shall we work? Work diligently. "Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren (idle) nor unfruitful in the knowledge of our Lord Jesus Christ" (2 Peter 1:5-8).

In unity there is strength, and much can be accomplished which one would not dare to try alone, but when our efforts are in accord with God, the result is irresistible. It is God who works in you, and Paul in all the fervor of enthusiasm of his nature exclaims, "If God be for us, who can be against us?" To the believer this assurance gives confidence and courage for emergencies of every kind.

The Christian life is one of activity. Are you laboring hard in this direction? As an incentive, remember you are co-workers with God. It is God who works in you. When you return to your respective homes, will you carry to others the feast of good things you have learned from God's storehouse? Which *bucket* will you be?

We need conferences to get acquainted. Yes, it is the personal contact that counts the most in the work that we do together if that work is to accomplish the greatest good for the Master. "Behold, how good and how pleasant it is for brethren to dwell together in unity." We come together in General Conference from all parts of the country. We come to know each other. We find that we are filled with the desire to do God's work, and to do it more efficiently. We feel the inspiration of a gathering whose members are in accord in their love for the heavenly Father, and in their great longing for the coming of His Son from heaven, to do all those wonderful things that are promised to those who love His appearing.

It is at General Conference that we talk over our difficulties, our plans for work, and our hopes for the future. Those from all parts of the country and Canada discuss, plan, and find the best Christian way. We unify our work, and are better fitted to do better work for the Master because of the suggestions that have been given at the meetings.

The General Conference, therefore, is a clearing house that gives the personal *(Turn to inside back cover)*

EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

COME THOU WITH US

If but a small percentage of those who are more or less interested in the Church of God would really line up with the shoulder-to-the-wheel workers, there would be both a very noticeable increase in membership of the church and an outpouring of God's blessings to brighten the lives of all. Come to Conference.

Sydney E. Magaw

With Egypt behind and Canaan before, Moses invited his brother-in-law to journey with Israel to the Promised Land. Moses urged, "Come thou with us, and we will do thee good: for the Lord hath spoken good things concerning Israel. . . . It shall be, if thou go with us, yea, it shall be, that what goodness the Lord shall do unto us, the same will we do unto thee."

Likewise, the Church of God invites all its friends and scattered members to join in with the General Conference work, that they might share, too, in the blessings promised to all who are faithfully occupying until the Lord of men returns. The Church of God, like Israel of old, is pressing toward the Promised Land, even the kingdom of God upon the mountains of Judea where Jesus shall judge the nations. "Come thou with us, and we will dc thee good. . . . It shall be, yea, it shall be, that what goodness the Lord shall do to us, the same will we do unto thee."

Attend the General Conference and Illinois Bible School at Oregon, Illinois, August 1-13. You will have a pleasant and profitable time. Hobab stayed at home. Hobab never saw Canaan. Everybody COME.

THE LORD'S BUSINESS

When but twelve years of age, Jesus was interested in His "Father's business." Being left alone—and at that tender age—did not direct Jesus' mind away from duty. His heavenly Father's business was most important.

Paul charges Christians to be "not slothful in business," but "fervent in spirit; serving the Lord." The proverbial dry business meeting in church work is but a token of indifferent Christianity. He who sits under a shade tree when others are engaged in the Lord's business within the house of prayer surely puts a meager price tag on his own religion.

The Conference is more than a place to fan; it is a place to sweat. With so little done and so much to do, it is past time to put our hands to the plow and keep plowing. It was said of Israel, "The people sat down to eat and drink, and rose up to play." Do not come to Conference to have a good time; come to carry on the Lord's business, and you will have a better time. Cart-before-the-horse religion will make a poky Conference. Come with the faith and courage of Paul, come determined to do service for the King, and there will be business in the business meetings for the Lord.

CONFERENCE REPRESENTATION

By the time this issue of The Herald reaches you, the various church secretaries should have received delegate forms from this office. All pastors are asked to cooperate with their respective secretaries in getting the delegate forms correctly filled out. Be sure to list the names of the delegates from your particular church. If we have overlooked any church, please write immediately for your delegate forms.

Every church should be represented at the General Conference. That means that every church should promptly select its delegates. They need, surely, a few minutes notice that they are to serve.

I QUIT TALKING

In the midst of conversation I suddenly realized that my companion had stepped into the adjoining room, leaving me alone. I quit talking. See, then, the importance of faith in the personality and presence of God, if one would live the prayer life. Like the Pharisee, many stand and pray only with themselves.

Conference Values

By C. E. Randall

THE General Conference of the Church of God is near at hand. Plans have been completed and final arrangements made for the conducting of many meetings and care of the large number of delegates that will attend from all parts of the country. The indications forecast a record-breaking attendance. There are several reasons for this Conference consciousness. The first one, in all probability, is the summer Bible Training School. The urgent need for trained workers is being realized in every section of the country where we have work. Along with this recognition for better qualified teachers and preachers is a rising sentiment that such preparation should be under Church of God instruction, where its doctrines are valued and taught. The Bible Training School is a forward step in meeting this recognized need and in satisfying the demands of the church. People soon observe a quickening in church life and are accordingly aroused themselves. The Training School is wooing many to General Conference.

C. E. Randall

A second reason that harbingers a large attendance is the evangelistic spirit that is getting rooted in the local churches and State conferences. While this change of spiritual outlook has not been of sudden outburst, but rather of gradual passing from a state of self-centeredness to a passion for the spread of the gospel, yet the general awakening indicates such change. This orderly and progressive shifting of ideals and methods gives evidence of a healthy spirit. Such trends are encouraging us—even though we may not be conscious of it. This awakening of spiritual affections and actions will swell the Conference registration.

The third reason for expecting all available space to be filled at headquarters during Conference is that is is becoming the meeting place of our young people. It is not the purpose of the Conference and Bible School to promote romances, yet many heavenly blessed courtships have been started at these annual gatherings—resulting in many lives being "joined together by God." This is no jest! The future preservation of the Church of God will be largely affected by a foresightedness in having our young people marry in the Church of God.

The greatest factor that draws the young people of the Church of God to General Conference in increasing numbers each year is the wholesome fellowship which they find here, and the spiritual uplift that they receive. These two blessings, combined, produce a natural and enamoring enjoyment that so far outweighs anything the world offers, that the young people become yearly partakers and bring their friends along that they, too, might drink from the fountain of spiritual and moral satisfaction.

The General Conference will serve as one of the greatest safeguards to our homes, if we will send our young people to it.

Coming more directly to the "values" of the Conference, several should be noted, first of which is,

An Increase in Knowledge.

This knowledge is mainly Biblical in content. The nature of the Bible School, and the manner in which conducted, provides a liberal instruction in the essential Bible doctrines. The class work during the two weeks is so intensive that those attending return home well filled with bread from heaven. Simplicity is not sacrificed at the cost of thoroughness. That is, the bulk of material is so presented as to make it easy of understanding. Members of the Bible School are students of the Word!

Then, there is another type of knowledge obtained by attending the Conference. It is a firsthand understanding of the work accomplished throughout the whole denomination; the methods employed and the attendant results. Thus, the best ways of conducting the work are discovered, and can be taken home and applied in the local field. Another important "value" is, that it is

A Spiritual Retreat.

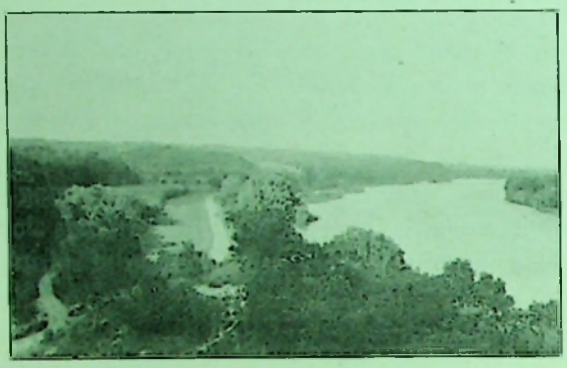
Regardless of who we are or where we live, we need at least once a year, a thorough revitalizing of our faith and spiritual life. The Conference is a place and time where and when these Christian batteries can be recharged, which will give new life, power, and usefulness to them. Usually, there is a spiritual lag during the summer months. With the fall *(Turn to inside back cover)*

First Learners, Then Leaders

By Mary A. Gesin

"The people that do know their God shall be strong, and do exploits" (Daniel 11:32).

IN every avenue of life those who have achieved the greatest measure of success are those who are leaders, those who can inspire others to a like service. But these same leaders were once learners. They studied thoroughly the real value of the service they expected to promote, the means by which others might be enthused as they were, and the results to the public as well as to themselves.



ROCK RIVER FROM CASTLE ROCK
A Typical Scene Near Oregon, Illinois
(Picture by A. G. Townsend, Grand Rapids, Mich.)

More than nineteen hundred years ago the Man of Galilee pointed the way to the highest form of service to mankind, and became the greatest Leader of men the world has ever known. Jesus of Nazareth, the world's Redeemer, was Himself once a Learner.

Was it not said of Him, when He was still very young in years, that He "increased in wisdom and stature, and in favour with God and man" (Luke 2:52)? Truly, His wilderness experience later was a schooling of the severest and yet most valuable sort. And He emerged from this learning "in the power of the Spirit" (Luke 4:14).

Immediately, we read, His public ministry began in the proclamation of the gospel of the kingdom, which was thereafter His constant theme. "And his fame went throughout all Syria . . . and there followed Him great multitudes of people" (Matt. 4:24, 25). Thus, early in His ministry, God's blessings were showered upon His Son so that astonishing results were apparent.

However, Jesus did not desire to serve alone; He appointed helpers to follow in His steps. The story of the calling of the Twelve is at once such a human and such a valuable narrative that all love to read it again and again. From the beginning of His ministry Jesus devoted much time to the training of these disciples, for a most significant part was to be played by them in carrying on His work after His ascension.

The world still needs learners and leaders. Jesus needs helpers today in proclaiming the greatest message of all time, the good news of God's coming kingdom. "To every creature" the gospel was to be preached, and men are in as great need today, perhaps even greater, of the blessings following belief and obedience.

Now assembled at Oregon, Illinois, there are young people from all points of the compass who are learners, earnest students of the Word. Among these are some who will be the foremost pastors and teachers of the Church of God of tomorrow. These leaders will need under-leaders, helpers, in whatever church they may serve. Every pastor, regardless of how capable a leader he may be, desires helpers.

The name of one who was a helper to the greatest preacher of the gospel, excepting our Savior, comes to mind when considering learners and leaders. Timothy was a learner, receiving his lessons in "the holy scriptures" when a child at his mother's and his grandmother's knees. And Paul counseled him to "continue" in the things which he had learned, for they would make him "wise unto salvation." The great preacher declared that these same scriptures were sufficient "for doctrine, for reproof, for correction, for instruction in righteousness." Thus we see that learning the Word of God gives one a fourfold education.

Does your church lack leaders? Worth-while service does not result automatically. It must be definitely and consciously planned for, if it is to be of value. No results are achieved with the feeling that "there is nothing I can do." The most important problem to solve is how to begin.

Your State conferences and Bible schools are a fine means of broadening your sphere of activity. They deserve your hearty support. The General Conference gives a broader outlook, a wider field of study, a fuller opportunity for learners to become leaders. Your life will be blessed by association with others who are striving to live more closely to our great Leader.

Do you not agree that one of the most rewarding experiences is to become a more thorough learner and in time, perhaps, even a leader, to bring others to the feet of Jesus? No greater accomplishment can be realized, no more profitable business pursued. General Conference invites you; it needs you. Learners and leaders, you need General Conference. Come!

Why Go to Conference?

By Paul M. Hatch

WHY go to Conference? More specifically, why go to the General Conference of the Church of God at Oregon, Illinois? We are presuming, yes, we are presuming that a reporter is close by. What is he going to report?

One here says, "August 1-13 is just the time for a good vacation from the daily grind of labor, so I think, yes, I think that is where we shall go on our vacation." Over there, another says, "Now let me see—I have not been to General Conference for a long time, and I think I can make it this year. Just think, I may again see some of my well-beloved brothers and sisters that I have met at other seasons. Yes, I am going." At a distance, a very great distance away, another is thinking, "How I would love to go, but it's no use to try. Times have been pretty hard, and I cannot afford the expense of the trip, or to lay off from work. So, I guess I may as well stop thinking about it." Still others are thinking, "It's about time to take inventory of my Christian life, and it is needful that I go to commune with those of like precious faith, so that I may take stock of my knowledge of the Lord and bring back my flagging spirituality and replenish my spiritual shelves with precious promises."

Paul M. Hatch

Come one, come all; no matter what your motives are. If it be for a vacation, no better vacation land is offered anywhere. For we have at Oregon and vicinity the expanse of Rock River, dotted here and there with tree-full islands, verdant bluffs, and time worn base rock carved by the winding stream. Upstream is a castle among the hills, best seen from a grand sweeping bend in the river. The Giant statue of Black Hawk, chieftain of the Sauk and Fox Indians, stands in silent meditation, gazing down the river trails of his domain. Downstream you will visit Castle Rock, Sinissippi Farm of Ex-governor Lowden of Illinois, Grand Detour where the first steel plowshare was forged in the West, and the City of Dixon. To the west of Oregon is the beautiful and restful White Pines Park, where one may see the most extensive growth of white pine and other pine in the State of Illinois. Other places of interest can be visited and appreciated.

To those who wish to renew old acquaintances and gain new ones, no other place can offer any more than the General Conference, with people assembled under the "one Lord, one faith, one baptism." Unity of mind and spirit prevails. Old and new acquaintances continue as one of the pleasant experiences of everybody's life. When friendships are set in the beauty of religion, men's hearts are bound more firmly together, giving a lasting luster to their lives and a sweet anticipation of further adventures in their associations.

Many of those who have despaired of coming in other years, because of living and distance difficulties, received joy in that the way was opened. They arrived with ready and willing hands to do their share of the work. Maybe such joy will come again, and an opportunity and effectual way will arise. Churches may help by *sending* delegations. The Lord is always willing to assist. He gives His blessing to those who give and to those who receive. Consider the blessing of the Lord and the association of His people as the most desirable of all life's experiences. To such ones the invitation is open, and may God's blessing rest upon them.

To all, whether it be for one motive or another that you might attend the Conference, are you not needing to once again take stock of your Christian living? Take down that part from the shelves of faith and works which shows no profit and does not readily turn over to the glory and honor of Christ, and replace it with a goodly supply of knowledge and faith that will show a benefit. Such is good business practice. How much each and every one of us needs to clear out of his life, at frequent intervals, the dusty and unused articles, and to restock with those that will show what is that good and acceptable and perfect will of God. How can one do this? Well, many are the ways to accomplish such things. One of the best methods is to select good company, to come to the Conference of the Church of God, and there to commune one with another in the precious articles of faith and promise.

At the General Conference are departments for all branches of church work, the enlightenment of old truth, and latest thought on the advance of prophecy. Here you will receive the doctrinal teaching of the Great Teacher. Members are edified. The unskilled are taught to rightly handle the Word of God. Ministers, church and Sunday school workers receive the tried methods of other ministers and church workers. Tangent ideas are often modified to conform more closely (*Turn to inside back cover*)

Filled With the Spirit

By Harvey Krogh, Jr.

ONE of the most important things in any business is efficiency, and especially among workers. If the ones who are working do not do their best, there is work that will be left undone. Every manager of a business finds it his duty to see how things are going and to encourage efficiency.

Being a Christian is the greatest business in the world. Others may be building for time, but the Christian is building for eternity. Being true Christians is the business of which we wish to speak.

THE BRUSH CREEK CHURCH OF GOD

Midway between Tipp City and West Milton, and fourteen miles north of Dayton, Ohio, is located one of our most active churches. Within the past two decades Bros. J. H. Anderson, James A. Patrick, M. W. Lyon, and Sydney E. Magaw have been the pastors there. The next pastor will be Bro. Harvey Krogh, Jr., the author of this article. . . . . .

First, we must understand that a Christian is not compelled to work for the Lord. There may be some exceptions, but most of us choose to serve of our own free will. In a large sense, a Christian determines his own destiny. Christ did not call us "servants," but "friends."

There are men in business who work, not because they have to, but because they want to. They like their work and they love to learn more about it. They put their whole souls into it, and it is sometimes said of such a one that he has caught the spirit of it. When radio was new and someone spent much time experimenting and learning all he could about it, people said, "He has the radio *bug*." At least he had something that others did not have.

When someone is that interested in Christian work, having recently discovered some of the joys of Christ, people sometimes say, "He's got religion." That is not the expression used by the New Testament writer when he spoke of the zealous man, Stephen, as "a man full of faith and of the Holy Spirit" (Acts 6:5). Of Barnabas it was said, "He was a good man, and full of the Holy Spirit and of faith'" (Acts 11:24; quotations from Weymouth).

We may think that this enthusiasm of the early followers of Christ was for them only, and that we are not to have such fullness nor the responsibility that goes with it. Paul did not think so. He said, "Be filled with the Spirit," when he was writing "to the saints which are at Ephesus, and to the faithful in Christ Jesus."

Paul also said, "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his" (Rom. 8:9). Sometimes we are not sure that we are His, but Christians have right to be sure, for Paul says, "The Spirit itself beareth witness with our spirit, that we are the children of God" (v. 16).

If we have not that Spirit, then is there great inefficiency in our service. To please our Savior we must be more awake to our work. How can we be?

Be filled with the Spirit! How can we be filled with the Spirit? Can we be full of one thing, and then be filled with something else at the same time? How was our Savior filled with the Spirit? Did He say that He would do His own will and please Himself? No! He said, "I came . . . not to do mine own will, but the will of him that sent me." Again, "Not my will, but thine, be done." (Luke 22:42; John 6:38.) Christ emptied Himself of His own will, and turned from the way that the flesh would have taken Him.

In this same manner, by making room in our minds for God's Spirit, we also can be filled with His Spirit. If we allow God to have a voice in our thoughts, He will be the director of our speech and actions.

God's Spirit, as we are to receive it today, is God's personal influence upon our minds. God's Spirit at one time strove with man before the Flood. God's Spirit is still striving with men, but today we are better blessed than the earlier people, for we have God's Word, the Bible, which reveals His plan and purpose. The Spirit is, of course, not the Word, as Paul tells us that we are to "take the helmet of salvation, and the sword of the Spirit, which is the word of God" (Eph. 6:17). The Word is an instrument of God.

By the Word is the knowledge of God and His plan, but God will also grant us wisdom that we may understand that Word, if we ask of Him (James 1:5).

Sins of a Christian. Too often, and without thought of what we are doing, we oppose God in His striving with

us. When the conscience burns within, causing us to feel that we ought or ought not to do some certain thing, we will make excuses to ourselves and as quickly as possible forget it. That is quenching the Spirit, and Paul said, "Quench *not* the Spirit" (1 Thess. 5:19). That burning of our conscience is the cleansing power of God's *Spirit.* Heed God's rebuke. Don't quench His Spirit.

(Please turn to page 16)

Hast Thou Faith?

By Vivian Kirkpatrick

"And he said, I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children in whom is no faith" (Deut. 32:20).

AT CONFERENCE in business meetings I have listened to discussions as to what wages a minister should receive, some contending that a pastor should not accept less than one hundred dollars a month, while others expressed willingness to work at any salary. Much discussion might take place as to which group was correct. Both groups seem to forget the most important points which should be taken into consideration at such a discussion.

Vivian Kirkpatrick

The first point is the laborer himself. Some may be worthy of the higher salary, some may not. My belief is that there should be no set figure on salary. Three places in the New Testament we are reminded that "the workman is worthy of his meat" (Matt. 10:10), "the laborer is worthy of his hire" (Luke 10:7), and "the laborer is worthy of his reward" (1 Tim. 5:18). And so long as the laborer is working for his monetary reward that is all he will ever be worth. The work of the Lord is not for those who labor for the money income. If that is what one desires then he should go into some other line of work. When I hear discussions as to the income one should receive as a pastor, I am reminded of this verse in Matthew: "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" (6:24).

Some express the feeling that a minister should not accept a church unless he is assured a good salary, a living wage. To those men I recommend the verse at the head of this short exposition. If their concern is on the monetary returns of their work, their heart is not fully on the work the Lord has need for them to do. They will not be able to do justice to their task. It harks back to the texts quoted about the "laborer being worthy of his hire."

There is a definite suggestion of a lack of faith—faith in God; also, faith in man as God's instrument—on the part of those who are in a position of leadership and yet have so little faith in the mercies of God that they would quibble over His monetary reward for service. Can we have faith in our leaders and the messages they bring if we have the evidence of their lack of faith in the very God whose love and care we are admonished to put our trust in?

I am reminded of a time when Jesus slept while the boat in which He was a passenger was crossing the Sea of Galilee. When the wind came up, when the way grew rough, they lost faith (Mark 4:37-41). Likewise, when the way gets rough for our ministers, when the outgo seems greater than the income, they, too, become fearful. Christ rebuked His disciples for their lack of faith.

I have been advised to try to combine teaching with the ministry. Advised, thereby, to advertise a lack of faith in the love and mercies of the God of whom Paul writes this, "But my God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19).

Can we expect to receive the blessings of God if we have not faith enough to believe He will care for and keep those who labor for Him? Is it possible for a minister to be effective when he tries to work at some other occupation to enlarge his income? Is it not correct to state that so long as there is any doubt in the mind as to the depth of the care of God, just so long will there be a lack in the ability of the minister to "make ends meet"?

James says, "Even so faith, if it hath not works, is dead, being alone" (James 2:17). Would not the reverse also hold true—work, without faith, is dead? And is there full faith on the part of any pastor, or layman, if there is a single doubt in his mind as to his ability to live on what he has been offered? Is there any doubt of God's ability to supply every need? Will not God supply our every need as soon as we reach the place where we will lean on Him and trust Him fully?

"Come Ye... We Will Walk in His Paths"

By James M. Watkins

"MANY people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we shall walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isa. 2:3).

Somehow, when we hear of a congregating of the adherents of Jesus Christ, this portion of Isaiah always comes to our mind. Especially is this true as the season activities at Oregon, Illinois, call to mind the approaching General Conference.

James M. Watkins

Conference, to our mind, should always imply something of what the Prophet Isaiah saw, as looking down the long, long road ahead into what is yet in our future, he visualized the coming together of the people of God in the peace and security of a new age.

At the greater conference of tomorrow, when all the people of God will assemble at Jerusalem, it appears that we see above all else a unity of purpose. There is seen a sincere desire of the glorification of God in word, deed, and thought, to which all other interests are subordinated.

It is then that the activities of the assembly will be turned with one accord to a learning of the ways of God. It is this picture of learning that to my mind implies the humble reasoning of friend with friend for mutual advantage in the ways of the Lord. It implies a sincere reception of those who are there for the first time, and the beginning of types of friendship that shall seal their future with ours. It will be the ointment of reassociation for those whose feelings may have been ruffled when last they journeyed together.

It becomes apparent that such an assembling together in the ways of the Lord must indeed become an antidote for strife, for the Prophet continues with the assertion that swords shall become plowshares and spears shall become pruning hooks. The very nations shall not lift up sword against each other.

Unfortunately, it seems that Christianity has at times become imbued with the thought that our only association with God is in death, yet Luke 20:38 says, "He is not a God of the dead, but of the living: for all live unto him." If we could convince all those we strive to serve of the one fact that God is concerned only with living people, either before or after the resurrection, perhaps they might then come to realize something of material benefits derived from an association together in the ways of God.

The history of Judah is replete with the story of those who have turned away from God and the consequences. Manasseh turned away from the things of God, and the hosts of Assyria came against him. Amon, his son, continued against the things of God, and was slain by his own servants. Josiah returned to the ways of God, and the people again prospered. Why persist in the thought that the only results in an association with God is in death, when the entire Scripture is a record of God's association with living people.

So it is with the assembling of the great conference of the future. It will be, rather, to learn of the ways of God, that His blessings might be had in an everyday existence.

In the world of tomorrow when certain ones fail to assemble to learn of the ways of God a very material thing will be done. They simply will receive no rain. It will be God's danger signal that they are heading toward dangerous ground.

If everyone could come to believe in a God of the living perhaps men might also come to see that in the grasshopper plagues of today, the droughts, and dust storms, and all of the very real and disturbing things of nature that we have, God may be just as sincerely and just as earnestly trying to tell men that they are on dangerous ground, and that it could all be avoided if everyone would assemble themselves to learn of the ways of God.

We are not as yet able to make a regular migration to Jerusalem and there come face to face with the realities of the Lord, but the assembling of the followers of Christ after this pattern can be just as real, just as beneficial in even the material things of life if one recognizes God's dealings with living people. All of which is dependent upon the sincere invitation of various portions of Scripture, and voiced by Oregon, Illinois, and the General Conference, saying, "Come ye, and let us go up." Let us "reason together" that we may learn of "his ways" and "walk in his paths." Like Jerusalem, Oregon is "beautiful for situation." May those gathered there in conference commune together in unity.

Christ and the Law

By E. L. Macy

THE children of Israel dwelt in the land of Egypt about four hundred thirty years, being in bondage and much affliction to Pharaoh. "It came to pass in the process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning" (Ex. 2:23, 24).

God then opened the way of the Red Sea, and led the children of Israel into the wilderness. He gave them laws and ordinances concerning the way to worship, saying, "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage" (Ex. 20:2). While in the wilderness God provided for their temporal needs. He gave them manna, meat, and other food, and stayed their clothing so it never wore out. The Lord also provided them with spiritual needs. We read that "the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light." Their Tabernacle was ever near, and the men of the tribe of Levi served as God's priests.

E. L. Macy

The law was not given that the children of Israel might so live as to gain through it their inheritance in the Promised Land, because that was promised to Abraham and his seed before the law. The law "was added because of transgressions, till the seed (Christ) should come to whom the promise was made" (Gal. 3:19). Thus, the law was to be observed only by those to whom it was given—the Israelites. Moses wrote, "These are the statutes and judgments and laws, which the Lord made between him and the children of Israel in mount Sinai" (Lev. 26:46). The laws of Moses were just and in harmony with God's promises to Abraham, but they were without life. The law was not a law of obedience unto life, but it was "the law of sin and death" (Rom. 8:2). The lawbreakers in the days of Moses abided by the following types of laws:

"The murderer shall surely be put to death" (Num. 35:17);

"There shall be to you an holy day, a sabbath of rest to the Lord: whosoever doeth work therein shall be put to death" (Ex. 35:2);

"He that curseth father or mother, let him die the death" (Matt. 15:4).

Thus, the law carried death, not eternal life.

Christ being born of woman was born under law, in order that He might redeem those under law, that they might also receive the sonship. In the great Sermon on the Mount we read Christ's words: "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" (Matt. 5:17, 18). In explanation of the laws of Moses, Jesus showed that committing the act was all that brought judgment upon the Israelites, but, according to the new law, Christ tells us: "Whosoever is angry with his brother without cause shall be in danger of the judgment," and "Whosoever looketh on a woman to lust after her hath committed adultery," and "Swear not at all, neither by heaven, nor by the earth, neither shalt thou swear by thy head." Therefore, sin is often committed without the act, because the Lord judges from the heart and not the outward appearance. "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," and you shall receive blessings twofold.

Even in the days of Paul, while on his missionary journeys, he met with certain men from Judea who taught circumcision from the old law, and who declared that only through circumcision could men be saved. After considering the matter with apostles and elders at Jerusalem, Paul wrote letters to the brethren, instructing them in the way of truth, saying that "only through the grace of the Lord Jesus Christ we shall be saved." In the Galatian letter he says, "Behold, I Paul say unto you, that 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" (Gal. 5:2, 3). Therefore, if one keeps a part of the law as it was given to Moses he must also keep it all.

The Israelites kept as memorials each feast day and holy day. They had their days of drink offerings, meat offerings, and days of the new moon, all of which set them apart as a peculiar people. Under Christ we who are His are not recognized by our respect of any service which is hereditary from the old laws. "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of

Christ" (Col. 2:16, 17). Where there is a shadow there must also be a light. There must be an object to cast a shadow. It is the body of Christ. The shadow is always the express image of the object in the light. This shadow (of Christ) then falls back over the law of Moses which has the wonderful figures and types of the true Christ who was to follow. Thus, the law was all right to those who lived in the time of the giving of the law. But Christians should worship now the true Christ, not the shadow. Any shadow may have arms, legs, head, and body, yet it has no life.

What became of the law? The Scripture states that Christ "took it out of the way, nailing it to his cross" (Col. 2:14), "having abolished in his flesh the enmity, the law of commandments contained in ordinances" (Eph. 2:15). It would be unreasonable to consider Christ taking the law away from mankind without putting something better in its place. The law made nothing perfect; it is only an introduction to a better hope, through which we draw near to God. In place of this law we have a promise: "To him that overcometh will I grant to sit with me in my throne." Is not a promise much better than the law?

After Christ carried His own cross to Calvary, after He received the scourges in Pilate's hall, after He gave up the ghost: in fact, at the selfsame moment the veil in the Temple was rent in twain from top to bottom—the law dispensation was fulfilled. This veil was not torn from bottom to top, for that is man's way of accomplishing the task. When the veil was rent in twain the Holy of Holies was exposed to the entire priesthood who served in the Temple. Only once each year the high priest went beyond the veil into the Holy of Holies to perform his duties,

(Please turn to page 16)

Conference Inspiration

By H. H. Hawkins

THE time of year has arrived when all roads lead to Oregon, Illinois. As one drives through the country or cities, he sometimes comes upon a sign: *Attend Church Somewhere.* Suppose we change this slightly, and say, instead, *Attend Conference at Oregon, Illinois.* If it is not possible for the reader to stay for the full period of Conference, then plan to stay for a part of it.

No doubt, there are many who have never attended the General Conference. To those, our earnest plea is to make an effort to attend. You will receive a wonderful blessing from the Lord and from His people.

The Bible admonition is for Christians to frequently assemble, Paul's words being, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. . . . For yet a little while, and he that shall come will come, and will not tarry" (Heb. 10:25, 37).

What wonderful gatherings of the people there must have been in the days of the boyhood of Christ, when all the people went each year to Jerusalem to the Passover. All members of the Church of God should be exceptionally thankful, not only that we have come to a knowledge of the precious Word, but that we live in a land where religious freedom has full sway, and at the Conference sessions we can rub elbows with those scattered near and far, and enjoy the songs, as well as hear the various speakers. At the General Conference we can say with the Psalmist, "Behold, how good and how pleasant it is for brethren to dwell together in unity" (Psalm 133:1).

Those attending always like to renew acquaintances, some of whom they have not seen for a few years, and every year new faces loom up to be added to the memory list.

Conference is a stimulant to one's faith; it builds one up, making him spiritually stronger. How often do men think of material food for this present life—food that is necessary for the physical strength. Yet, men just as surely need that spiritual food to keep them close to Christ. Job, in the midst of trial and adversity, said, "I have esteemed the words of his mouth more than my necessary food."

How few there are these days who love the Word of God better than their food. Christ, when offered food by His disciples, on one occasion said, "I have meat to eat that ye know not of. My meat is to do the will of him that sent me."

It is quite true that we of the Church of God receive spiritual food at our various meeting places, and yet it is a most helpful change to journey to Oregon, Illinois, to receive some of the spiritual food furnished there, for "blessed are they which do hunger and thirst after righteousness, for they shall be filled" (Matt. 5:6).

Beauty Culture

By J. R. LeCrone

"IF ANY be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was" (James 1:23, 24).

As we read the foregoing scripture, we smiled to ourself and wondered whether it was by accident or design that the word "man" was used in the comparison. Accordingly, we determined to find out whether the word there used was a general term including all the human race or merely the males of the genus *homo*. We were delighted when we found that the word here translated "man" comes from the Greek word *aner*, and means literally, an adult male person. While it is not important from a doctrinal point of view, it gives the verses a saltiness and a touch of understanding humor that would otherwise be missed.

J. R. LeCrone

We have observed that the average woman beholding her natural face (literally "face of her birth," Bullinger) in a mirror, immediately decides to do something to improve its appearance. She straightway hauls out her powder puff and lipstick, her comb and curlers, and sets to work, or if she is able to do so, she hies herself off to the beauty parlor for a facial and hair "do."

The average man, under the same circumstances will look with distaste at his rapidly thinning hair, the enlarged pores upon his face, and the wrinkles that are beginning to appear. He will grimace and decide that he must do something about it one of these days. He will then immediately become engrossed in some other interest, and forget all about his unattractive appearance. As a result of his poor memory his self-confidence remains unshaken and he goes through life completely satisfied with his appearance.

Just so, says God, is the person (male or female) who, upon considering the Holy Scriptures, sees himself mirrored therein as a sinner, condemned to death and without hope in the world, decides that some day he must repent and be baptized—and then becomes interested in the pursuit of wealth and pleasure, and forgets what he looks like to God. The mirror performs for us the desirable function of helping us to see ourselves as others see us. The Holy Scriptures perform for us the much more important service, revealing us to ourselves as God sees us.

The maintenance of an attractive physical appearance will often help us to social and business success, but to appear attractive to God is a matter of life and death. God cares not one whit whether our physical faces are beautiful, plain, or homely, but He is intensely interested in the spiritual face that is turned toward Him, for He sees the thoughts and intents of our hearts. His Book of Truth not only reflects to us our true spiritual image, but it also contains a picture of the Ideal Visage, together with instructions for beauty treatments that will help us to look like the Ideal.

Our "natural" faces are ugly and repulsive to God, "for all have sinned, and come short of the glory of God" (Rom. 3:23). The first step in God's beauty treatment is to "repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38). Our Ideal of spiritual beauty is the Son of God. "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." And the beauty shop of the Lord is the church. "Let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching" (Heb. 10:24, 25).

We urge that every person reading this article will look long and earnestly into the "mirror" that God has given him, and compare what he sees there with the picture of Jesus as presented in the Gospels. If you find that you measure up to that Standard of spiritual beauty in every respect, we have no message for you. If, however, you find that you have not yet attained that Ideal, we urge that you make a practice of regularly visiting God's beauty parlor (the church). The operators (your church and Sunday school leaders) are there for the express purpose of helping you to more and more resemble Jesus. The treatments, in order to be effective, must be regular.

In this instance, at least, one can profitably imitate the woman: to imitate the man is to be barred from the kingdom of God.

"But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed."

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TO ALL BEREANS

By Harry Goekler, President

Another year of Berean work and activity has passed into history. The time is near to meet at General Conference on Berean Day, August 7, to elect Berean officers for the coming year and to discuss various parts of Berean activity. This is your Conference, and we want all of you who can to be present at the opening of the Berean business session on Monday morning, August 7. Come with your criticisms and suggestions, and let us make the coming year one of activity and growth. Let us make the statement, "Bereans at work," a reality in all our societies. Jesus is coming soon, and we want to be found faithfully laboring in His service when He appears.

Remember, also, that July is the month to send in your semiannual dues and contributions to the National Berean treasurer, whose name and address appear at the top of this page.

THE WHITENED HARVEST FIELD!

Just now, I stepped to the window in my room, and looked out at the fields surrounding. As I looked I could count four or five fields that "are white already to harvest." One neighbor lady just stated, via telephone, that they were going to start harvesting soon, perhaps today. When the harvest is ready it must be attended to, else the grain will spoil.

It seems that is the way with the great harvest field of the world. It is ready to harvest—to harvest human beings for Christ—and the fields are white already. We cannot wait until we have more time, or until we feel more like it, or perhaps it will be too late. Jesus said, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

Young people, there is a place for you in the harvest field of Jesus. Many of our respected older brethren have done their parts and will continue to do so until the end of their lives, but we also can help in many ways. Let us work so that the statement of Jeremiah 8:20 will not be said of us, which is, "The harvest is past, the summer is ended, and we are not saved."

BUILDING GOD'S TEMPLE

By Beatrice Clem, Toms Brook, Virginia

"According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon" (1 Cor. 3:10).

On the night of June 2, 1939, I watched several of my friends receive their diplomas. Members of the graduating class were leaving school days behind them to commence the great building of their lives. Some of them will go to college. Many will become permanent citizens of the community ready for their work. In just one year another class will receive diplomas, and I will be one of that number. One year until I start the greatest career of my life, and give my time and talents fully to the work of God. But the training of a Christian starts with life. Going to school is just laying the foundation of later life, carefully choosing the material. God expects all of us to build our lives upon a strong and firm foundation of Christian faith and love.

"Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" (1 Cor. 3:16). Paul tells us who are Christians that we are the temple of God.

Rome was not built in a day or a week, but it took a number of days to make it a beautiful city. Neither can the temple of God be made serviceable in a short time, but it takes years of ambition, faith, and a true Christian worker to build the temple God wants us to build. The high school graduate may choose any profession he or she wishes, but all will be happier and be more benefited by choosing to be Christian workers in the service of the Lord.

Let us develop our minds and interests, young people, to the extent that we may include love and help to all mankind. It requires little effort to be a true Christian worker for God. Prove that the Spirit of God does not uselessly dwell in us, and that we are striving earnestly to be worthy servants of God.

Be a worker for Jesus,
Tell the world of Him;
Represent the Church of God,
Do not let Truth's light grow dim.

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota

"Help us, O Lord our God; for we rest on thee" (2 Chron. 14:11).

THE THIRD KING OF JUDAH

You recall how ten of the twelve tribes followed Jeroboam, and left only two for Rehoboam? This division left Rehoboam's land, called Judah, very weak and small. Its chief city was Jerusalem, where the Temple of the Lord and the king's palace were.

Rehoboam did not follow in the ways of God, but led his people in idol worship, so that on nearly every high hill and in every grove of trees one could see an idol of wood or stone. This displeased God, and He allowed the city of Jerusalem to be taken by an army led by the king of Egypt.

After Rehoboam's death his son Abijah ruled in Judah. He was Judah's *second* king. Abijah trusted God. When his small army was in danger of being destroyed by Jeroboam who was still ruler of the ten tribes, called Israel, God helped the people of Judah win over the larger army of Israel, so that Jeroboam never again tried to capture Judah.

After Abijah's short reign of three years, his son Asa became the *third* king of Judah. Asa was a great warrior, a wise and good king, and a follower of God.

When the strong, warlike Ethiopians came against Asa, he prayed to God. God gave Asa a great victory over his enemies.

Asa tore down the idols in Judah. When he found his own queen mother had made an idol, he broke it up and would not allow her to be queen any more. Asa truly loved God more than anyone, even his mother, didn't he?

After the idols were destroyed, Asa rebuilt the altar of the Lord which had fallen in ruins, and called all his people to worship God.

When Asa was an old man we find he forgot to asl God's help when he became ill, but called in doctors who worked their cures by the power of idols. One can never do wrong, such as Asa did, without having evil results, especially one in such a high position of leadership as Asa had. So, because Asa called in these idol worshipers, many people of Judah again turned to making images and trusting in idols instead of in God.

ECE CLUB CARDS

You have your membership cards framed and hanging in your bedrooms by now, I "expect." I'm anxious to hear how you like them. If you haven't joined our club, will you write to me? There are about fifty cards left for the first fifty who join our club. After that I cannot promise any more right away.

Perhaps you would like to thank the editor and his co-workers for printing these cards and sending them to you. I shall be glad to print your notes you write to me.

NEW MEMBERS

We greet the following today: William, Otto Jr., Betty, and Richard Dick of Frankfort, Indiana; Richard Paul and Patricia McGowan of Niagara Falls, New York; Lorna Adams, Norbeck, South Dakota; Lois Check, Hazel Stadden, Paul Swartz, and Joyce Stadden of Cleveland, Ohio.

COME CLEAN

When the game is on and your friends about,
And you could put your rival 'out
By a trick that's mean, but wouldn't be seen;
Come clean, my lad, come clean!

When exams are called and you want to pass,
And know how you could lead your class,
But the plan's not square—you know it's mean;
Come clean, my lad, come clean!

When you're all alone, with no one about,
And not a soul would find it out,
You're tempted to do a thing that's mean;
Come clean, my lad, come clean!

—M. D. Crackel.

HAPPY BIRTHDAY WISHES

Chalmer Dennis, age 1, July 20, Vanzant, Mo.
Velma Dennis, age 8, July 2, Vanzant, Mo., correction.
Gwendolen Durkin, age 11, July 19, Cleveland, Ohio.
Eugene Frazier, age 14, July 18, Cleveland, Ohio.
Reva Hetrick, age 8, July 21, Ripley, Ill.
Herbert Hutchinson, age 12, July 17, Hammond, La.

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

July 5-August 13—Bible Training School at Oregon, Ill.

July 14-23—Special meetings at Cleveland, Ark.

July 23-30—Special meetings at McGintytown, Ark.

July 20-22—Arkansas-Oklahoma Conference at Cleveland, Ark.

July 20-30—Virginia State Conference at Maurertown.

August 1-13—General Conference, Oregon, Ill.

August 1-13—Illinois Bible School and Conference at Oregon.

Aug. 13-20—Missouri State Conference at Frederiektown.

August 20-27—Western Nebraska Conference at Holbrook.

August 22-27—Iowa State Conference at Waterloo.

Aug. 27-Sept. 3—Eastern Nebraska Conference at Omaha.

ILLINOIS BIBLE SCHOOL

This year the teaching personnel of the School will be made up of teachers from many parts of the country. The adult class will be taught by L. E. Conner and F. L. Austin; advanced young people by M. W. Lyon and Lyle Rankin; junior young people by C. E. Lapp and J. R. LeCrone; intermediates by Harvey Krogh, Jr.; juniors by Mrs. Louise Lapp; primary by Mrs. Verna Thayer; beginners by Mrs. Ruby Railton. Thus we have Bro. Rankin from Washington on the west and Bro. LeCrone from Virginia on the east.

In addition to the foregoing there will be an hour each day devoted to "The Church and Its Auxiliaries." One of the topics to be discussed will be "The Sunday School and It's Relation to the Church." Bro. Harry Gockler of Louisiana has charge of this hour and will have a leader for each day to handle some phase of auxiliary work.

The superintendent of the meeting will be Bro. James McLain, who also will have charge of the music. Bro. Gerald Cooper is arranging for the devotional hour. Sr. Ruth Blanchard will be head cook, and Sr. Grace Wiggins matron.

Those who want rooms in private homes should write to Miss Elizabeth Ordnung, Oregon, Ill., stating time of arrival and length of stay.

If there are some who feel unable to come because of lack of funds to contribute toward board and lodging in the dormitory but who are willing to help as waiters and dishwashers, please write to Miss Leota B. Hanson, Oregon, Ill. Sr. Minnie Johnson from Minnesota will have charge of the dining room.

Paul C. Johnson, Pres. Illinois Conf.

MULLIN, TEXAS

The annual ten-days' meeting at the Church of God in Mullin, Texas, closed on Sunday, July 9. There were good attendance and interest. Miss Alvenia Crawford obeyed the gospel and was baptized on Sunday afternoon. Bro. T. W. Roberts of Belton, Texas, made a splendid talk at the water's edge. We retained Bro. Drinkard as pastor for another year.

H. H. Stebbins.

MEET THE HERALD'S WRITERS

All the writers whose pictures appear in this issue, and many other writers who contribute from time to time, are planning to attend the General Conference. They will be glad to meet their readers, and we wish you to meet your writers. Further, writer will meet writer.

No family reunion offers an equal blessing to that of meeting the brothers and sisters of the faith. We assemble in honor of the Elder Brother and under the blessing of the Father.

LOUISIANA CHURCH NOTES

After spending several weeks visiting relatives and friends in and around Hammond, Bro. and Sr. George Siple and granddaughter Betty Jean Lindsay left this week for their home in Oregon, Ill. They were accompanied on the return trip by Sr. Ruchie Alexander, who plans to remain in Oregon until after Conference.

Mrs. J. C. Lindsey of Shreveport is recovering from a recent major operation, and is now home from the hospital.

Sr. Ella Siple is taking a much needed rest at a health resort in Mississippi.

The writer was recently called to his home in Marshall, Ill., to preach the funeral sermon of Bro. George Claypool, one of the older members of the Salem Church of God.

According to present plans, we are to leave Hammond July 17 for Cleveland, Ark., where we are to assist Bro. T. A. Drinkard in a series of meetings, also the Arkansas Conference. From there we plan to drive to Marshall, Ill., for a few days' visit, and then on to Oregon for the General Conference. Following the Conference we will return to Louisiana to begin another year's labor with the churches here. May we always be guided and directed by God's Holy Word.

Harry Gockler, Pastor.

SUMMER TRAINING SCHOOL FUND

Mrs. T. J. Ellis	$5.00
Mrs. C. Seely	4.00
George McMurtrie	4.00
William Arbogast	5.00

LAST CALL FOR CENSUS

This is your last opportunity to get your census report in before the July 25 dead line. Only eighteen churches have reported to date. Thanks to all who have reported, for your promptness.

About eighty churches are yet unreported. **Your church is necessary** for a complete and accurate count. Please attend to this **AT ONCE.** Otherwise you will be too late.

If your blank has been lost or mislaid, send in your report on a plain sheet, giving the information specified in The Herald of June 27. This is the final notice. Lest you forget

Send in your report today.

M. W. Lyon, Statistician.

ILLINOIS CONFERENCE BUSINESS MEETING

The annual business meeting of the Illinois Conference will be held at 3 o'clock on Friday afternoon, Aug. 11, 1939, in the Oregon church.

Besides the election of officers, there are other matters of importance to come up, among which is evangelistic work in our State.

Illinois members, please plan your trip to Bible School and Conference so that you can be at our State business meeting. When the business meeting fails, the work will fall.

Paul C. Johnson, President.

MICHIGANTOWN, INDIANA

The Sunday school of the Hillisburg Church of God held its annual Sunday school picnic July 2 at the T.P.A. Park in Frankfort. There were thirty-one members and guests present. At the noon hour a basket dinner was served. A pleasant day was enjoyed by all. Owing to illness and other unavoidable reasons several were unable to attend. This picnic is an annual affair, being held the first Sunday in July.

We are having a good Sunday school, and we still have our faithful pastor, Bro. J. H. Anderson, with us. Preaching services are held every third Sunday.

Our Sunday school superintendent has been elected president of the Indiana State Conference. We are wishing Bro. Otto Dick the best of wishes in his new office.

Lota B. Huffer, Reporter.

Gleanings From the Field

Bro. James Cole and Sr. Ruth Townsend are the teachers of the two Sunday school classes shown in the picture in this Herald. It is a sacred privilege to teach such classes.

Bro. and Sr. Robert Townsend of Grand Rapids, Mich., are happy parents of a nine pound daughter. She was born July 7. We suppose there are, also, four happy grandparents.

"If you need company, buy a cottage."—Bee Slocum.

"Our store is kept closed on Sundays."—Russell Currens.

Bro. and Sr. Ezra Railsback of Los Angeles, Calif., recently visited some of the brethren at Eldorado, Ill., and are now in Ohio.

"We enjoy every article in The Herald."—Mrs. J. H. Balliard.

Bro. and Sr. Leland Hanson of Leaf River, Ill., vacationing in the western states, attended services in the Pomona Church of God on Sunday, July 9.

Since last reporting, Sr. Muriel Randall of Braham, Minn., has enrolled in the Bible Training School.

"We are much in need of preachers and teachers who will dare to preach the truth. . . . How I wish that we who are in Cheyenne, Wyo., had the privilege of attending a Church of God."—Mrs. Esther H. Sprinkle. . . . Why not start a Bible class in your own home? In a few years time, and with God's blessing, your desired privilege can be realized.

BIBLE TRAINING SCHOOL ECHOES

The second week of the Bible Training School is past, but the work will live on and on. The young people are catching a wide vision of the value of consecrated trained service.

Last week Vivian Kirkpatrick and Walter Wiggins conducted the midweek Bible study period by giving a couple of short sermons. Bro. Kirkpatrick spoke on "The Garden of God," making application to our personal lives—showing how necessary it is to keep the weeds of sin out of our lives. Bro. Wiggins reviewed the life story of Joseph with its happy ending and then used it as a type of Christ, bringing the presentation to a touching climax.

Bro. Leslie LeCrone went to Nebraska last week and returned, bringing with him his wife, Nadine.

The class went to White Pines Park about eight miles west of Oregon on Saturday afternoon, where they enjoyed an outing and partook of a well-prepared picnic dinner.

C. E. Randall, Dean.

DAILY PROGRAM

As may be seen from the following daily schedule, those who come to General Conference and Illinois Bible School and Conference will be busy. As it is possible for us to enjoy our everyday labors even though we are kept busy from daylight to dark, so it should be possible to enjoy this work for the Lord.

6:00 Morning Call
6:45 Breakfast
7:30 Ministerial Conference
9:00 Devotional
9:30 Assembly of classes for all ages
11:00 The Church and It's Auxiliaries
12:00 Dinner
1:30 Assembly of classes for all ages
3:15 General Conference Business
5:30 Supper
7:30 Song service followed by sermon.

There will be little change from this program except on Berean Day, Monday, Aug. 7, and on Sundays.

TREASURES IN HEAVEN

We saw Bro. Conner's recent call for financial help to keep up the work of the General Conference. It brought to our minds the words that Bro. W. H. Wilson used to frequently speak, and which were first spoken by our Lord: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also."

Bro. Conner's call for assistance contained very good advice. Inclosed you will find our money order, and with this we wish to thank the brethren for their many good articles which appear in The Restitution Herald.

Anna Eidemiller and John Lehman.

CONTRIBUTIONS TO N. B. I.

B. N. Berry	$ 1.00
William A. Reid	3.00
Mr. and Mrs. John Railton	3.00
Mrs. Verna McCorkle	18.00
Mattie Benjamin	15.00
John Lehman and Anna Eidemiller	25.00
Leila E. Whitehead	10.00
Mrs. Etta Hatch	10.00
Paul Hatch	5.00
H. S. Lasher	3.00

YOUNG MEN'S AND YOUNG LADIES' CLASSES, COMBINED
Pennellwood Church of God Sunday School
Grand Rapids, Michigan

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Silas M. Claypool; Eva H. M. Fletcher; Helen M. Chisholm; Mr. and Mrs. Ezra Railsback (2); Mrs. Mary Calkins; Mrs. Ray Maysilles (3); Mrs. Myrtle Oliver (2); Mrs. Ida F. Orem (3); Jessie M. B. Kauffman (2); N. Goodreau (6); William A. Reid; Dorothy Magaw (2).

OUR LITTLE CHURCH

By George J. Wagner (deceased)

Our little church—you'd most pass it by;
Nothing about it would much catch your eye.
A plain little organ plays sweet, but not loud.
Our people? Just folks—there's none of us proud.

And if on a Sunday you'd come in and stay,
Hark to the gospel, to sing, and to pray,
Maybe you'd learn, or perhaps understand
How to us—it's the grandest church in the land.

As the lesson unfolds—with the truth burning bright—
Old Bethlehem's Star in this world's sordid night,
Our eyes see a vision of the kingdom to be;
Our souls—for an hour— are most gloriously free.

We stand with the Master amid hosts of the saints,
All sorrow is vanquished as propheey paints
The glory of God—a just reign and true—
The promise of Jesus to me and to you.

These walls—they all vanish, and with Judah's lion
We stand at the Temple on green hills of Zion.
Our songs rise in power His victory to praise.
Our glorious Hosanna to the Ancient of days.

What need of a spire, or organ of gold?
No walls ever built, this vision can hold.
But here, till that day, we'll meet—you and me—
Where the glory of God in promise we see.

Our little church—you'd most pass it by;
Nothing about it would much catch your eye;
But, Oh! what heart comfort, what joy, what rest,
Is here—of God given— with His fellowship blest.

—Selected by H. H. Hawkins.

THE RESTITUTION HERALD

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L. E. Conner . Business Manager

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Dear Sirs:

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(Signed) .....

Address .....

GEORGE W. CLAYPOOL

George W. Claypool, son of John and Cynthia Claypool, was born in Dolson Township, Illinois, August 8, 1879, and died July 3, 1939.

He was united in marriage in 1902 to Miss Clara Clapp. To this union two children were born, Austin and Mable. He leaves to mourn his departure his wife, two children, three grandchildren, one brother, and one sister, also many other relatives and friends.

Early in life he obeyed the teaching of the gospel, and united with the Salem Church of God. He continued a faithful and active member until death. Though in ill health for a number of years, he always came out for church and Sunday school whenever possible, and loved to hear and discuss the glorious truths of the kingdom. His life has been lived, his labors are ended, and now he sleeps in death, awaiting the morn of the resurrection when sin, sorrow, sickness, and death shall be no more. Harry Goekler.

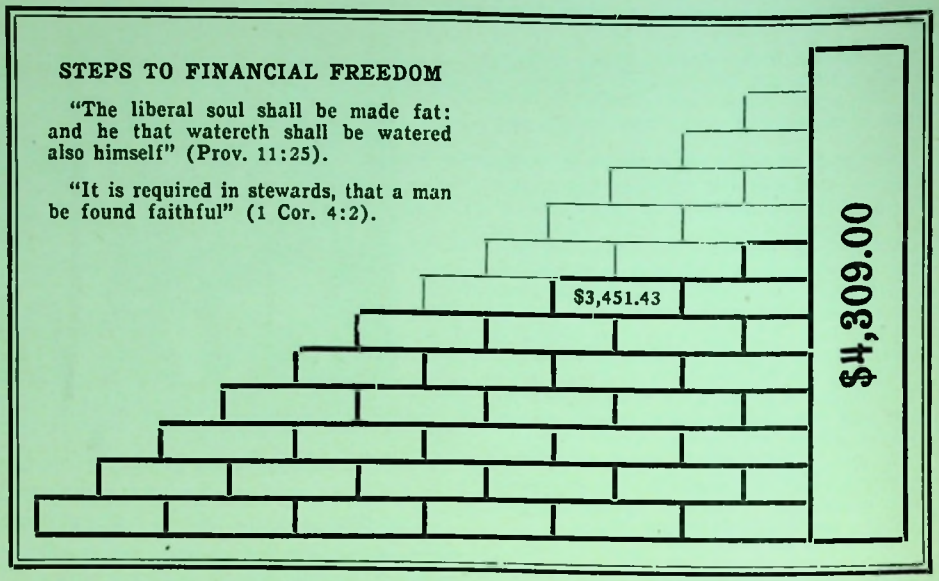
MRS. ALMUS ADAMS

Elizabeth Jane Wilson was born at Gifford, Iowa, Dec. 16, 1862, and died at Omaha, Nebr., June 23, 1939.

She was united in marriage to Almus Adams. To this union nine children were born, six sons and three daughters. Of these, two sons, Eddie and Glen, and one daughter, Maude, preceded both of the parents in death. The surviving children are: Mrs. Alta Thrush, Salem, Ore., Mrs. Elsie Strong, Omaha, Ray and Esco of Omaha, Leo and Clair of San Francisco, Calif. There are also fourteen grandchildren and four great-grandchildren.

Sr. Adams' life was one of sacrifice to the cause of Christ. But few realized the part she was playing, which was remaining at home to care for the family while Bro. Adams was out preaching the Word in his long career as an evangelist of the Church of God.

Funeral services were held at the Crosby-Carlson-Meyer Funeral Home at Omaha, conducted by Elder Grover Gordon of Springfield, Ohio. She was laid to rest in the Mount Hope Cemetery beside her husband who had preceded her in death about two years. She awaits the call of the Master whom she loved and expected to come again as He went away. She was often heard to say, "If we miss the resurrection, we have missed all." She rests in that hope, and we believe it will be realized soon. Grover Gordon.



INDEBTEDNESS FUND

Notes Payable		$4,309.00
Amount received	$3,405.43	
Merofadi	18.00	
George McMurtrie	3.00	
Charlotte E. Young	25.00	3,451.43
		$ 857.57

THE TITHING BULLETIN

The Tithing Bulletin, as prepared by The Layman Company, offers every church the most effective of tithing education plus relief from half the expense and worries of the ordinary church bulletin. It combines simplicity, effectiveness, and economy. The Bulletin consists of four pages. Pages 1 and 4 are for the use of the local church. Pages 2 and 3 carry any one of thirty-two of the famous Layman tithing messages. This affords a quiet but effective course in stewardship education.

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The Layman Company,
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WEB DUSTERS ANSWERED

Bro. George Siple's

Question: "Who are the smallest people mentioned in the Bible?"

Answered: "The ants are a people not strong" (Prov. 30:25). Those who sent the correct answer are:

Mrs. Mae Nedrow, Oregon, Ill.
Ethel Buchanan, Leavenworth, Wash.
R. H. Judd, Toronto, Ont.
Mrs. Richard LeCrone, Woodstock, Va.
Marshall Logan, Plymouth, Ind.
Esther Buzek, Cleveland, Ohio

Bro. C. E. Lapp's

Question: "Who, in a vision, saw a spirit which made his hair stand up?"

Answered: "A spirit passed before my (Eliphaz's) face; the hair of my flesh stood up" (Job 4:15). Those who sent the correct answer are:

Mrs. Mae Nedrow, Oregon, Ill.
Ethel Buchanan, Leavenworth, Wash.
Miss Lota B. Huffer, Michigantown, Ind.
Gladys Barber, Corvallis, Ore.
Mrs. Emory Macy, Troy, Ohio

FILLED WITH THE SPIRIT

(Continued from page 7)

"And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. 4:30). As long as God will strive with us we know that we are sealed unto the day of redemption, but if we are no longer chastened, and if our conscience has been deadened so that we do not hear that still small voice or feel the burning now and then, we are no longer sons. Beware of this condition.

When you feel that you should read some in your Bible, do it. Don't grieve your Father. When you feel that you should pray, don't put it off until some other time, pray now, and often henceforth. When you think you should start going to church more regularly, do it. Grieve not the holy Spirit of God."

By ridding our minds of unclean thoughts and asking help to do His will, not ours, we can be filled with His Spirit, and be found faithful in all things.

When God gently persuades you to follow His way do it, for Jesus' sake.

CHRIST AND THE LAW

(Continued from page 10)

wherein he met God in His glory. Christ went through the veil for us, and only through Him can we come boldly to the throne of grace.

"If ye be led of the Spirit, ye are not under the law" (Gal. 5:18). Should we then sin because we are not under the law? God forbid! "For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself" (Gal. 5:14).

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Maranatha—Our Lord Cometh!

By G. Eldred Marsh

"While daylight lasts, we must be busy with the work of him who sent me: night comes when no man can do any work" (John 9:4, Moffatt).

THE last day of the last days is rapidly drawing to its close. The fading light of evening settles over the earth. The shadows sweep farther and farther across the valley as the sun of Time sinks below the mountain peaks of Prophecy. The darkness is intensified by the black clouds of a gathering storm that threatens momentarily to break with devastating fury over the terror-stricken world.

The Night Is at Hand!

Deeper, darker, longer grow the shadows thrown forward by the grim but invisible specter of destruction that is advancing with the resistlessness of time itself. No man living can see a single day into the future, but all men realize that the world is approaching a crisis of unprecedented magnitude. Sometimes we wish that we could catch a clearcut vision of what is in store for us, that we might more intelligently prepare ourselves for it.

"O, that a man might know
The end of this day's business, ere it come,
But it sufficeth that the day will end!"

It is enough that the disciple of the Lord knows that "the end of all things is at hand." It is enough that he realizes, if he does so realize, that this long day of anxiety and suffering, of sacrifice and labor, is about to terminate.

"And the Door Was Shut"

Just how long the twilight will linger we do not know, but we are assured that "the Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Peter 3:9). So tenderly gracious is our Father that He would extend to its utmost limits the period of universal opportunity, that "whosoever will may come."

Yet we know that "as it was in the days of Noe, so shall it be also in the days of the Son of man" (Luke 17:26). The hour will strike when the gate at the end of the way that leads to life will be closed forever by the hand that shut the door of the ark before the Flood came. After that had taken place the "preacher of righteousness" no longer pleaded with men whose thoughts and deeds were "only evil continually"! The door of salvation was shut! It was shut difinitely, finally, irrevocably, as an act of divine judgment. The preacher's work was ended, his task complete. There was nothing more for him to do but to stay secure within the ark of God's protecting care until the tears were wiped from the face of the weeping sky and the tinted bow of promise spanned a cloudless heaven above a clean new earth!

The experience of Noah presents a striking parallel to that of the Church of God today, for each member of the body of Christ is an antitypical Noah—a preacher of righteousness, whose duty it is to warn the world of the doom that awaits the ungodly and unbelieving, and to assure the repentant and faithful of future reward and blessing.

Again humanity is approaching a crisis, an outpouring of divine wrath. Again God's warning is sent ringing round the earth. But those who stand in the gravest peril neither hear nor heed it. That, however, does not relieve the messenger of his responsibility. For, as the Lord said on a later occasion:

"When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity: but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, *(Please turn to page 11)*

EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

THE BIBLE TRAINING SCHOOL

A front cover picture of the Bible Training School will appear in next week's issue of The Restitution Herald. Most of the articles will be written by members of the School. Every article will be well worth your reading. The students are doing their best to make the next issue one that will rejoice the hearts of our members at large. If you enjoy their work, tell them so, that they may be encouraged to press on.

Excepting the most necessary direct blessing of God upon our every effort, the youth of the Church of God is the denomination's greatest asset. Whose duty is it to educate the youth of the Church of God? Who will train our youth to be strong workers for the Church of God, if even we, ourselves, should fail?

The present work is commendable. It is a step in the right direction, but it is not enough. Only six weeks of training out of a whole year never made a champion. The Church of God needs a permanent school for the training of its youth; and the Church of God can have a permanent school just as soon as it becomes interested in one as it is interested in houses and lands and automobiles. The "five yoke of oxen" excuse has become streamlined, but the excuse, in one form or another, is still a barrier to Christian service and to Christian growth. As surely as the Church of God begs to be excused from the training of her youth, that most joyous feast will be for others.

WHAT DOTH IT PROFIT?

"If a brother or a sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" (James 2:15, 16). There was enough Christianity in our Lord's very brother that he knew it could profit *nothing* to simply talk and do nothing more than talk. Christianity acts.

"Thou shalt know the truth, and the truth shall make you free" (John 8:32) is a choice text with all lovers of the truth. They are words of Jesus. Every word is a simple monosyllable loaded with meaning. But "what doth it profit, my brethren," though we say, "Thou shalt know the truth," yet do nothing to clothe and feed people that truth without which they will surely perish?

INTRODUCTION

Mrs. Bonnie D. Martin, whose article entitled "Wisdom" appears with her picture on page 3, lives at Williamston, South Carolina. She has been a regular attendant of the Guthrie Grove Church of God near Piedmont, South Carolina, since childhood, and a member there the past fifteen years, having been baptized by her uncle, Elder A. N. Durham. For eleven years she has taught public school, and for the past ten years she has been a Sunday school teacher. Also of special interest, she writes that about four weeks ago she became mother of her first-born, a son.

We are glad to enroll her as a contributor to The Restitution Herald. You will enjoy her talent.

VOICE OF EXPERIENCE

Brother and Sister Richard Skeels, senior members of Southlawn Park Church of God in Grand Rapids, Michigan, have been married fifty-nine years. The Grand Rapids church was started in their home. How well the memory spans those forty years! "Our first preachers were O. R. L. Crozier, H. V. Reed, R. V. Lyon, and then both Benjamin woodward and his wife." There is a sacred monument at 1216 Eastern Avenue. I worshiped there.

There is no way to misunderstand Brother Skeels' words. His thoughts, as I recall them, follow:

"Worldliness is the cause of church decline. Even professing Christians are more interested in pleasure than in God. Many homes are broken up because the women prefer to work away from home; divorce often resulting. Young people are not enough interested in prophecy to see it being fulfilled before their eyes.

"The Church of God needs doctrinal preaching. If Michigan's first preachers were alive today, I believe they would get good crowds. They were zealous. The Church of God will grow faster if our preachers become more evangelistic, and preach more from the Bible."

WISDOM

By Bonnie D. Martin

"Surely there is a vein for the silver" (Job 28:1).

SCIENTISTS have classified everything in or on the earth into two great classes. A thing either has life or is the product of life, or else it has no life. All forms of life belong to the first class; all minerals belong to the second class.

All forms of life, whether people, plants, or animals, have their beginning; they grow for a while and then die. The human body and the body of animals are made up of different organs which are used to carry on the various processes of life. Some of the organs are used for eating, drinking, breathing, and moving. Plants have different organs for various purposes.

Bonnie D. Martin

Minerals do not have any sign of life, and one part may be removed without hindrance to the rest of the mineral. If you break a mineral into many pieces, each piece is exactly as much mineral as before. On the other hand, if any part of a plant or any organ of a living body is removed, that hinders the rest of the plant or body. All life, therefore, has a beginning and an ending. Just where minerals came from scientists do not know. They believe that the interior of the earth is made up of great masses of minerals.

Man doesn't know where silver came from, but he knows it is found in veins underground, and that he must search for it if he finds it. This vein of silver has been deposited there by the one and only Supreme Being, who is the Creator of all things and the Source of all wisdom.

Just as there is a vein for the silver there is a vein for the truth. "In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made by him; and without him was not any thing made that was made" (John 1:1, 3). God made the vein of silver and hid it in the earth for man. He also gave man a more precious vein than the one of silver; that vein is the vein of truth that is found only in the Bible, the Word of God.

The minerals for which men dig are not evenly distributed in the earth, and not all miners receive the same amount of minerals. The search for minerals has led man to the four corners of the earth. Gold is found in some countries, silver in another, and diamonds in another.

Likewise, the precious vein of truth begins with Genesis 3:15, and takes in all the gospel promises that are found in the Bible. These gospel promises are not all found in any one book of the Bible. Not any one of the writers of the Bible tells us all about the great vein of truth that God has given for us. But we are admonished to do as a miner would do when he is seeking a new vein, or seeking to know how rich a new vein is. He begins to make borings here and there, piercing the vein at different places, and then examines the specimens to see how rich they are. We are told to "search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39). We can only find out how rich this vein is by searching.

A miner may think he has a profitable mine, judging from all outside appearances of the mineral, but when he examines it more closely, he may find that it is not a pure mineral. A pure mineral can be melted, and as it passes from a fluid to a solid state its particles attract each other along definite lines and build up a solid which shows by its outward form that there is a definite relation between all its parts. Sometimes, when we study different passages in the Bible, we seem to think that one contradicts the other, but when we search the Scriptures we find that they all agree and form a definite relation one to another.

How may one know the pure vein? Paul says in 1 Thessalonians 5:21, "Prove all things; hold fast that which is good." Jesus says in Matthew 24:4, "Take heed that no man deceive you." Why? For as Proverbs 14:12 says, "There is a way that seemeth right unto a man, but the end thereof are the ways of death." James 3:17 says, "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." Then "study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15).

One may know he has the pure vein when it comes directly from God's Word. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruc- *(Turn to page 10)*

How to Become a Citizen in God's Kingdom

By J. H. Anderson

IN PREVIOUS articles we have written of the greatness of the kingdom, that it will fill the whole earth, be under the whole heaven (Dan. 2:35; 7:27). In Proverbs 10:30 we find that the righteous shall never be removed from the earth, and in Psalm 37:29 we find these words: "The righteous shall inherit the land, and dwell therein for ever." In Genesis 17: 1-8 we have God's covenant in which He pledged Himself to give the earth, the territory of the kingdom, to Abraham and his seed (Christ and the church) for an everlasting inheritance (Gal. 3:16, 26-29).

Jordan, Where Jesus Set the Example

Now, as I can't go to heaven, can't be on the earth forever unless I get into the kingdom, this question arises: If I don't get into the kingdom, where shall I be? Here is God's answer: "For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place and it shall not be" (Psalm 37:10). So, if I exist in the eternal age, I must become a citizen of that kingdom. As the kingdom is to be given to the church of the living God, *if* I am a member of the church and continue a member, it will be given to me.

How, then, may an unconverted person become a member of the church? "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls, . . . praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved" (Acts 2:41, 47). Here we learn that God puts in the church those that gladly receive His Word, gladly receive the Word and *obey* it by faith in it, repenting of their sins and being baptized into Christ (Mark 16:15, 16; Acts 2:37, 38; 2 Cor. 7:7-10; Gal. 3:26-29). By these steps one comes into Christ, into His church.

Next, what must the members of the church do to enter the kingdom? Before we answer this question, let us consider Christ's words to Nicodemus, which words are recorded in John 3:1-13. Here the King tells Nicodemus that a man must be born again, born of water and of the Spirit, to enter the kingdom. In Genesis 2:7 we find, "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." This dust-made man can never enter the kingdom unless he is born of the water and of the Spirit. In John 3:1-13 we have three births spoken of: flesh, water, and Spirit. Life with men begins fully by the birth of the flesh. Without this birth we could not have this life. Death, the returning back to dust, will end this life for the most of us before the kingdom comes. As we enter life through birth and the fleshly life ends in death, it follows that it will take a new birth to bring us the new life that we must have in the kingdom. So, Jesus said that men must be born again to see the kingdom of God. We must live the Christian life in this age, and this life begins with a birth, the birth of the water. All that precedes the water birth is preparatory to the Christian life. In baptism the old man is buried, and a new man is born of the water to walk in newness of life. "Therefore we are buried with him by baptism into death: that like as Christ was raised from the dead ('born from the dead,' Col. 1:18) by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4). Peter writes to this class thus: "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere mik of the word, that ye may grow thereby" (1 Peter 2:1, 2).

So, by the water birth men come into Christ to walk the Christian life. Now comes the question: What must this newborn babe do to enter the kingdom? Or, is he in the kingdom? The King speaking to His disciples said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. 5:20). The disciples who were in the church (1 Cor. 12:28) could not get into the kingdom unless their righteousness exceeded that of the Pharisees. The Pharisees being ignorant of God's righteousness went about to establish their own which was as filthy rags in the sight of God (Rom. 10:1-3; Isa. 64:6). God's righteousness is represented by a fine linen garment, the wedding garment. "Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her

was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints" (Rev. 19:7, 8). Christians must have this garment of righteousness to exceed the filthy garment worn by the Pharisees.

When we come into Christ His righteousness is imputed to us, "for he (God) hath made him (Christ) to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Cor. 5:21). "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Cor. 1:30). "And therefore it was imputed to him (Abraham) for righteousness. Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead" (Rom. 4: 22-24). In Jesus, and by faith, Christ's righteousness is imputed unto us, and we have the wedding garment that will let us continue in the kingdom after we have entered it (Matt. 22:1-14).

Redemption From the Bondmaster

By Lois Dismukes

WE READ in 1 Corinthians 10:1, 2, "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea." Paul here refers to the escape of the Israelites from Egyptian bondage, all of which was a type of the plan that God later gave man for escape from sin through His Son Jesus Christ.

In studying this type we find that the bondage of the Israelites served as a type of the bondage of sin, while Moses, the deliverer of his people, was a type of Christ; but let us notice, especially, the deliverance of the Israelites as a type of the deliverance from sin. The Israelites, when placing the blood upon the lintel and doorposts in order that their first-born might be spared, had and confessed faith in God as a prerequisite to their escape. Just so today, we must have and confess faith in Jesus Christ before we can escape our bondage. The placing of the blood upon the door did not remove the bondage of slavery, it was only a preparatory step toward the accomplishment of the removal of bondage, just as faith is today.

They were not free from bondage until they passed into the Red Sea. When they passed from Egypt into the Sea (though the Sea parted and they crossed on dry land) they left the land, the life, and the deeds of servitude behind them. And there in the Red Sea their bondmasters perished, for they had followed after the Israelites. Now, consider, as the Israelites had bondmasters while in Egypt, so does the sinner, for is not "the old man," the carnal mind, the bondmaster of the sinner? (See Romans 8: 5-8.) Now, as the Egyptian bondmasters perished when the Israelites passed through the Sea, just so does the bondmaster of the sinner, "the old man," lose his hold upon the individual in baptism. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his *death*?" (Rom. 6:3). Now, Christ's death took place in His *crucifixion*, and "knowing this, that *our old man is crucified with him*," "for we have been planted together in the likeness of his death," we must know that the crucifixion of "the old man" is accomplished in baptism into Christ's death. Then, as the Israelites came out of the Red Sea free from Egyptian slavery, so the individual comes up from baptism free from the bondage of "the old man," the carnal mind, and from the servitude of past sins. He is raised a new creature, to walk a new life in Christ Jesus. He is then free of his past servitude; but he should take heed, lest he turn and again serve the carnal mind, for he cannot serve both Christ and the carnal man (Luke 16:13). Paul states, "To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness" (see Rom. 6:16-23).

According to Romans 3:25; 1 Peter 1:18; 1 John 1:7; and Colossians 1:14, it is the *blood* of Christ that cleanses men from sin; but the question arises, Where does the sinner contact that blood (figuratively speaking)? It was in Christ's death that His blood was shed. Hence, men must go where that blood was shed before they may hope to be cleansed by it. But Paul leaves no doubt as to how one may reach Christ's blood, for the Apostle tells us that as many as have been baptized into Jesus Christ have been baptized into His death. So, if one goes into His death in baptism, he also reaches His shed blood, the cleansing power, in baptism (figuratively).

Then, as the Israelites came out of the Red Sea free from their bondage of slavery, the sinner, too, may gain his freedom from the servitude of his bondmaster by faith and obedience in Jesus Christ.

Have the Churches Failed?

Conclusion

By R. H. Judd

WHEN one considers the vast amount of organized work carried on by the churches through Sunday schools, Bible colleges, seminaries, mission agencies and missionary societies, to say nothing of the tremendous opportunities open to the ministers through the Sunday morning and evening sermons and the midweek services, he cannot but be amazed at the prevailing ignorance concerning even the fundamental doctrines of Scripture that obtains.

Enter into almost any church in this city of Toronto, Ontario, or any other city, and the proportion of members who have more than a superficial knowledge of the Bible is small indeed. For instance, very few could upon request give a logical and clear statement of belief as to man's nature; what he really is, what happens to him in death, if, why, when, and how he may live again, and definite Bible proof in relation to the life that now is and that which is to come. In a church not far removed from the writer's home, with a membership of over five hundred persons, it is questionable whether there are half of half a dozen persons who could give in "sound speech that cannot be condemned" irrefutable, Scriptural, and logical answers to that one basical subject which so vitally affects themselves. The minister has for thirty-six years been preaching the doctrine of the Trinity, yet when called upon neither he nor his officers, nor any member of his congregation are able or willing to "give an answer to him that asketh" that will stand the test of honorable criticism.

In our last we considered at some length the claim made by many prominent ministers in the churches that the Hebrew word *echad,* meaning "one," "denotes compound unity not simple unity." From actual tests of Scriptural usage we found the statement to be definitely incorrect, both from the Scriptural point of view and that of true scholarship; also, that one or two examples which were put forward by Mr. Baron were regretfully very much of the nature of misrepresentation.

Coming to more simple arguments that should be well within the comprehension of all persons of ordinary attainments, we cannot but be somewhat surprised at the credulity which has, by implication, been attributed by ministers and clergy to those who lack the educational advantages which they possess.

The plural pronoun "us" which occurs in Genesis 1:26, and a few other similar instances in Scripture, is naively brought forward as "striking proof of plurality of persons," and the assertion is seriously made that "God *Himself* uses plural pronouns when speaking of *Himself*" (italics mine). These statements are from the pen of the late Dr. R. A. Torrey, D.D., in his work "The Fundamental Doctrines of the Christian Faith," published when he was dean of the Moody Bible Institute of Chicago. We know of no grammar in any language that would sponsor such an argument, yet because of the source from which it comes it is commonly and unthinkingly believed. We may, and do, talk about the "poetic license of poets," but nothing they have yet produced approaches the license of these leaders of the churches in thus prostituting language to wrongful purpose. Strange to say, even so, the error repeated often enough is accepted as truth, and the more readily because it is done in the name of religion. Is it to be wondered that men of eminence such as Rt. Hon. R. B. Bennett, former Canadian Premier, and others, accuse the churches of having "failed," when such arguments as these are presented as being fundamental to Christian doctrine?

The writers whom we have quoted are not obscure personalities, and in quoting them we have fairly represented the churches through them. We are well aware that we are drawing the censure of many earnest Christians in thus combating what has been put forward by these recognized and influential leaders in the churches. But in all kindliness we ask, Which is in fact the more serious in the sight of God and in the light of His Word: to use one's high calling to promote such errors as we have pointed out, and thus draw many away from the plain and simple truth that God is *one* in the strict sense of that word; or fail to faithfully point out the errors, and endeavor to "be able by sound doctrine both to exhort and convince the gainsayers"?

To whom, then, was God speaking? Certainly not to Himself! That the angels were in existence prior to man is clearly established by Psalm 8:4, 5 and Hebrews 2:7, for nothing can be said to be "lower" if the comparison by which it is measured does not exist. The very numerous passages which describe God as "the Lord of hosts" and "the Lord God of hosts" emphasize this fact, and in Job 38:7 the existence of angels before men is still more strongly stated. They were continually "hearkening unto

the voice of his word" and ready at all times to "do his commandments" (Psa. 103:20). If man was made, as the Scriptures assert (Gen. 1:26; 5:1; 9:6), in the image of God, and also that of the angels, as Old Testament experiences prove, how appropriate is the word: "Let *us* make man in *our* image, after *our* likeness." What more reasonable than that Genesis 1:26 should be a brief record of one of these numerous occasions of the fellowship of God with His angel hosts. Scripture does speak of God's *person,* but never of His persons.

What is to be said for the churches who have deliberately shrouded in *mystery* one of the most glorious scenes in creation that shines forth from the Word of God? "If they do these things in the green tree what shall be done in the dry?" (Luke 23:31, R.V.). The peoples of the world are asking for bread, but the churches give them a stone.

It would be easy to multiply instances such as those given, where the proper use of language, rules of grammar and common sense are set aside, and even prevarication resorted to, in order to bolster up this untenable doctrine. One writer would have us believe that "God is at once Sender and Sent." Another puts forward the claim that "Jesus is God," but is unwilling to state that God is *Jesus Christ;* though he earnestly desires to be considered as a believer in the fact that "there is *one* God; and there is *none* other but he" (Mark 12:32).

If the churches themselves had accepted the very clear emphatic doctrine of the Bible of but *one* living and "only" true God, "the Almighty," instead of spending energy in confusing the minds of millions with the incongruous teaching of "one God" divided into three persons, each separately called "God," one of which is denied the honor of a name, what a mighty power for good they might have been!

How many adherents of the churches today can say as Paul said: "We know . . . there is none other God but one" (1 Cor. 8:4)?

How many churches today when confronted with the

(Please turn to page 10)

False and True

By J. W. Cooper

THE other day while looking through a little handbook of information, I noticed that in a newspaper poll, conducted by over two hundred fifty daily papers, the choice or favorite poem of nearly sixty-two thousand people was Longfellow's "Psalm of Life."

It is beautiful, except in a few places. I wish to call attention to the second verse of the poem:

"Life is real! Life is earnest!
And the grave is not its goal,
Dust thou art, to dust returnest,
Was not spoken of the soul."

After reading the entire poem, I wondered how a man with the ability and intellect to write such inspiring verse, could be so at variance with God's Word. God so plainly told Adam that in the day he ate of the tree of the knowledge of good and evil he would surely die. After he had eaten, God cursed the ground for his sake, and said to Adam, "Dust thou art, and unto dust shalt thou return."

The Prophet came to Hezekiah, and said unto him, "Thou shalt die, and not live." Hezekiah evidently believed that he was to die, for he prayed to the Lord, and reviewed his past good life. The Lord then had mercy on him, and added fifteen years to his life.

In Ezekiel 18:20 we read, "The *soul* that sinneth, it shall die." Surely the word "soul" means just that. So it runs through the Bible that man shall surely die, with the exception of the statement of the serpent found in Genesis 3:4.

I have talked with people who make no pretense whatever of Christianity, who perhaps never look inside a Bible. To them the ideas of present immortality and a future life are inseparable, because they fail to grasp Christ's power given Him by the Father to raise the saints from the dead. A brother likewise once said to me, "If the people would get rid of the 'never-dying soul' idea, God's whole plan would become easy and understandable to them."

Perhaps some are willingly ignorant; others think it doesn't make any difference what they believe. Perhaps there are still others who understand and believe God's Word, but for some personal reason affiliate with groups who do not believe the truth. Of course, the great majority of people believe as the poet, that man has a "never-dying soul to save."

I am thankful to be associated with a people who not only believe that true Christians have future life only through Christ, but who also teach it.

"Let God be true" (Rom. 3:4).

Pearls of Truth

By Florence E. Tuttle

DO YOU promise to tell the truth, the whole truth, and nothing but the truth? Something like this is demanded of a witness in a courtroom before he can testify. Physicians are under an oath to save life at whatever cost, and not to destroy it. Is anything like the foregoing demanded of ministers when they leave theological seminaries? No. If one wishes to become a minister he is taugh what his particular denomination believes, and that is about all.

Do the Orthodox ministers care whether or not they are preparing to be true witnesses for God? To them preaching means a business for worldly profit, and not an earnest desire to find pearls of truth that they might save perishing souls.

"A faithful witness will not lie: but a false witness will utter lies" (Prov. 14:5).

From a child I was resentful against the heaven-going theory. What little religion I had gathered in my young mind was, that good people go to heaven when they die. I was observing, and soon realized that everybody that died—good or bad—was judged to be in heaven. I seldom heard good spoken of any of them while they were still on earth. I reasoned that if such covetous, hard-hearted, indifferent people went to heaven, I could never be happy there. Yet, little children are told to be good, or they will go to hell and burn forever. I shunned religion as I grew older, as a bitterness had formed in my heart. The picture of heaven I had conceived seemed like a ghastly thing. I did not care to become an angel with wings. I had heard people say they had seen the soul leave the body and go right up through the ceiling, explaining that it was sort of egg-shaped. I could not conceive of such irrational ideas.

Many nights I have lain awake in fear that some departed dead one had come back and was in my room.

About twenty-two years ago I became acquainted with a certain denomination that taught some truth. It was satisfying to learn that people were going to live again after death on this earth and with real bodies, but when I was told they were going to live in heaven a thousand years before they could come back to earth, it was too much. I was told that when Jesus returns to take people to heaven, that if the Sabbath day overtook them, they would stop and rest in mid-air. This idea was taken from Matthew 24:20.

Later, I commenced reading Judge Rutherford's literature. I was then getting closer to the truth. Finally, I was convinced that I was still outside of God's truth, "for there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect" (Matt. 24:24).

The day finally arrived when God opened the way and let me gather His pearls of truth. I now feel a responsibility to share these pearls of truth with others who are desirous to come out of darkness and error into God's glorious light.

"Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it" (Matt. 13:45, 46). By careful study of the Scriptures I have found pearls of great price.

I am truly convinced of the falsity of many beliefs, such as angels having wings. If angels have wings, why didn't Jacob, in his dream, see them flying back and forth from heaven, instead of ascending and descending on a ladder (Gen. 28:12)?

I know now that I shall not go to heaven at death, for Jesus says in John 7:34, "Ye shall seek me, and shall not find me: and where I am, thither ye cannot come."

I know Jesus will return to this earth as King of the Jews, not in spirit form, as some teach (Luke 24:39), but bodily, the same as He ascended (Acts 1:11). He is coming back to destroy the wicked in death, not to punish them with everlasting torment, for Acts 2:31 tells me that hell is the grave. Ecclesiastes 9:5 says that "the dead know not any thing." Learning this truth has vanished many a haunting fear from my mind. "Soul" no longer means to me a little bit of armless, legless, headless nothingness, but all that goes to make up a human or an animal (Acts 2:31; Num. 31:28).

I know when the kingdoms of this world become the kingdoms of our Lord (Rev. 11:15), and when Jesus brings me a righteous reward—if I am worthy—it shall be eternal life on this earth. It will be an active, busy life in the restored Paradise of God, and not a dormant life in heaven.

Dear reader, did it ever enter your mind what effect false religion might have on your children? "Thus saith the Lord of hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof" (Zech. 8:4, 5). Yes, when Jesus returns to sit on the

throne of David in Jerusalem (Isa. 9:7), children will be *there,* and not in heaven fluttering around with wings.

But Jesus said, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven" (Matt. 19:14). When God removes the vicious, sinful nature from man and animals, this earth will be heavenly, for we read in Isaiah 11:6, 9: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. . . . They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

How beautiful is the truth! Jesus said, "Ye shall know the truth, and the truth shall make you free" (John 8:32).

The truth will make you free from doubt and haunting fear and superstition. This is my testimony. Will you accept it?

The Fate of the Ungodly

By H. Glen Mills

WE FIND no indication in the Scriptures that man possesses an immortal nature. Quite on the contrary, we find the records teaching that man's natural condition is one of mortality. The word for mortal is *enosh,* which is translated "man" more than five hundred times in the Old Testament. We also find the New Testament calling our attention to the fact that man is mortal. "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof" (Rom. 6:12). "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Rom. 8:11). "For this corruptible must put on incorruption, and this mortal must put on immortality" (1 Cor. 15:53). "For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh" (2 Cor. 4:11).

Mortal man does, however, have a chance to choose for himself that which shall be given to him upon his resurrection. He knows that it will either be eternal life or it will not be eternal life. "And these shall go away into everlasting punishment: but the righteous into life eternal" (Matt. 25:46). "But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life" (Mark 10:30). "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). If he does not receive eternal life, the question is, what shall he receive?

Let us confine our attention to the teachings of the New Testament. We find the ungodly are threatened with everlasting punishment: "Then shall he say also unto them on the left hand, Depart from me, ye cursed . . . and these shall go away unto everlasting punishment" (Matt. 25:41, 46); with eternal damnation: "He that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation" (Mark 3:9); with everlasting fire: "Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life maimed, rather than having two hands or two feet to be cast into everlasting fire" (Matt. 18:8); with everlasting destruction: "Them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord" (2 Thess. 1:9); with hell: "If thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell" (Matt. 5:29); with hell fire: "If thine eye offend thee, pluck it out and cast it from thee: it is better to enter into life with one eye, rather than having two eyes to be cast into hell fire" (Matt. 18:9); with death: "O death, where is thy sting? O grave, where is thy victory?" (1 Cor. 15:55). "The wages of sin is death: but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). "If ye live after the flesh ye shall die (not talking of the end of this life, because is added), but if you through the Spirit do mortify the deeds of the body, ye shall live" (Rom. 8:13). "Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death" (James 1:15). "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death" (1 John 5:16).

Because we find the fate of the ungodly so often spoken of as eternal death, we should consider it in the same light that we consider eternal life as the reward for the righteous. If eternal life means union with God for-

ever after the resurrection, then eternal death means separation from God forever after the resurrection.

Everlasting punishment, eternal damnation, everlasting destruction, everlasting fire, hell, and hell fire are listed, as above cited, as the fate of the ungodly. The first three certainly can be compared with eternal death. Is not death the punishment received for an ungodly life? Is it not damnation to receive death instead of life? Is not eternal death everlasting destruction?

And when we turn to consider the term "hell" from a Scriptural standpoint, it does not mean the theological idea that has been connected with it as the suffering and cruelty given out by the God of love. The word "hell" as used in the New Testament sometimes comes from the Greek word *hades* which is the same as the Hebrew *sheol* which means the land of the dead. This means the place where the dead await the resurrection, and not the place where the ungodly meet their doom. The word "hell" also comes from the Greek words *tartaros* and *gehenna*. *Tartaros* is used but once in the New Testament, where it refers to the place where fallen angels are reserved in chains against the day of judgment (2 Peter 2:14). *Gehenna* is the word from which the theological ideas of torment, suffering, punishment, and fire are derived. It is always used as the place of future punishment following the judgment and is a place of fire and temporary suffering. Specifically, the word is a Greek form of the Hebrew *Ge-hinnom,* meaning the Valley of Hinnom, or Tophet, outside the walls of Jerusalem. "Because this ravine had been the scene of idolatrous worship King Josiah desecrated it, and made it the garbage pit or dumping ground of the city. Offal was thrown there and all manner of refuse. Dead animals, together with the bodies of criminals, were cast upon its burning heaps. In order to dispose of its contents, fires were kept burning constantly; and, as would be inevitable in that climate, worms or maggots bred freely and preyed upon the filth. Thus, between the fires and the worms the valley would soon be emptied, except for the fact that new material was constantly being added. It is a far from pleasant picture, but it is the figure our Lord chose to use wherewith to illustrate the final destiny of the impenitent. We cannot understand the teachings about hell without keeping this picture in mind." (Hewitt.)

Matthew 18:8 with regard to everlasting fire, and Matthew 18:9 with regard to hell, are used with the same meaning and can be understood if considered in the light of the quotation above. In connection with *Gehenna* we have the "unquenchable fire" and the "undying worm." Does this mean that the bodies of the unjust shall be immortal in such a way that they shall be forever tormented by "unquenchable fire" and by an "undying worm"?

(Please turn to page 16)

HAVE THE CHURCHES FAILED?

(Continued from page 7)

assaults of the ungodly on the Word of God in reference to creation, the problems of evil, of life and of death, of things present and things to come, can give a convincing answer to the questioner? How many churches teach from the books of Moses, Job, and the Psalms, the great fundamental truths on which all true science is built; and from which all later study of ever-expanding detail in every branch of science is enriched by sure and certain foundations?

These questions are not idle questions. God is known by His works, and the leaders in the churches have had unique opportunity for disseminating a knowledge of God that would have been the deathblow to infidelity, atheism, and every evil ism that this world knows.

With knowledge, wisdom, and understanding, all based on the "knowledge of the Holy One" (Prov. 9:10, R.V.), the great truth that "there is one God and one mediator between God and men, the man Christ Jesus," will shine forth in all its simplicity and beauty, and men and women will lift their hearts in *praise* to the "God and Father of our Lord Jesus Christ" (Eph. 1:3).

WISDOM

(Continued from page 3)

tion in righteousness: that the man of God may be perfect, throughly furnished unto all good works" (2 Tim. 3:16, 17).

"My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and *searchest for her as for hid treasure;* then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom" (Prov. 2:1-6).

Proverbs 3:13-18: "Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. . . . She is a tree of life to them that lay hold upon her."

"Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding" (Prov. 4:7). "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (James 1:5).

MARANATHA—OUR LORD COMETH!

(Continued from front page)

he shall die in his iniquity; but thou hast delivered thy soul" (Ezek. 33:7, 8).

Just as is the case today, "when once the longsuffering of God waited in the days of Noah, while the ark" (typical of the church, which is now being built) "was preparing," but "few, that is, eight souls," believed the announcement and were "saved." All the rest of mankind disregarded the warning, rejected the salvation God had provided, and perished miserably in the engulfing Flood. Nevertheless, Noah faithfully performed his God-given task. Had he not done so he would have been held responsible for the terrible consequences that followed.

"While Daylight Lasts"

There is no time to be lost! "The day of the Lord is at hand!" We are living in the last day of the last days! These vital closing moments should be the busiest the church has ever known. Every believer should be an evangelist. He should hold himself individually responsible for carrying the message of salvation to those around him. Like the disciples who were scattered by the first great persecution that followed the tragic death of Stephen, we should go "every where preaching the word."

"While daylight lasts, we must be busy with the work of him who sent me," Jesus said, for *"night comes, when no man can do any work."*

"Work, for the night is coming,
Work through the morning hours;
Work while the dew is sparkling,
Work 'mid springing flowers;
Work when the day grows brighter,
Work in the glowing sun;
Work, for the night is coming,
When man's work is done."

God's Message for the Last Days

Noah was not the only preacher of his time. Enoch was his contemporary and he, too, warned the world of its impending doom. But his mind reached out farther into the future than did the mind of Noah. Perhaps, because he was not himself to be affected by the Flood, God gave him a more comprehensive understanding of His purposes than He gave to Noah. Or it is quite possible that we are not told all that Noah preached. Anyway, this much we know: Enoch, a contemporary of Noah, addressing the people of the same period, said, "Behold, the Lord cometh" (Jude 14). That was the theme of his sermon. That was at once the hope and the warning he held out: *The Lord cometh!*

Facing as we do, the unprecedented responsibility of bringing God's last vital message to the world, we thoughtfully ask ourselves this question: What shall we preach? Of what shall we warn mankind? What shall we promise men?

At a time like this, when men's hearts are failing them for fear and for looking after those things that are taking place on every side, when "darkness covers the earth, and gross darkness the people," when all the world is seeking vainly for light and hope and assurance, there can be but one answer to our question!

We must preach the gospel of the coming King! Employing every means at our disposal, utilizing all the resources at our command, we must echo the words of Enoch, and send the rallying cry of the early church ringing round the world:

Maranatha! Our Lord Cometh!

There is no other truth in the Scriptures so filled with hope, with comforting assurance, with the pure gold of promise, as is that which finds expression in this Aramaic phrase: *Maranatha—Our Lord Cometh!* Thus did the disciples, who expected the Lord to come at any moment, voice their "blessed hope"—the hope for which they labored and dared and prayed in the face of persecution and death. It was this hope that drove them forward in heart-thrilling evangelistic effort, that others might be led to rejoice with them in time to come.

They did not build temples of worship in those days! They did not attempt to reform the political or social structure of the world at that time! They founded no religious seminaries and they developed no complex theological systems then! The Lord was coming! Possibly before the cornerstone of the temple was laid, before the reformatory measures could be put into effect, before the first student graduated from the seminary—the Lord would come with power and great glory to the earth! He would raise the dead saints, transform the living, set up a kingdom of righteousness on the earth that would "break in pieces and consume" all other kingdoms. What would then be the value of temples, political and social reforms, and educational institutions established by men?

O! may the hope of the early church, the zeal of the early church, the spirit of the early church, animate those who assemble at General Conference, that they may "forget those things which are behind, and reach forth to those things which are before," and press forward in the service of God in these momentous days, crying to all who will hearken, and even to those who will not heed (that we may perform our full duty), this wonderful word of hope and promise: *MARANATHA!* OUR LORD COMETH!

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HOME-COMING!

Not so long ago it was my privilege to attend a home-coming of a school district here in Minnesota. Many were in attendance who had gone to school together fifty years ago or more. It was interesting to be a bystander, as I was, and note the joyous expressions on the faces of the people as they visited with friends that they had not seen for several years. In the afternoon a fine program was given, and being the minister, I was given an opportunity to say a few words. I was glad, for it seemed an excellent opportunity to point those who were there forward to another and greater Home-coming!

The words "home-coming," or "going home," are full of meaning to one who has not been home for some time. I know what I am talking about, for I am planning a short visit to my home as I write these words. Home, where live my father and sisters, whom I have not seen for some time; home, where I will meet old friends and talk over the things in the past; home, where I will attend services in the church from which I was baptized and from whose ministers I have learned all the truths I now hold dear; home, where my mother lies waiting the resurrection call of Jesus. Such experiences are ones that may come to many of you this summer and in times to come.

In such a temporary visit, and in a gathering such as mentioned above, our thoughts are brought ever nearer to that time when there will be no more parting. In that day there will be no need for going home, for we shall already be in our everlasting, eternal Home. The things that will be ours are so much greater than those that we have today, that our mortal, carnal minds can hardly comprehend them. Sufficient is it for us to know that if faithful, we shall be rewarded by a place in God's kingdom, and there we will ever dwell with those others who have likewise been faithful, ever doing the service of our Elder Brother, and heavenly Father.

Home, today, is the most precious of places, but in the future our home with Christ will indeed be glorious. Let us each strive to live consistently with the teachings of the Scripture so that we shall be accounted worthy for the promised reward.

The next issue of The Herald will appear during the General Conference. Do you have your reports and other things that the secretary of the National Society has asked you to send her, sent yet? If not, better do so very soon. The time is short.

We will see you at General Conference on August 7, Berean Day!

RESPONSIBILITY

By Mary Richardson, Hammond, La.

Responsibility is a duty Christians should not try to shirk or shift to someone else's shoulders. The Scriptures very clearly bring out personal responsibility. Galatians 6:5 says, "Every man shall bear his own burden." Each must live his own Christian life, and do the will of God. Another cannot live your life. As it was in the olden days, so is responsibility today. We have God's Word with us. It is for us to read and learn what is required of us. If we fail in this manner, we are responsible for the results caused by the failure. "So then every one of us shall give account of himself to God" (Rom. 14:12). Each must give an account of himself—not of his friends or relatives. We should not judge others, but live lives that are clean and honest, so that our accounts will be satisfactory. Everything we do, our words and actions, are charged to our accounts (Matt. 12:36, 37).

We find in Genesis 3:12, 13 that Adam tried to shift the blame to Eve for his disobedience, and Eve accused the serpent. The responsibility for obtaining eternal life or losing it is placed upon each individual. In Ezekiel 33:13-16 we find clearly stated the destiny of the righteous and the wicked. It has always been life to the righteous, and death to the wicked (Deut. 30:15, 19; John 6:40; 1 Thess. 4:13-18).

We must give account not only of ourselves before God, but also for the influence our deeds have had on others. In 1 Kings 11:32-36 we find that Rehoboam suffered not only because he himself had forsaken God, but because he had led the people into idolatry.

We frequently find that in churches some overexercise their responsibility in trying to rule. In 1 Peter 5:3 are recorded these words: "Neither as being lords over God's heritage, but being ensamples to the flock."

May we ever faithfully seek to execute our responsibilities.

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota

"Seek ye first the kingdom of God, and his righteousness" (Matt. 6:33).

Lesson: 2 Chronicles 17:1-6, 9-11.

WERE YOU MISSED?

The membership cards have been sent to all our members. If you haven't your card by *now*, send me a postal card. I shall see that you get one.

NEW MEMBERS

There are several new members today, which gives our ECE Club a total of one hundred sixty-seven members.

Sent in by Mrs. E. W. Johnson are: Phyllis Ann Johnson, age 12, Hector; Virgil Hammer, age 14, Bird Island; and Richard Hammer, age 12, Bird Island, all places being in Minnesota.

Mrs. Floyd Mills sent in the following all of Eden Valley, Minnesota: Vonnie Cossairt, age 10; Joyce Bennett, age 9; Eileen Swanson, age 8; Roger Swanson, age 7; Bonnie Welde, age 7; and Marion Welde, age 6.

Anyone who wishes to write to the new members, do so. You may also write to anyone listed in our birthday corner. Addresses are given.

ECE CLUB CORRESPONDENCE

Thelma Richardson of Hammond, Louisiana, writes: "I received my club membership card Sunday from Brother Harry Goekler, and was very glad to get it. I have been very anxious to get it ever since I read of it in The Restitution Herald."

Thelma suggests that we start an ECE Correspondence Club for the older members. As some girls and boys do not like to write, I wish you to write to me about beginning such a club. Thelma suggested that I publish a group of names each week as: "Thelma write to Joyce," etc. Shall I do that?

Or, do you wish to continue to choose from the lists given in our birthday corner, and from the new members, the ones to whom you wish to write? Let me hear from you!

OBEDIENT JEHOSHAPHAT

As we study about Asa's son, let us see if we can find some scriptures that refer to our different daily readings.

Jehoshaphat tried to serve the Lord. That is all anyone needs to do, to truly serve—just try his very best, day by day, remembering to study the Bible from which we learn what is pleasing to God.

Yes, we will make many mistakes as we go along. No one ever gets through making mistakes. Christ is the only perfect one. The more one tries to do right, sometimes the more difficult it is to keep from making errors.

Jesus' words were, "Ye are my friends, if ye do whatsoever I command you" (John 15:14).

Jehoshaphat tore down the places where his people worshiped idols.

We find that all the people of Judah were friendly with this ruler, and the near-by kingdoms were at peace with Judah. This friendly relationship caused Jehoshaphat's heart to be "lifted up," not with pride, which would have been sinful, but he was drawn closer still to his God—"lifted up in the ways of the Lord" (2 Chron. 17:6).

We find that Jehoshaphat not only took away the idols and places of idol worship, but he sent godly men as teachers to the different cities of Judah, who taught the people out of "the book of the law of the Lord."

Jehoshaphat knew that "to obey is better than sacrifice," and he wanted his subjects to know it, too.

The very greatest of all the commandments that were given to us to keep, were according to Christ, "The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely, Thou shalt love thy neighbour as thyself" (Mark 12:29-31).

HAPPY BIRTHDAY WISHES

James Gaspar, age 12, July 2, Eden Valley, Minn.
Virginia Coulter, age 11, May 11, Eden Valley, Minn.
Margaret Coulter, age 13, June 21, Eden Valley, Minn.
Phyllis Ann Johnson, age 13, July 30, Hector, Minn.
Virgil M. Hammer, age 14, July 15, Bird Island, Minn.
Martha Poland, age 6, July 29, Shady Springs, W. Va.
David Rahn, age 13, July 28, Pomona, Calif.

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

July 5-August 13—Bible Training School at Oregon, Ill.

July 23-30—Special meetings at McGintytown, Ark.

July 20-30—Virginia State Conference at Maurertown.

August 1-13—General Conference, Oregon, Ill.

August 1-13—Illinois Bible School and Conference at Oregon.

Aug. 13-20—Missouri State Conference at Fredericktown.

August 20-27—Western Nebraska Conference at Holbrook.

August 22-27—Iowa State Conference at Waterloo.

Aug. 27-Sept. 3—Eastern Nebraska Conference at Omaha.

NOTICE OF MISSOURI CONFERENCE

The 32d Annual Missouri Conference will meet with the Fredericktown church August 12-20 for a whole week of Bible school and preaching.

Bros. S. J. Lindsay and L. E. Conner have promised to be with us to conduct the meetings. We invite all lovers of truth to come. Make our homes your homes while we study the precious promises given in God's Holy Word, the Bible.

To all the brethren in Missouri: this is your Conference! Why not come? To the brethren in other states: you are just as welcome. Come! Let us enjoy your acquaintance. Help us with our Bible lessons and singing, and hear some of the best sermons that can be delivered. Your board will cost you nothing.

Ethel Manken, Secy.

ELDORADO, ILLINOIS

A week of meetings conducted by our State evangelist was brought to a close Friday night, July 14. Although some were busy threshing, the attendance averaged about thirty-five.

We are very sorry Bro. and Sr. Krogh cannot be with us another year, but trust the way may be opened to have services at least once a month.

We were very glad to have with us Bro. and Sr. Railsback of Los Angeles, Calif., over two nights. Sr. Railsback spoke one night on "The Things Concerning the Kingdom of God." She told how we may be partakers in that kingdom.

The summer Illinois Quarterly Conference was held here June 24, 25. The time was very much enjoyed by the brethren at this place, as there was good attendance. Visiting brethren came from Oregon, Macomb, Herrin, Ripley, Carterville, Ill., and Fredericktown, Mo.

Ida Overton, Secy.

FREDERICKTOWN, MISSOURI

Meetings were held at Fredericktown, Mo., from July 1 through July 7. Although it was rather hot several nights, and some were very busy over the Fourth, there was good attendance and much interest was shown. There is a desire to have services more often.

The Missouri Conference is to be held at Fredericktown from August 13-20.

Harvey U. Krogh, Jr.

TRAINING SCHOOL ECHOES

The coming week will be well filled with outside activity for the class. On Thursday, a trip to Chicago is planned, where different museums will be visited, among which will be the Field Museum and the Museum of Biblical Archeology, Chicago University. Saturday afternoon, the class will join the Oregon Sunday School in a picnic at the Ben Carpenter home. Then on Sunday, July 30, the class will have charge of a service at the Dixon, Ill., church.

The date for the presentation of attendance certificates to the members of the class has been set for Thursday evening, August 10.

C. E. Randall, Dean.

WHO ARE ACTIVE MEMBERS?

By vote of the 1938 Annual General Conference, "only such members of the Church of God shall be eligible to be represented in the business meetings of the General Conference as shall have attended church at least once during the year, or have contributed to the church work during the year, or have shown some active interest during the year."

WEB DUSTER

By Leo Behrends

What woman of Scripture was probably first to color her face?

Gleanings From the Field

Bro. M. W. Lyon reports that his father, Bro. J. S. Lyon of Citronelle, Ala., is recovering from injuries received in a recent fall, but that due to a crushed elbow his right arm will probably be stiff.

Bro. G. E. Marsh, pastor of Southlawn Park Church of God in Grand Rapids, Mich., will be the evening speaker the first Sunday of General Conference. Let every seat be filled.

Following is a quotation from the Conference Working Rules: "The election of officers shall take place at as early a session of the Annual Conference as may be convenient." The ideal delegate will arrive the first day of Conference and stay until it is adjourned.

"We so much enjoy reading The Herald, especially the articles on prophecy. We feel that the coming of Jesus to set up His kingdom is drawing near."—Sr. Clara Stinnette Moorefield, Nebr.

Following the General Conference, at which Bro. J. R. LeCrone will teach in the Illinois Bible School, he plans to visit his parents at Kennard, Nebr., thereafter returning to Virginia to resume duties at Maurertown on Sunday, September 17.

We solicit the dates of fall series of meetings, that we may list them in the Calendar of Evangelism. Will the conference season be an end of the evangelistic spirit? It should be a beginning of more and wider work among the lost.

Sr. Elnora Skinner, 324 Poplar Rd., Indianapolis, Ind., personally took the picture of the Jordan River which appears in Bro. J. H. Anderson's article on page 4.

"Inclosed find my renewal to The Restitution Herald. In October I shall be eighty years of age. I can no longer see to read, but cannot give up the dear paper which we have had in the family for so many years."—Sr. J. Hoffman.

The Kingdom Gospel Unit, with Bro. James M. Watkins as leader and speaker, assisted by members of the Bible Training School, conducted an interesting meeting at Salem, a country church west of Oregon, Ill., last Thursday night.

Sr. Leota B. Hanson, treasurer of the National Bible Institution, attended the Arkansas Conference at Cleveland.

Sr. Frances McCrodan of Dutton, Mich., oldest member of the Michigan Conference, fell asleep in death on July 14. Bro. Ray Abbott conducted her funeral July 17, at the Dutton Church of God. Through the kindness of Bro. William Hanson, the editor was privileged to visit with Sr. McCrodan while attending the recent session of the Michigan Conference. She was truly faithful unto death.

We are glad to add to our ever-growing list of contributors the names of Lois Dismukes, Floresville, Texas; H. Glen Mills, Massena, N. Y.; E. C. James of Greenville, S. Car.; and S. G. Elton of Ventura, Calif.

LEFT OVER: We still have a goodly number of the pre-Conference Heralds. These may be had, while they last, at five cents each. Send us the names and addresses of those to whom you wish copies sent, and we shall do the sending.

Bro. C. E. Randall, dean of the Bible Training School, will be our guest editor of next week's Herald. Read his message.

Bro. and Sr. Frederick Claussen and family have returned home to Oregon, Ill., from a two weeks' visit in Indiana. Also, Bro. and Sr. George Siple have returned from their Louisiana trip, being accompanied on their return with Sr. Ruchia Alexander of Hammond, La.

Bro. and Sr. W. F. Hoskins and others from Eden Valley, Minn., plan to arrive for the very first day of Conference. That is the way to do it.

"We are pleased to report the weddings of Bro. Frank Switzer to Miss Blanche Cramer, both of Mount Carroll, Ill.; and of Sr. Thelma Hardacre to LaMoine Mowery of Shannon, Ill."—Almeda Wertz, Lanark, Ill.

Sunday, July 16, Bro. C. E. Randall delivered the evening sermon for the Oregon, Ill., brethren. Ten young people, including nine from the Bible Training School, pledged themselves to renewed interest in the Lord's work.

EDEN VALLEY, MINNESOTA

Elder F. L. Austin recently closed a very interesting series of meetings at our church. While the crowds were not as large as we had hoped, the interest was excellent, and we feel that the church has been definitely strengthened as a result of these meetings.

The pastor of the church was called to Mora, June 29, to conduct the funeral of Mr. Frank Webb, of near that place.

Bro. Celaine Randall of the Fonthill, Ont., church has been visiting with relatives here, and attending services at our church.

We wish to present to the brotherhood two young men of our congregation, who were baptized by the pastor on the evening of July 16. They are James Gaspar and Russell Roach. Both of these boys are very desirous of serving the Lord, and their baptism is but a natural result of their upbringing. May God bless them in their stand for His Son.

Our church is very thankful that one of it's most zealous workers was given the privilege of attending the Bible Training School at Oregon, Ill. We refer to Sr. Lorraine Brossard.

As these lines are written we know of several who are planning on attending the General Conference. May God bless their intentions, and grant that it may be so.

Gerald L. Cooper, Pastor.

LAWRENCEVILLE, OHIO, NEWS

Thursday afternoon, June 29, the ladies' society held their meeting (the last one for the summer) at the church, after which the husbands were entertained with a fried chicken supper in the basement dining room. During the afternoon we were pleasantly surprised by the arrival of Sr. Elsie Moore from Niagara Falls, N. Y., who was on her way to the Bible Training School at Oregon, Ill.

Bro. Grover Gordon was called to Omaha, Nebr., to conduct funeral services for Sr. Almus Adams.

The Sunshine Class held their regular meeting at the home of Sr. Erma Bowser, Friday, July 7. Several members of the Brush Creek young people's society were also in attendance.

Our Annual July Meeting, which is the anniversary of our church at Lawrenceville, was held Sunday, July 9, with an all-day meeting. Dinner and supper were served in the church basement. Bro. Clarence Lapp preached for us in the afternoon, and Bro. Gordon spoke in the morning and evening. The weather was ideal, and the meeting well attended.

The quarterly business meeting was held Wednesday, July 5, at the church, at which time a constitution was drafted and adopted. Bro. Charles Netts was appointed delegate to the General Conference. Quite a few members from here are planning to attend this year.

Shrubbery has been planted around the church. What an improvement it makes in the appearance! As for the inside (and this is best of all) we are to have our new pews on or about September 25. We feel that the Lord has blessed us far beyond our expectations. We pray that the work here may be according to His will, and acceptable to Him, that He will bless our future efforts.

Margaret Ballentine, Secy.

HERALD RECEIPTS

H. T. Myers; Mrs. J. H. Balliard; Mrs. Ida F. Orem (for others); B. N. Berry; Mrs. Raymond Knife; Mrs. D. D. Lawrence (self and another); Mrs. Richard Skeels; Alfred Driskill; Mrs. Verna McCorkle; Mrs. T. B. Boyd; Florence E. Tuttle; George McMurtrie (for others); Austin Orr; Mr. Hill; Mrs. Ray McCann (for others); Mrs. T. M. Savage (for others); Addie Williams; Tandy J. Stinnette; John Railton.

THE NORTHWEST CONFERENCE OF THE CHURCH OF GOD

The 32d annual conference convened at Felida, Wash., June 15-19. Bro. H. J. Prosser of Newport, Ore., gave the welcome address. He was followed by Bro. Lyle Rankin of Cashmere, Wash., whose subject was, "The Strait and Narrow Way Leads to Eternal Life" (Matt. 7:13, 14), which was enjoyed by all. Another interesting sermon was one on "Holiness."

Bro. A. W. Darby of Gresham was with us, and gave us several very interesting sermons.

Bro. J. Eagleston of Pomona, Calif., told us about his trip to England. He had the first chapter of Jonah read. He also helped all through the Conference, and sang several selections. He preached on "The Hope of Israel."

Sr. Minnie Rogers of Eugene, Ore., gave us a Bible lesson on "Sinning Against the Holy Ghost."

Sr. Minnie Kerr of Corvallis, Ore., was present, and gave us a Bible lesson on "Judge Not" (Matt. 7:1).

We also had with us this year Bro. Sater of Clayton, Wash., who gave some very interesting sermons on "Signs of the Times." Bro. and Sr. Rankin, Bro. Sater, and Sr. Minnie Drake sang several good numbers.

On Saturday morning we held our business meeting. Officers for the coming year are as follows: Bro. H. J. Prosser, president; Sr. Minnie Rogers, vice-president; Sr. Lillian Woolf, treasurer; Sr. Flora E. Hogue, secretary.

We will again have Bro. Prosser for our evangelist for another year. He will be at the Corvallis church the first Sunday in each month, and at the Felida church the third Sunday in each month.

On Sunday there were preaching in the morning, basket dinner at noon, an afternoon Bible lesson and Communion which were led by Bro. Prosser, and in the evening a sermon. Our next Quarterly Conference will be held in October. May God's richest blessing rest upon us during all these perilous times.

Flora E. Hogue, Secy.

ILLINOIS BIBLE SCHOOL

This year the teaching personnel of the School will be made up of teachers from many parts of the country. The adult class will be taught by L. E. Conner and F. L. Austin; advanced young people by M. W. Lyon and Lyle Rankin; junior young people by C. E. Lapp and J. R. LeCrone; intermediates by Harvey Krogh, Jr.; juniors by Mrs. Louise Lapp; primary by Mrs. Verna Thayer; beginners by Mrs. Ruby Railton. Thus we have Bro. Rankin from Washington on the west and Bro. LeCrone from Virginia on the east.

In addition to the foregoing there will be an hour each day devoted to "The Church and Its Auxiliaries." One of the topics to be discussed will be "The Sunday School and It's Relation to the Church." Bro. Harry Goekler of Louisiana has charge of this hour.

The superintendent of the meeting will be Bro. James McLain, who also will have charge of the music. Bro. Gerald Cooper is arranging for the devotional hour. Sr. Ruth Blanchard will be head cook, and Sr. Grace Wiggins matron.

Those who want rooms in private homes should write to Miss Elizabeth Ordnung, Oregon, Ill., stating time of arrival and length of stay.

If there are some who feel unable to come because of lack of funds to contribute toward board and lodging in the dormitory but who are willing to help as waiters and dishwashers, please write to Miss Leota B. Hanson, Oregon, Ill. Sr. Minnie Johnson from Minnesota will have charge of the dining room.

Paul C. Johnson, Pres. Illinois Conf.

DAILY PROGRAM

As may be seen from the following daily schedule, those who come to General Conference and Illinois Bible School and Conference will be busy. As it is possible for us to enjoy our everyday labors even though we are kept busy from daylight to dark, so it should be possible to enjoy this work for the Lord.

6:00 Morning Call
6:45 Breakfast
7:30 Ministerial Conference
9:00 Devotional
9:30 Assembly of classes for all ages
11:00 The Church and It's Auxiliaries
12:00 Dinner
1:30 Assembly of classes for all ages
3:15 General Conference Business
5:30 Supper
7:30 Song service followed by sermon.

There will be little change from this program except on Berean Day, Monday, Aug. 7, and on Sundays.

THE RESTITUTION HERALD

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L. E. Conner . Business Manager

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REMITTANCE FORM

National Bible Institution
Oregon, Illinois
Dear Sirs:

Believing in the things for which the Church of God stands, and wishing to have a part in the general work of the church, I inclose

$.....

If you wish to specify how you wish it used, fill out the following blanks:

For General Expenses . . . $.....

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For Golden Rule Home . . $.....

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(Per year—renewals $2.00; new subscriptions $1.50)

Name .....

Address .....

Name .....

Address .....

(Signed) .....

Address .....

ILLINOIS CONFERENCE BUSINESS MEETING

The annual business meeting of the Illinois Conference will be held at 3 o'clock on Friday afternoon, Aug. 11, 1939, in the Oregon church.

Besides the election of officers, there are other matters of importance to come up, among which is evangelistic work in our State.

Illinois members, please plan your trip to Bible School and Conference so that you can be at our State business meeting. When the business meeting fails, the work will fall.

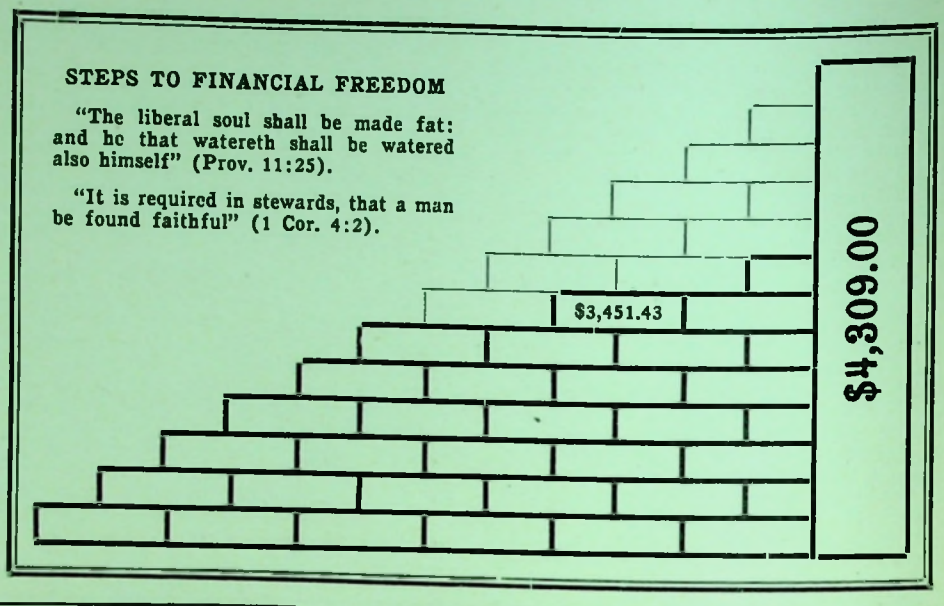
Paul C. Johnson, President.

CASEY, ILLINOIS

The services at the Casey church the third Sunday were well attended, there being about forty present in the evening.

Bro. Allen Weaver has been seriously ill with a heart ailment the past three weeks. We are glad to report that he is gaining strength.

Harvey U. Krogh, Jr.



THE FATE OF THE UNGODLY

(Continued from page 10)

This again can be considered in the light of the actual Valley of Hinnom. The fire of Hinnom was constantly having added to it more refuse which was material for more fire and for more worms to digest. It was an "unquenchable fire" in that it was not left to burn out what refuse was there before more was added. The worms also lived on the added refuse and multiplied the same as they do on garbage today.

We, therefore, find that Jesus' teachings in the New Testament lead us to see that there is going to be a purifying of the earth by fire which will leave it in preparation for those who are worthy, but the ungodly will not receive of its purity because their fate will be death and not life. Their fate will be complete and final destruction. This is the meaning of *Gehenna* and hell.

Other statements in regard to future punishment infer that the punishment will be everlasting in that it will not continue after it has taken place, that is, none will continue to suffer after he has been punished by eternal death or separation from God. "Except ye repent, ye shall perish" (Luke 13:3). "Them who draw back unto perdition (entire loss; ruin)" (Heb. 10:27). "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men" (2 Peter 3:7). Also with these passages we find that the Lord does not want men to perish, but to have everlasting life. "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). Everlasting and eternal are forms of *aion* meaning age and of *aionios* meaning age-lasting. Therefore, when we find these words used, whether applied to everlasting destruction or eternal life, we should consider them in their true form. For example, an *aionios* fire will last until it is burned out—the age of the fire; and an *aionios* (age-lasting) kingdom with Christ is promised not to end. "And of his kingdom there shall be no end" (Luke 1:33). "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" (Dan. 7:27).

With the promise of destruction for the wicked (or ungodly), we find many interesting metaphors which promise destruction as of combustible substances. "Every tree which bringeth not forth good fruit . . . is cast into the fire" (Matt. 3:10). "He will burn the chaff . . ." (Matt. 3:12). "Wide is the gate . . . that leadeth to destruction . . . narrow is the way that leadeth unto life" (Matt. 7: 13, 14). "The tares are the children of the wicked one; . . . are gathered and burned in the fire" (Matt. 13:38-40). "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned" (John 15:6).

The fate of the ungodly seems to be, then, everlasting destruction or the suffering of death—complete loss of being or the losing of personal identity. "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (2 Thess. 1:9). "These shall go away into everlasting punishment; but the righteous into life eternal" (Matt. 25:46). "For the wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord" (Rom. 6:23).

After a careful study of the Scriptures' teachings of the fate of the ungodly, there is no reason for anyone to go on teaching other views. The kingdom is going to be much better without the ungodly. But I warn you that the righteous are few in numbers. Our good friend Luke, the humble physician, quotes our Lord as saying, "For many, I say unto you, will seek to enter in, and shall not be able."

THE RESTITUTION HERALD

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Members of the Bible Training School

Those attending the Bible Training School this year are from all sections of the country. Starting with the back row, left to right, they are: Evelyn Carr, Oregon, Ill.; Lorna Macy, Troy, Ohio; Mrs. Opal Poland, Skelton, W. Va.; Richard Smith, Dayton, Ohio; Emily Fyfe, Jericho Springs, Mo.; Lorraine Brossard, Eden Valley, Minn.; Malcolm Macleod, Pomona, Calif.; Delbert Jones, Eagle Grove, Iowa; Vivian Kirkpatrick, Blanchard, Mich.; middle section: Arthur Johnson, Sac City, Iowa; Elwyn Stilson, South Bend, Ind.; Evan Knodle, Oregon, Ill.; Kenneth Macleod, Pomona, Calif.; Muriel Randall, Braham, Minn.; John Mercer, Macomb, Ill.; Mary Richardson, Hammond, La.; Ellsworth Routson, West Milton, Ohio; Charlotte Rahn, Pomona, Calif.; Walter Wiggins, Eldorado, Ill.; Rowena Randall, St. Cloud, Minn.; Jeraldyne Louks and Mary Newell of Grand Rapids, Mich.; Mrs. Walter Wiggins (matron), Eldorado, Ill.; front row: Laura McInturff, Toms Brooks, Va.; then the three instructors: S. J. Lindsay, Tempe, Ariz.; C. E. Randall, Fonthill, Ont.; Sydney E. Magaw, Oregon, Ill.; and another student, Mrs. Elsie Moore, Niagara Falls, New York.

EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

C. E. RANDALL, GUEST EDITOR

Inasmuch as Brother C. E. Randall of Fonthill, Ontario, Canada, is dean of the Bible Training School, your editor has invited him to write the editorial for this issue of The Restitution Herald. Nearly all the articles in this issue are prepared by students of the School.

. . . . . .

It is with a feeling of honor that we sit in the editor's chair, which Brother Magaw has so capably filled during the past year. His invitation for us to act as guest editor is further appreciated, in that it affords the opportunity of being associated with the promising group of young people who are furnishing copy for this issue.

VISIONS

"Your young men shall see visions, . . . and on your handmaids will I pour out my spirit."

Like a mighty army and with the power of an incoming tide, move the young people of the Church of God. They have caught a vision of the church! They see it not only as it is, but as it can be and as God purposed it should be—a militant body. Where young people have a vision plus courage, developed by ambition under divine guidance, there can be no defeat! They have no tolerance for a "let alone" attitude or a policy of "let it take its course." When youth does with its might the task the Lord lays upon them—a crusade is on! When imbued with such a spirit, sacrifice becomes a joy and sweat-drenched labor a pleasure.

For years the dormant life of the church has been a barrier to youthful aspirations. Ambition to achieve in the fields of ripened grain has steadily been denied the young people by a languid spirit, until, in self-preservation they have arisen with a challenge that must not be thoughtlessly swept aside. Possessed with a suppressed spirit and enthusiasm which times and seasons are unleashing, we must provide for these young people outlets for their God-inspired spirits, or else they are most likely to degenerate into ministers of unrighteousness. Woe be to us, if their vision is allowed to become sealed and their spirits broken through our indifference!

PROVIDING FOR OUR OWN

"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."

Training our church youth is a responsibility that cannot be Biblically and satisfactorily transferred to other hearts and hands. It is our own divinely assigned task! If the performance of this duty leads us toward a "Red Sea," then let us with faith go forward and God will part the waters and give us strength for the onward march. To "stand still" in the midst of seeming difficulties will not allow the guidance of God to be manifested unto us.

When our young people are hungering and asking for the "loaves," how can we with undisturbed conscience give them but stones, then wonder why the borders of our tent are not enlarged? There are no insurmountable obstacles in the way of our providing thorough and efficient training to our young people. If there are shadows that dim the light, they are cast from ourselves standing in the way. If the Church of God is to have an army of trained workers, who will be faithful to its doctrines—loyal to its purposes and zealous in its labors—it must without delay assume full responsibility for their training.

IT IS TIME

Putting off until a more "convenient season" this work which is so essential to our future maintenance and expansion is the depth of procrastination. During the time when Israel was without a temple, God through the Prophet Haggai met all their objections which they raised against building. There were three: (1) The time is not ripe. (2) We are too poor. (3) The house will not be good enough. These same objections have stalled us in every attempt to provide a nine-months' training school for our young people. These are excuses rather than reasons. By the grace of God we can do what others are doing!

The time is ripe for the Church of God to do what it should have been doing for the past fifty years. Our denominational progress has suffered long enough from this failure. We are rich in houses and lands. We are not impoverished. We can build a school worthy of our name.

Why the Church of God?

By J. Arthur Johnson

IN THE early days of our aspiration to follow the call of our Lord in preaching His Word of Truth, we were confronted by these questions, coming from a very dear friend and neighbor: "Why do you try to preach for the Church of God? Why don't you go to some other church that is stronger and can pay you better? Besides, why should you waste your time working with such few people in a church that is not popular?"

Will you go with me to the scene while I visit with my friend?

"Yes, Mr. Mills, I can see your idea about it. To get to the real bottom of your suggestion, we will need to study something of the teachings of these popular churches as compared with the teachings of the Bible. I could not work with these churches because they do not believe these teachings, and would not allow me to preach the truths that are so precious to us and to God."

"Well, aren't you all teaching that the God of the Bible is the Creator of all things and that Jesus is His Son who died for sin? Aren't you all going to the same place, after all?"

"Yes, Mr. Mills, we are all going to the same place, for a little while, at least; but it isn't the place these churches you speak about tell us we are going."

"Why, what do you mean, Arthur, aren't we all wanting to go to heaven when we die?"

"That is getting very close to the real reason for the Church of God, John. The Bible doesn't teach us anything about going to heaven when we are dead. It tells us that when we die we shall return to dust and not know anything."

"But that is just the body that returns to dust, isn't it? That isn't talking about one's soul. Don't you remember that song we used to sing, 'My Soul Shall Never Die'?"

"Yes, I remember it all right, but that song was evidently written by a man who hadn't learned the truth of the matter. The Bible tells us that 'the soul that sinneth, it shall die.' Do you want to get your Bible and read that verse? You'll find it in Ezekiel 18:4, and again in verse 20. Don't you think we need to read our Bibles instead of our song books?"

"Somehow I don't understand what you mean. I see it does say that the soul that sins will die, but isn't it speaking here of a soul as being just a man?"

"Yes, John, and that's just another thing to think about. The soul is the *whole* man, and not just a part of the man. Perhaps you can see it if you'll now turn back in your Bible to Genesis 2:7."

"I don't just see what you mean."

"Perhaps you will if you look at it a little closer; now watch your Book again. Doesn't it say, 'The Lord God formed man of the dust of the ground' and then 'breathed into his nostrils the breath of life,' and after this had been done that the 'man became a living soul'? That tells us just what the living soul was made of, doesn't it? It is the whole man. Do you see what I mean."

"I'm not so sure, Arthur. Do you mean that the whole man dies, so that there isn't anything left? Then how can God reward us or punish us, as the Bible tells about in other places?"

"Perhaps we had first better be sure about this dying part, so you will understand better when we come to the reward that God will give His people. Turn in your Bible to Ecclesiastes 9:10. Shall we read it together? '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.' Do you see that here again it tells us where we go when we die, and that we just can't know anything there? Look back to verse 6. There it says that in death even love and hatred are gone."

"Then how can we have any hope? Doesn't God tell us that we shall have everlasting life if we believe in Jesus?"

"Surely He does. I'm glad you mentioned that, but we shall not have that everlasting life until Jesus comes to call us out of the grave, or out of death. You see, Solomon didn't tell us anything about what was beyond the grave, but Jesus and His apostles did. Do you want to read what Jesus said about the dead people being given life again? It's in John 5:28, 29. There it says, 'All that are in the graves (do you see again where the dead are?) shall hear his voice, and shall come forth.' You see, sin brings death to all of us, but God sent Jesus to take our sin away, and just as Jesus was raised from the grave where He had been placed after He was killed, so God is some day going to send Jesus back to the earth to raise from death all those who have lived and died. He will find them just where He knows they are, in their graves."

"But I notice the last part of the verse says the bad people will be raised from death, too. What is going to happen to them?"

"We learn about that in Revelation 20. There it gives a picture of the final judgment *(Please turn to page 11)*

A School Needed

By Vivian Kirkpatrick

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15).

DOES the Church of God need a Training School? That is the question we are asking of ourselves and of each other today.

And why are we asking ourselves that question? Because we are coming to the realization that if we do not immediately do some serious thinking on that problem the church must continue dormant for an indefinite period of time. But that cannot be. There can be no level period. If we do not progress we shall go backwards, and once that retrogression starts it is extremely hard to stop.

I believe the entire church body has reached the place where it realizes that the progress of the Church of God is barely perceptible. It is because of that realization that we are asking ourselves the foregoing question. We cannot let the forward motion cease.

What, then, can be done about it? My belief is that education alone will do the work. That statement may need clarifying. It has been thought by some that we could rely on the state and church schools for educating our young people. What a sad mistake that has been!

We have felt that those of our young people who would be interested only in secular work could go to our state schools for the type of education they desired, and those of our young men who felt called to the ministry could be sent to a church-supported school for their preparation. But what has happened? Those going to state-controlled schools finish with a thorough education in everything *except that which is most needful.* It takes from them what religion they had when they entered, and substitutes philosophy, a different conception of moral standards, skepticism, doubts about the authenticity of the Bible, and evolution.

Our young men go to school with ambitions for the ministry. They study hard, but they are still young, and though they feel they are well founded in their faith when they enter, it is impossible to continue firm. We cannot always blame the church-supported schools for that, as we can blame the public schools for what they teach. We should not expect anything else. No school is going to sacrifice time for one or two students at the expense of the group. Neither should we expect an instructor to teach something he does not believe to a class which would not believe because there would be a Church of God student in his ranks. Could we expect to have our prospective ministers come away from such a school without unconsciously picking up thoughts not in accord with Church of God doctrine?

It was this which led to our people reorganizing the Bible Training School for a six-weeks' summer session. The question which now confronts us is: Does the Church of God need a Training School? Has the work accomplished last year and being accomplished this year been of such a nature that the results would warrant its continuation? My answer is: *"It should be unless the church wakes up to its responsibility and goes one step farther."*

The thought I'm expressing is that a "Bible Training School," such as we have had for the past two years, is inadequate. The students are able only to scratch the surface. It is very true the Bible Training School serves a purpose, but the material needed for our prospective ministers, teachers, and workers can never be taught in one year, and the inadequate number of instructors makes it almost necessary to teach much the same material year after year, rather than having separate classes for those who have already attended a year or more.

Another factor which makes the present Bible Training School inadequate is that its purpose is to instruct only those planning for the ministry or the teaching of Sunday school classes—for those interested in active church work.

What is the advantage in sending a few of our young people to train for the Lord's work when we send the rest into the world for education which will lead away from the church? *There is no use in training ministers and church workers if we make no provision for a congregation to which they may minister after their preparation has been completed.*

Granted, that if nothing else can be done, it is desirable to continue the six-weeks' Bible training. Still, as soon as possible, we should expand that class into a regular nine-months' school, with provisions made for other than purely ministerial training.

This last is suggested for two reasons. A minister needs more than a common-school education if he is to draw and hold those who have been to the world for their education, those who have gone to college. *A minister, to be truly effective, must be the superior of his congregation*

along all lines of education. Again, if we are to hold our own young people we must take them out of the world. The church must furnish them with all the education in any line or along any vocation which they might desire.

That is a big order and may seem an unattainable dream, yet I believe it may become a reality. And it will be a reality when the Church of God makes up her mind to make it so—when the church determines to take her young people out of the world, and mold them after the pattern of Christ.

An Imaginary Lesson

By Jeraldyne Louks

"STUDENTS, please! May I have your attention? I've finally managed to answer all your questions; now I'm going to ask one.

"Emily, you've been in the faith for several years; would you now tell the Gleaners' class here at the Southlawn Park Church of God just why you are working in this church?"

"Well, Miss Rahn, there are several reasons, but, of course, the important one is that I believe in the foundation truths of the church."

Mary Newell, a young girl comparatively new to the class but eagerly and quickly grasping the truth, asked, "Miss Rahn, just what does she mean by that?"

"Walter, explain to Mary a few of the basic principles of our faith."

"I'll enumerate a few of the ideals of our church to you. For instance, in Romans 6: 4 you find the scripture that substantiates our belief in total immersion during baptism. As you know, several of the churches merely sprinkle a little water on the individual's head during that sacred service of consecrating oneself to God. But if you'll just look up the scripture I quoted, it will soon dispel that idea. What could be plainer? 'Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." The trouble with so many people is that they accept a statement without thorough study."

"That certainly is true, Walter," said Al, another boy in the group. Take the question, Is man mortal? There are people who actually believe that when we die we shall go to heaven or the direct opposite. In other words, our souls live on. When I hear a person talking like that, I always want to quote 2 Corinthians 4:11, 1 Corinthians 15:53, or Romans 6:12. These scriptures prove that when one dies he goes to the grave to sleep until Christ comes."

"Granted," answered Charlotte, "But I've heard it spoken by several of our ministers that we shall live immortally in the kingdom. Explain that."

"Evelyn, tell Charlotte your understanding of that."

"Of course, the true Christian will have a place in the kingdom *to come,* but not until Christ *again* comes to the earth as the Christian King to establish His kingdom. No one knows just when He is coming, but His every follower should be preparing."

"And that brings up the question of angels. Just what does the term mean and how does it apply to us?"

"Why, Richard, you should know a little about that," said Muriel. "First of all, the word 'angel' means a messenger, as a bringer of glad tidings. And I think that's exactly what Christians will be in the kingdom to come. At the first part of Christ's coming to the earth He will snatch away His faithful followers, and they will return as angels to bring glad tidings to those who previously missed the opportunity of hearing the gospel. With the assistance of the great Redeemer, the church will spread the gospel to those who were prevented from hearing it before their first death. To be even more specific, look up John 1:51 and Genesis 28:12. The first allusion states very plainly, 'Hereafter you shall see heaven open, and the angels of God ascending and descending upon the Son of man.' In Genesis, when Jacob saw the vision of the ladder, he spoke of angels ascending and descending on the steps."

"Miss Rahn, to settle another question that has been bothering me for some time, perhaps you could explain to me about God. Are He and Christ one and the same? I know several churches that teach the Trinity."

"Well," piped up Lorraine, "You could just refer any member in those churches to John 3:16, 1 Corinthians 3:23, Ephesians 4:6, and Isaiah 45:22. After studying over these verses, and a number of others I could name, I think the persons would plainly see how wrong they had been. What could John 3:16 mean other than just exactly what it reads: 'God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' "

The Parable of the Sower

By Mary Richardson

JESUS frequently spoke to the multitudes in parables, in which were hidden very vital and important truths. It was difficult for these people to ascertain the true meaning of the parables. Therefore, they often failed to understand the full significance of the beautiful and necessary truths.

On this particular occasion, at the time which the parable of the sower as recorded in Matthew 13 was given, Jesus was so hard pressed by the multitudes that He entered into a ship, and from there addressed the multitude on the shore. We notice that on several occasions multitudes followed Jesus, some out of curiosity and probably desiring to learn of the great truths that the Master was teaching. Frequently some accepted Christ and became true followers.

The sower spoken of in this parable may be likened to the individual teacher, minister, deacon, elder, or anyone who tries to spread the gospel. Just what type of individuals do you think these sowers are? From our everyday experience and observation we can readily see that some are obedient, merciful, gentle, meek, faithful, while others are patient, peaceful, and kind. Which heading do you come under?

Now let us compare the seed that these sowers sowed to the Word of God. This seed also has many well-known characteristics. In Hebrews 4:12 the Word is spoken of as quick and powerful. Again, in Acts 26:25 it is spoken of as the Word of truth and soberness. The seed is pure, it has great strength, and it may prove very fruitful, depending upon the kind of soil in which it is planted. God's Word never changes; it is the same yesterday, and today, and forever.

Now notice when the seed (Word of God) was sown, that some fell by the wayside and fowls came and devoured it. Just what do fowls signify? Do they not partly refer to false teachers who strive to drive people from the truth? Alas! Such is the case. Sometimes ministers come into a community and introduce a new doctrine that is in reality false. They plead their cause in such an appealing manner that the people are deceived, and some actually accept the new doctrine. But Christ told us to beware of false teachers, for they would come and "deceive many." Isn't that a recognized fact today? Further, the pleasures of this world may be said to be fowls. The movies, dances, sports, and parties devour the seed (Word of God) that is sown, or attempted to be sown, in people's lives. Some people are so busy enjoying the temporal things of this life that they give little or no thought to the future. We may entertain jealousy as a fowl, also. This trait may become so firmly rooted in an individual's life that love just can't abide in his heart. This type of individual may become so envious of another's apparent success in the Lord's work, until he will do everything in opposition to his fellow men. Sickness may appear on the scene as a fowl, and snatch the Word from our lives. We may become so discouraged during sickness that we lose heart, and gradually fall away. Paul said in Galatians 6:9, "Let us not be weary in well doing: for in due season we shall reap, if we faint not."

Some of the seed fell upon stony soil, that is, in lives in which the seed could not take root and grow. Such people will not allow the glad tidings to sink into their hearts and become a very part of their lives. They hear the Word, but it merely grazes the surface and doesn't make any impression whatever on them. Then, too, some may accept the Word and endure for a while, but when tribulations and persecutions come, they waver, just as the young plant wilts under the intense heat of the sun. The Word hasn't taken firm enough root to stand the trials. In this present age one persecution may be the objection of parents to their children becoming workers in the field (world) of God. They object because they want their children to have a good time, so to speak. Oh! If only they had the reasoning to see that such a life is of no value. Another factor that may enter into persecutions is the scorn of friends. Some folks think, "What will so and so think if I do this?" Do you care what others may think of you if you are earnestly endeavoring to serve the Christ? You will not if you are a Christian. Now let's look at another picture. I'm sure most of you read the daily newspapers, and know something about the severe persecutions that are prevailing in the foreign countries, such as the barring of religious broadcasts, restriction of the selling of religious books, and countless others. Will those who are Christians continue faithful under such conditions? It seems that Hitler wants the world to bow to him, and he will stop at nothing to gain that end. Will he ever become satisfied? Your opinion?

Some of the seed fell among thorns, and the thorns sprang up and choked them. I'm sure some of you know about thorns and what a nuisance they are. You know how hard it is to get rid of them. Some of the thorns in this world today may be the cares of this life and the deceitfulness of riches. These spring up where the Word

has been planted and choke that Word so it can bear no fruit. Individuals have cares in this life, cares that hinder them from accepting the Word. Some think of their own desires and wishes before God. Are you of that type? I think a good admonition is, "God first, others second, and self last." The business of some folks leads them away from God; they forget Him, and put their whole being in the promotion of their business, whereas, they would be far happier and contented if they would only take time out for God. Do you take time out in the game of life to praise God and give thanks to Him? Good for you if you do! Still others give money to the church and various organizations, but it is only for outward appearance. Their heart is not in it. God wants willing hearts. They forget the hand of God in doing it, and think, "*I* did that, *I* gave money for that cause." Then, there is the housewife who considers that her duties do not permit her to take time to study God's Word. Will she be an example to her children? I'm afraid not.

But take notice of the fact that some seed "fell in good ground and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold." This soil was rich and fertile, and, of course, the Word took root and became firmly planted. After the seed comes up, if properly cultivated and fertilized, it will have a good yield, depending upon weather conditions, too. Just so is the Christian life. We must constantly be weeding our gardens of the sin that is likely to crop up. We plant our lives in the rich and fertile soil of Jesus Christ. Our lives receive water from our daily prayers and nourishment from God's Word, the Bible. By hoeing and pulling out the weeds of sin we cultivate good traits of character.

True Christians receive great joy from the service of

(Please turn to page 10)

The Jews As a Nation

Their Past—Article 1

By Delbert Jones

OF ALL of the nations in the world, the Jewish nation is the most peculiar and also the most interesting. To understand the Jews to the fullest extent, that is, their traditions, their ideals, and their aspirations, one must go back two thousand years before the birth of Christ to the time of their origin. God called Abraham and took him from his home in Ur of the Chaldees, led him to the land of Canaan and promised it to him for an everlasting possession. God disclosed His desires for him and his descendants by promises and prophecies. "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed."

God told the children of Israel that they should be a peculiar people, and a peculiar people they are. Abram lived to a ripe old age. When He died, he left to his son Isaac the traditions and promises. He in turn handed them down to Jacob his son. Jacob's name was changed to Israel. He had twelve sons. His favorite, Joseph, was sold into captivity in Egypt. Joseph gained the favor of the Pharaoh, and through his influence Joseph's father and brothers came into Egypt. They were given a rich country to live in. As a result, they grew in numbers until the Egyptians feared their power. They tried to destroy it by persecuting them. For four hundred years God allowed them to be trodden on, and then He raised up Moses to deliver them out of the land.

In the wilderness they were troubled almost beyond endurance, and, therefore, the hundreds of thousands of departing Israelites longed for the "fleshpots of Egypt." However, God fed them, gave them water, and guided them until they reached the mountain of Sinai. Moses was called up into the mountains to receive the laws from God. If they obeyed them they would become a peculiar people. These laws, the most perfect ever known, are still used by the Jews. (Part of them are the Ten Commandments.)

Part of the laws given to Moses provided for the wonderful tabernacle service, including the ark of the covenant—the possession of which proved to be a remarkable blessing to them. At various times the ark was captured by other nations, which caused a terrible curse to fall on the victor. In the wilderness they built a Tabernacle. When it was completed God showed His presence by leading them with a pillar of fire at night and smoke in the daytime.

When the Israelites arrived at the edge of the Promised

(Please turn to page 10)

Christian Social Life

By Muriel Randall

SHOULD the Church of God provide for the social life of its young people? Yes, the Church of God *should* and *must* provide the social life, as well as the spiritual life, for the young people. That is, the church must be a home for the young people if it is to have any young people left.

Surely, young people of the church are the forthcoming church. Therefore, it is absolutely necessary that they be held in the church. They should not be held by force, but by love—love for God, the truth, the bread of life, and Christian fellowship. The leaders play a very important part in the response that will be given by the young people and children. He must have a magnetic personality, but it should be built around staunch Christian principles.

One solution to this ever-increasing problem is an attractive social program. However, it should not be attractive in such a manner that it will detract from the gospel of truth and salvation. It should enhance our spiritual lives.

Not only should the young people of the teen ages and early twenties be considered, but younger boys and girls should be provided with social life.

The Sunday school can organize midweek meetings that will attract the church children. It can form itself into a missionary group and make picture books for missions, dress dolls, and make simple trinkets. Then, games can be played and a lunch served.

Perhaps a "Little Ambassadors' Club" could be organized, teaching simple truths, songs, prayers, Bible verses, and a love for humanity. They can also sing for shut-ins, distribute food baskets, and run errands for cripples. In this way they feel they are truly working in the church. It gives them a foundation that only experience can give. It will tend to make them form their close friendships among the other children who are coming to these weekly meetings.

After they have grown out of this age group, they will be junior young people. It is then necessary to provide social life for them, only it must be more lively. Competitive games can be made interesting, and can also teach a lesson. Manual training and sewing clubs can be organized that will be instructive as well as furnishing interesting times of fellowship. These meetings should be made so attractive that the boys and girls will be anxious to attend.

The next group includes the latter teens and early twenties. At this age people have learned to study while they study and to relax while they relax. The type of entertainment does not need to be as hilarious as has been suggested for the younger ones.

A great deal of joy and happiness can be derived merely by being friendly, courteous, and sociable. There is nothing so irritating as an aloof, unfriendly Christian. Just a pleasant greeting or friendly handshake may mean the difference between a new member or an antagonist.

Christ set the example for sociability. He mingled with young and old, poor and rich, sick and well, and sinful and pure. He made friends wherever He went. Christ's followers loved this Friend above friends, so much that they changed their sinful ways to His. It is the duty of young people and old to be friendly toward each other and strangers who come into their midst. If one will be a friend, he will have friends. Thus, if the church will be friendly, it will find friends in the hearts of its young people.

When Christ wanted to explain righteous living, and to teach, He talked with people. He came into an intimate sphere with them. Thus, we can have sweet and blessed fellowship with other Christian young people, if we will but talk intimately with them.

Young people need relaxation, and why shouldn't the church supply this? There are two types of places where young people can obtain recreation: the worldly and the Christian. There are also two types of entertainment: one is lustful, and the other is unselfish.

The first one has no place in a truly consecrated life, and should never be incorporated into the church's social program. One vivid illustration of this type is dancing.

The second type is unselfish and this welcomes more and more partakers. It is unselfish, insomuch that personal happiness is not the sole purpose of entertainment. Each one having a part in this type is so concerned about someone else having a good time that he forgets self. In the end the giver of happiness is the happiest.

Lustful desires create very undesirable relaxation—that which is not Christlike. Christ should ever be the example before young people. If young people only took Christ with them wherever they went, the lustful amusements would diminish. You are wondering if there is any type of entertainment that would be suitable for Christian young people.

There are many. Here are some concrete examples that have worked. If it is at all possible, plan much of the entertainment for outdoors. In the winter skating, skiing, sliding, hiking, and sleigh-ride parties can be very popu-

lar. After an evening in the cold air, a hot lunch should be served. Then while the people are sitting around, choruses or hymns can be sung, testimonials spoken, and sentence prayers given. Some may object at first, but when they see the inward joy that comes from fellowship with God and Christian friends they will be glad to join you.

There are a number of indoor games that can be played. Physical games are usually better than mental games, and should include everyone. It is well to play several partner games, because it is characteristic of this age group to want companionship. Where is a better place to find partners than in the church of one's own faith?

There should be an officer, probably one of the vice-presidents, whose duty it is to plan the actual entertainment for the church. The person should be a leader and a popular one. He should have original ideas and be able to carry them out.

Perhaps some of the older people will object to parties in the lower church auditorium. If they do raise any objections, these parties can be held at homes and the lunch burden borne by all.

A more organized form of social activities, and yet devotional, will fill the desire for sociability. A "fellowship hour" can become a part of the church's program. Secure either a good outside speaker or several local speakers to talk on some Christian principle. If outside speaking talent is used and they do not furnish music, work up some special music from your own group. Usually, an outside speaker draws a better crowd, unless it is an unusual home-talent program. Advertise this "hour" in the church bulletin, and extend a welcome to all. Refreshments tend to complete a time of fellowship.

If each young person in the church invited some other person to all the meetings it would serve a dual purpose. The one invited is happy to have been thought of, and the host receives joy because he gave joy.

Young people must have fellowship with other Christian young people, and they must have a rest from their work. Why not give them that need in the church? If they are given so much to do in the church, they will not have time nor interest to go to the world for their good times.

GOD'S SUNSHINE

By Lorraine Brossard

"THEREFORE if thou bring thy gift to the altar, and there remembereth that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matt. 5:23, 24).

One of God's commandments is to love one's enemies as oneself, and to forgive them. In following this, one cannot come before God with a clear conscience or expect to be forgiven of his own wrongdoing unless he forgives others. A Christian's love must be strong and beautiful, patterned after the example set by our Lord. It must be warm and vital like sunshine. What is warmer than God's love shining on us; a cheerful smile or the handclasp of a friend?

In rectifying all errors we learn humility, and it becomes a beautiful experience. To harbor a grudge or brood about injured feelings is to put skeletons in our closets and burdens on our hearts.

To experience the fullest blessing of communion with God, let us worship with a free heart, not bound by hate or self-pity—then we may better know God.

"SO THAT'S IT"

By Lorna Macy

LAST fall I worked for a family who belonged to the Brethren denomination. One day while I was ironing and while the mother of the home was giving the baby a bath, she asked, "What church do you go to?"

"The Church of God of the Abrahamic Faith," I replied.

"Why do you go to that church rather than another?"

"Because its fundamental beliefs are more practical than any church's that I know," I answered.

"What are your beliefs, and what does that 'Abrahamic Faith' mean?"

"We believe that the promises that God made to Abraham apply also to us."

"What are these promises?" she inquired.

"That God would always be a God to him and that God would give to Abraham as an everlasting possession, the land of Canaan. Abraham hasn't received this land yet, but he will in the kingdom. These promises were also made to Abraham's Seed, which is Christ. True Christians become heirs to these promises by becoming joint heirs with Christ through baptism."

"What else do you believe?"

"Well, what distinguishes us most from any other church is the belief that we do not go to heaven when we die."

She stopped washing the baby and looked at me with mouth open. "You mean that if my baby had died, he would not have gone to heaven?"

"Yes," I answered meekly after she gave me such a look.

"My baby, an innocent little being, doesn't know a thing about sin, and you say it wouldn't have gone to heaven. I can't believe that. I think that if my baby would have died, he would have gone immediately to heaven

and would have become an angel."

"The Bible says in Ecclesiastes 9:5, 6 that 'the dead know not any thing.' John 3:13 records that no one has gone to heaven, except Christ. Genesis 3:19 states that man will return to dust. Anyway, why do you want to go to heaven when Christ is coming back here to set up His kingdom?" I tried to explain.

She paused a while, and then asked if we had any hope for our dead people.

"Oh, surely. Christ will come again and raise the dead. We who are faithful now will receive our reward then, instead of at death."

"Do you believe in a real kingdom of God?"

"Yes, we believe that when Christ comes again, He will set up His kingdom. Revelation 5:10 foretells that God will make certain ones kings and priests who will reign here on the earth."

"Well, I believe that, too," the mother stated.

"You mean that you believe Christ will set up His kingdom here, and yet you also believe that your soul goes to heaven? Why do you want to go away, when Christ is coming back here?"

She studied a few moments and then said, "So that's it. I often wondered what Uncle Ambrose believed."

THE JEWS AS A NATION

(Continued from page 7)

Land, God ordered them to go in and possess it. Instead of doing as God had directed, they sent twelve spies (one from each tribe) to see whether they could capture it or not. Ten of them saith that they couldn't, and only Caleb and Joshua had enough faith in God to say that they could. As a result of this unbelief, God turned them back into the wilderness to wander until all adults, who were such at the time of the exodus, had died. The miraculous care that He extended over His elect is shown in the facts that their shoes never wore out, they always had food, and His presence was always shown in the pillar of smoke or fire.

Under Joshua, after the death of Moses, God led Israel into the long-promised Land. Here, for many centuries, they found a home. During this time their rulers were called judges. The first one was Joshua and the last one was Samuel. The people wanted a king so that they would be like other nations. The people selected Saul to be their first king. David, a man after God's own heart, was next in line. His son Solomon built a most magnificent court; along with this he built the Temple for which David had assembled the material. Rehoboam his son took the throne at the death of his father. Under him, ten of the tribes revolted against his terrible taxation, and set up a kingdom with Jeroboam as king. The two tribes of Judah and Benjamin remained under Rehoboam. The twelve tribes have continued divided to this day. The Jews, as we know them, are merely the two tribes. The other ten tribes, Israel, were scattered among the nations of the earth. They have lost their identity, even though God's promises were made to all twelve of them. When God chooses, He will gather them together in Palestine.

Through the Prophet Ezekiel God said, "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." This prophecy refers to Christ.

The history of Israel from the time of the overthrow of Judah is a continued struggle for their own land. Though they were captives and slaves, the Jewish people always kept their faith that God would keep His promise to them, and regather His scattered flock in Palestine. They have always longed for their own government and temple of worship.

Prophecies told the Jews that their Messiah should be from the lineage of David, born in the City of David (Bethlehem) and here Jesus was born. However, "he came unto his own, and his own received him not." They looked for a king to come in great power and glory, and rejected the Son of the wife of the lowly Nazarene carpenter. So, once again their opportunity was lost. In 70 A.D. the Temple at Jerusalem was destroyed, the city sacked and burned, and the people driven out. The land around there was laid waste; where orchards and vineyards had been, deserts appeared. Everything in Palestine was destroyed, and it has remained such for centuries. Nevertheless, the Jews believed that in the consummation of His time, God would send them a Messiah, who would set up a righteous government in Palestine.

As I have already stated, the Jews have always been a people governed by promises and prophecies. Jesus made many prophecies in His short life on earth, some of which were fulfilled in the centuries following His life, other remain to be fulfilled in the future.

Throughout all the intervening centuries, many of the European countries followed the Roman example. That is, they persecuted the Israelites nearly beyond endurance. It was the renewed persecution that caused the present Zionist movement.

THE PARABLE OF THE SOWER

(Continued from page 7)

bringing others into the Shepherd's fold. Many blessings are bestowed upon those who are in the field of service and sacrifice. By our teaching and preaching our knowledge is increased to varying degrees. Our influence may

be far-reaching, and we should ever strive for it to be so. Actions often speak louder than words. Others seeing our good works might come to accept. We might even serve to strengthen the faith of believers. The successful Christian is a militant Christian. The only sure path is forward. Eternal life is the eventual reward of those who are truly laborers of Christ. Don't miss the crown!

THE ART OF TEACHING

By Charlotte Rahn

TEACHING is an art which must be learned the same as any other art. One may know his subject to perfection, yet not have mastered the art of presenting it to others.

The teacher of religion should ask himself these questions before attempting to teach: Do I know how to present the subject to the class to hold its interest? Have I definitely and skillfully planned my work to be presented before my pupils?

The successful teacher of religion should be a student, and continually grow in knowledge and in teaching power.

The only way to become a learned teacher is by constant reading, having a broad background of the world in general, studying in the field of religion and religious teaching, and special preparation for each lesson taught.

The teacher should endeavor to put his whole thought and feeling into his teaching; this must be accomplished before he will receive successful results.

A teacher who adheres to this method of teaching may well rejoice, for he is accomplishing that which God had designed for him.

WHAT DO YOU THINK?

By Ellsworth Routson

WHAT do you think of starting a nine-months' Bible Training School rather than just for six weeks? Have you ever stopped to think how short a time six weeks really are?

Speaking very highly of the six-weeks' School, I shall say they are the most profitable weeks I have ever spent. The School has opened things to me which make me want to study more. Our instructors have taught us truths from the Bible which we never clearly understood before. It has been a great inspiration to me, and will cause me to work more earnestly for the Lord. If one can learn so much in six weeks, what a wonderful thing it would be to get nine months of training. That is just what our young people need, especially those who are hoping to enter the ministry.

The young people in time, will become the foundation of the church. It would be a blessing if all our young people could have such a path open to them to be able to study for nine months. It would make them well trained teachers and preachers, and that is what we are needing today.

WHY THE CHURCH OF GOD?

(Continued from page 3)

and says that whosoever is not found in the book of life will be cast into a lake of fire, but explains that this lake of fire is the second death. In Obadiah 16 we read what this means, 'They (the wicked) shall be as though they had not been.' Can you imagine what it is to *not be*?"

"Do you mean that there will not be anything left of them?"

"That is what the Bible teaches. It says in another place (Psalm 37:20), 'They shall be consumed, into smoke shall they consume away.' Do you know what is left when fire has finished its burning on a piece of wood or cloth? Just a little ashes. Isn't that right?"

"Yes, but I'd never heard of anything like this before in connection with people. I'll have to think about it for a while, but I want to ask you about the good people who will come out of the grave. What will become of them?"

"Do you still remember, John, why Jesus said the meek were blessed? It starts, 'Blessed are the meek: for they shall inherit . . .' "

"It says, 'They shall inherit the earth.' Why, I'd never thought of that, either. But say, aren't there a lot of promises about the earth in the Bible? I seem now to remember something like that."

"Yes, there are a great many promises about the earth. Do you remember what God promised to Abraham? Perhaps we should read Genesis 12:1-3. Now, do you see that the earth is really a part of God's promises to men. Abraham died without ever being given any of the land that was promised to him, but one of Jesus' apostles explained that it will yet be given to Abraham even as it was promised.

"That promise also said that Abraham should become a great nation, and we learn that Jesus is going to be King of that nation. All this will be fulfilled after Jesus comes to raise the dead.

"Do you see now why I want to work with the Church of God, and why some of these other churches would not want me to teach in their pulpits?"

BEREAN DEPARTMENT

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EDITOR'S REPORT

On August 7 another year of Berean activities will have been completed, and your editor will have finished one year of work. Whether or not he will be editing this page next year will be decided by the executive board of the National Berean Society. I have much enjoyed the work; it has been a source of many personal blessings. I feel that a report of the various phases of my work might be interesting at this time.

As I look over my records, I find that there has been a total of sixty-five contributions received up to the time of this writing. (Two more issues of The Herald must appear before the count is final.) Of these contributions at least five have been reports. It seems to me that the Bereans have fallen considerably in their reporting of their activities. In addition to the contributions, I find that I have written a total of forty-one editorials, and have used three selections. In other years, the Berean editors have been compelled to write many more editorials than I have written, for which I am thankful. The contributions have come from twelve different states. The number from each state follows: Louisiana, 29 (17 of which were from one person); Illinois, 1; Michigan, 1; Minnesota, 8; Indiana, 4; California, 1; Ohio, 9; Virginia, 4; South Carolina, 3; Arkansas, 2; Missouri, 2; Nebraska, 1.

EDITORIAL POLICY

The editorial policy that I have followed has been comparatively simple. As I have constantly reminded you that this is *your* page, when you send in articles there is little else to do but publish them. Of course, numerous articles have been changed to fit the page, and have been corrected in various ways. In some instances (very few), the material sent was not usable. In at least one case we were compelled to confer with the editor of The Herald in regard to publishing some material.

If it had been possible for me to have done so, I would liked to have answered all of your letters that you wrote in sending in material. Believe me when I say that I enjoyed every one of them, even the letters of adverse criticism, some of which were received. Permit me to take this opportunity to greet all of you, and thank you for your cooperation. It will be pleasant to meet many of you at the General Conference.

It may be that another person will be editing this page next year. Whoever it may be, go forth in the Lord's work. Never let the Lord's work falter, for it is very necessary that it be done. Cooperate, as you have done the past year, for the good of the Berean page, and for the good of the National Berean Society as a whole.

BOOKS

There are Books and books! No doubt the most of us have read, at one time or another, several books. Some of them have been good, and many of them have been bad.

May I give you a personal experience that may help you in the selection of your books? Last spring, I "bit" on an advertisement to belong to a certain book agency. A liberal "free" offer was given, and it sounded good to me. I have found out since that it was not what it should be, and just now I am trying to get out of it the best way I can. The books I have obtained from the agency are not what I expected; the company is seemingly bent only on obtaining money from gullible patrons; and the money that I have spent on worthless literature is gone for good.

There is only one thing that I have gotten out of these books, with the possible exception of experience, and that is an insight into the immorality of present-day literature. The name of the Lord is taken in vain numberless times; things that Christians hardly dare whisper about are written of boldly for all to read; and sin in all its filthiness is thrust to the forefront.

What are we going to read? I don't know, unless we read the Bible at least more than we do. Do not misunderstand me, for a *good* book is invaluable, and many of them are a great help in Christian living. But be careful of the books that you buy. There are, of course, a few of these agencies in the country that are legitimate ones, that are worthy of book lovers. A question to someone who knows may save you from some very disgusting feelings, and, incidentally, a goodly sum of money.

You will find in the Book of books, all kinds of good reading, and I know that you will enjoy it if you just read it more. Let us be careful of our reading, lest we displease our Savior, whom we are trying to serve.

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota

"The Lord is far from the wicked: but he heareth the prayer of the righteous" (Prov. 15:29).

Lesson: 1 Kings 18:30-39.

ELIJAH, A COURAGEOUS PROPHET

So far we have been having stories of some of the kings of Israel and Judah. Today, however, we are to learn a story of Elijah, a prophet of Israel, during the reign of Ahab, a wicked king.

King Ahab and his wicked queen, Jezebel, led his people in Baal worship. It seems that Israelites worshiped idols a great deal, doesn't it?

Elijah called, "Come near unto me."

The people who worshiped idols had been given their chance to get their gods to drop fire upon their altar, but no fire fell, of course. So, now, Elijah asked them to come near to him.

Elijah took twelve stones, one for each of the tribes of Israel, and built an altar "in the name of the Lord." Around this altar he made a ditch or trench. When the wood and offering were laid in their places upon the altar, Elijah said to these idol worshipers. "Fill four barrels with water."

This they did, not once, but three times, and poured the water over the altar and offering each time. He then had them fill the trench, too! He surely believed his God to be the only powerful one, to expect Him to burn such a wet offering. He truly was brave to do this before the large gathering of idol worshipers.

Elijah offered a very short, simple prayer. But he said it very earnestly, believing with all his heart that he was doing God's will.

What happened then? The fire fell! The wood, bullock, and altar were burned. Yes, and the water in the trench was "licked up," too!

All the people fell upon their faces and said, "The Lord, he is God; the Lord, he is God!"

Elijah was not afraid to face unbelievers with his faith. He was not afraid to stand alone before people who were many in number, standing for what he knew to be right. Yet he was not really alone, was he? God was with him. He was courageous enough to act according to his belief. Let us be Elijah's today?

"God is my strong salvation.
What foe have I to fear?
In darkness and temptation,
My light, my help is near:
Though hosts encamp around me,
Firm to the fight I stand.
What terror can confront me,
With God at my right hand?"

ECE CLUB NEWS

Another letter has come to tell you, "I like the club membership card very much. I have it on the wall. It is a great help to me. I try to do all those aims. I especially like to read the Children's page of The Herald."

The letter is from Alice Plantner, who is the ECE Club secretary of the Cleveland, Ohio, group.

There are still more cards left, so send for yours *now*.

GENERAL CONFERENCE TREAT FOR ECE'S

I hope a large number of you are gathering in Oregon, Illinois, and that as many as come will get together and get very well acquainted.

If I am not able to be with you, I want you to introduce yourselves to my sister, Mrs. Orpha LeMasurier. She will give you my wishes concerning you who meet there.

TRUST IN GOD'S CARE

O God, who workest hitherto,
Working in all we see,
Fain would we be and bear and do,
As best it pleaseth Thee.
Our skill of hand and strength of limb
Are not our own, but Thine;
We link them to the work of Him
Who made all life divine!

—Thomas W. Freckleton.

HAPPY BIRTHDAY WISHES

George Lederer, age 8, Aug. 6, Cleveland, Ohio; Albert Hollinshead, age 12, Aug. 4, 4345 Ardmore Road, Cleveland, Ohio; Alice Plantner, age 12, Aug. 2, 13701 Deise Ave., Cleveland, Ohio.

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

July 5-August 13—Bible Training School at Oregon, Ill.

July 23-30—Special meetings at McGintytown, Ark.

July 20-30—Virginia State Conference at Maurertown.

August 1-13—General Conference, Oregon, Ill.

August 1-13—Illinois Bible School and Conference at Oregon.

Aug. 13-20—Missouri State Conference at Fredericktown.

August 20-27—Western Nebraska Conference at Holbrook.

August 22-27—Iowa State Conference at Waterloo.

Aug. 27-Sept. 3—Eastern Nebraska Conference at Omaha.

SHOWERS OF BLESSING

Accompanying their words of appreciation for The Restitution Herald, the Bible Training School, and the coming General Conference, Bro. and Sr. Will Holland of Thorold, Ont., Canada, recently sent showers of blessing to the National Bible Institution in the form of a check for $250.00, specifying that $110.50 should be used for the Indebtedness Fund as a memorial to Sr. Holland's father, Bro. T. A. Weldon. The remaining amount is to be divided among several branches of our work.

Certainly the gift is appreciated, and we trust every dollar of it will be productive in the Lord's cause; but what cheers the heart even more is to know the true spirit of love and cooperation back of the gift. Bro. and Sr. Holland are sincere in their religion. Frequently at previous times when they have made contributions they even requested that their names be withheld. In all may the Lord be glorified.

WHO ARE ACTIVE MEMBERS?

By vote of the 1938 Annual General Conference, "only such members of the Church of God shall be eligible to be represented in the business meetings of the General Conference as shall have attended church at least once during the year, or have contributed to the church work during the year, or have shown some active interest during the year."

NOTICE OF MISSOURI CONFERENCE

The 32d Annual Missouri Conference will meet with the Fredericktown church August 12-20 for a whole week of Bible school and preaching.

Bros. S. J. Lindsay and L. E. Conner have promised to be with us to conduct the meetings. We invite all lovers of truth to come. Make our homes your homes while we study the precious promises given in God's Holy Word, the Bible.

To all the brethren in Missouri: this is your Conference! Why not come? To the brethren in other states: you are just as welcome. Come! Let us enjoy your acquaintance. Help us with our Bible lessons and singing, and hear some of the best sermons that can be delivered. Your board will cost you nothing.

Ethel Manken, Secy.

SMITH - DYER

On Saturday evening, July 15, 1939, in the Old Stone Church of God at Oregon, Ill., a quiet wedding took place, when Miss Lucille Smith, daughter of the late Anna Sherman of Byron, Ill., became the bride of Mr. Stanley Dyer, also of Byron, Ill.

Owing to the tragic death of the bride's mother some weeks ago, there was no music nor festive demonstrations, as, in beauty and becoming dignity the attractive couple, attended by Miss Maida Lutz and Mr. Ray Dyer, with apparent confidence and with steady tread, marched quietly to the altar, where they took the solemn vows of sacred marriage.

After congratulations and well wishes had been extended the happy couple, a reception at the home of Mrs. Mary Gesin, aunt of the bride, followed.

Mrs. Dyer is a teacher, which profession she will continue the coming year. Mr. Dyer is employed by the Byron Transit Company of Byron, in which city this splendid couple will continue to reside, and in whose home we confidently hope, love may rule, that peace, joy, and success may crown their efforts in life.

L. E. Conner.

HERALD RECEIPTS

Clyde Poland; John Railton; W. E. Boyer; Mrs. S. E. Hodges; Mrs. Edna Gruber; Mrs. Alice Price; Ellsworth Richardson (for another); Sam A. Bradley; Laurence Chaplin; Welland, Ont., S. S. (for another); George McMurtrie (for another); Mrs. J. H. Huffman; Mrs. J. B. Gaspar; S. P. Dismukes (for another); Irvin Lathrop; Mrs. R. Brooks; Charles E. Anderson; Mrs. Claibourne Lee.

MARTHA SUTTERFIELD

Martha Sutterfield, nee Hinson, was born in Washington County, Mo., Feb. 3, 1857, and died at her home in Bismarck, Mo., July 20, 1939, her husband having preceded her in death four years ago.

She was the mother of six children, three boys and three girls, the girls being triplets. Of her immediate family, she leaves surviving two sons: Samuel of near Belgrade, Mo., and Elija of Bismarck.

Mother Sutterfield, as she was familiarly known by her friends, was a staunch member of the Church of God, known as the Blush Church near Fredericktown, Mo. She was a hard-working, self-sacrificing, kind, wholehearted Christian woman. The high esteem in which this plain good woman was held was evidenced by the mass of neighbors and citizens of the community in which she lived, which not only filled to overflowing the commodious funeral parlors where memorial services were held, but followed her to the silent city of the dead, where she now rests and awaits the coming of the Lord she loved and served in life.

L. E. Conner.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Ella M. Siple; Lydia A. Railsback; Maybelle Hanson.

CONTRIBUTIONS TO N. B. I.

Mr. and Mrs. Will Holland	$89.50
Maurertown, Va., S. S.	8.93
Mr. and Mrs. Charles Netts	5.00
Maybelle Hanson	4.00

Gleanings From the Field

On Thursday, July 27, Bro. C. E. Randall and the editor took the Bible Training Class to Field Museum and other places of interest in Chicago. All report an enjoyable and profitable time. An official guide led the tour at the museum.

The first to arrive for Conference and Bible School are: Ida Vogel of St. Louis, Mo., Bro. and Sr. Lyle Rankin and son, and Bro. Chadbourne of Cashmere, Wash.

Many choice articles were prepared for this issue by the Training School students, but we could not publish all. Others will be used from time to time.

By the time you read these lines Conference will be in session. The outlook is for a good meeting.

T. E. Bremer of St. Cloud, Minn., was recently baptized, following a series of meetings conducted by Bro. F. L. Austin.

Special appreciation has been expressed for Bro. Vivian Kirkpatrick's recent article, "Hast Thou Faith?"

Sisters Leila Whitehead, Evelyn Austin, and Virtie Sitler visited shortly at the Tuttle home in Geneva, Ohio, when they were en route to the Virginia Conference.

Bro. Verd Thoms is serving as temporary pastor of the St. Cloud, Minn., church.

A Sunday school picnic was held by the Oregon, Ill., congregation on Saturday, July 29, at the Ben Carpenter farm.

Ida Geisman of the Oregon, Ill., congregation was baptized July 24 in Rock River. May God richly bless her in the new life.

In The Herald of July 4, in a report from the Pennellwood Church of God in Grand Rapids, Mich., Mrs. Vern Norris was listed as one having been recently baptized. It should have been Mr. Vern Norris. Mrs. Norris has been an active member for several years.

Bro. and Sr. Leland Hanson of Leaf River, Ill., who have been vacationing in the West, returned home July 26. While we were glad they could go on such a delightful trip, we were equally glad to see them safely returned.

"Just a few lines to let the National Bible Institution know how much we here appreciate the larger type that is now used in printing The Restitution Herald."—Florence E. Tuttle, Geneva, Ohio.

Bros. Arthur Johnson and John Mercer delivered sermonettes at the midweek meeting of the Oregon, Ill., church, July 26.

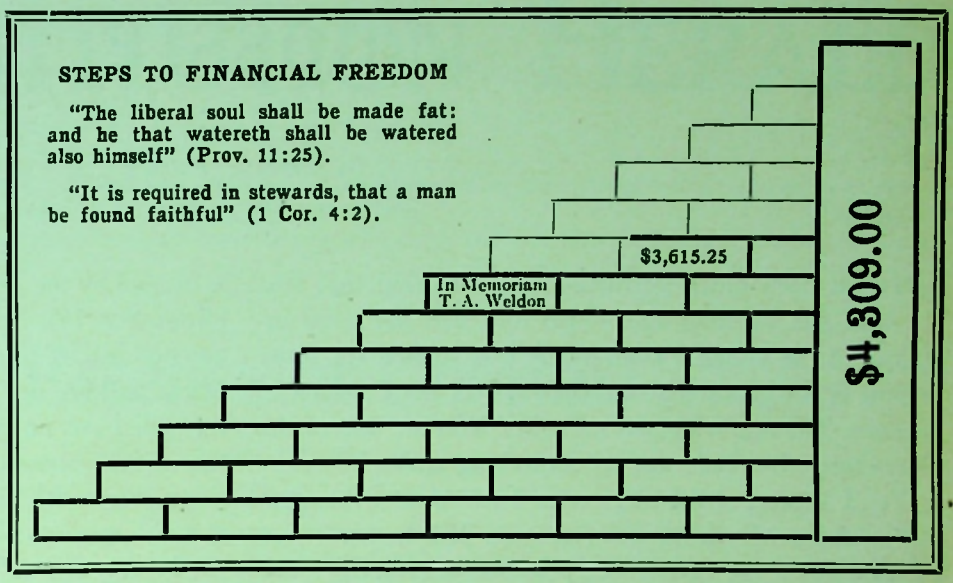
INDEBTEDNESS FUND

Notes Payable		$4,309.00
Amount received	$3,451.43	
Mattie Benjamin	10.00	
Burr Oak, Ind., S. S.	2.00	
In memory of father (T. A. Weldon) Mr. and Mrs. Will Holland	110.50	
Ripley, Ill., S. S. (June)	4.76	
Ripley, Ill., S. S. (July)	4.56	
Almeda Wertz and Mother	5.00	
Lucy B. Groat	25.00	
G. R. Church, Cleveland, O.	2.00	3,615.25
		$ 693.75

SUMMER TRAINING SCHOOL FUND

Mr. and Mrs. G. M. Siple	$10.00
Mrs. C. P. Morgan	2.00

Bro. James M. Watkins of Oregon, Ill., was not present the morning the picture of the Training School was taken.



PARABLE OF THE TALENTS

By Laura McInturff

THE kingdom of heaven is compared to a man who went into a far country Before going, he called his servants to him and delivered his goods to them. To one he gave five talents, to another two talents, and to another one. He immediately started on his journey, and stayed a long time.

When he returned he reckoned with his servants in regard to the use each had made of his talents. The one to whom he had delivered the five talents had gained five other talents; likewise, the one to whom he had delivered the two talents had also gained two other talents; but the one to whom he had delivered the one talent went and buried in the earth that which the Lord had given him. This parable can be used as a comparison, as to the use we make of our own lives.

Each Christian is the possessor of one or more talents. The Lord expects each one to use the talent or talents which He has given him. We may use our talents either for good or for bad, God giving us our choice as to the use we make of them. To be sure, God greatly prefers us to be the faithful or profitable servant.

We, ourselves, are responsible as to the use we make of our talents or lives. Should any one of us be the possessor of the five talents, let us strive to use our lives in such a way as to gain five other talents. Likewise, should we be possessors of the two talents, we should strive to live lives so as to gain two other talents, and thus be profitable servants. If we possess only the one talent, let us not be as the one-talented servant spoken of in the parable. Let us not hide or bury that which we have, but let us earnestly strive to use that one talent in such a way as to add, at least, one more talent.

In thus doing, we may prove ourselves profitable servants for our Lord, and may hope to be in His favor, rather than in His displeasure and be cast into outer darkness where there will be weeping and gnashing of teeth.

Let all strive to be profitable servants in our Master's service.

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

GOD'S LIGHTS

By Walter Wiggins

"IN THE beginning God created the heaven and the earth." There were six creation days, or period's, of time, and on the fourth day God created the sun and moon. The sun was to govern the day, and the moon to rule the night.

The sun is a very bright light. We cannot understand how it burns from day to day for countless centuries, yet never burns up. It gets no hotter or colder. Scientists say it will yet last for millions of years. The sun's rays are necessary for life, both plant and animal.

The moon has no light within itself. It is only a reflector of light from the sun, and its light varies in proportion to the extent of the earth's shadow cast upon it. This creation period has a beautiful picture in it. The six days represent the six (one-thousand-year) periods of time. Christ, who is the Light of the world, was created on the fourth day (four thousand years after Adam). He is called the Sun of Righteousness. The church reflects the light of Christ to the world which is in darkness, and the more the world comes between the church and Christ, the less light is reflected by the church.

GOSSIP

By James A. Patrick

I HAVE been much perturbed by something that was told me not long ago. I was told that the good influence of the General Conference was spoiled for some because of the gossip that was carried over the Conference grounds. The one who told me said, "You are one of the older ones, why don't you say something about it?"

Yes, I am one of the older ones. I was one of the committee of ten who worked for about a year to perfect an outline so that the Conference could be organized. I was its first president, and it has been dear to my heart ever since it was organized. I surely do not want anything to happen that will detract from its good influence.

Solomon says of a virtuous woman, "Who can find a virtuous woman? her price is far above rubies" (Prov. 31:8). Then in verse 26 he says, "She openeth her mouth with wisdom; and in her tongue is the law of kindness."

Virtue has many meanings. We generally think of virtue as moral excellence, and abstinence from vice. Christ knew at one time that virtue had gone out of Him.

In Solomon's laudation of a virtuous woman, one of the points of her virtue was, "She openeth her mouth with wisdom, and in her tongue is the law of kindness."

It is the height of unkindness and folly to speak unkindly about anyone, even if the things said are true. We are not virtuous to the extent that we speak unkindly of another.

Some people say they can't remember the Bible. But they can remember all the gossip they hear, and peddle it to everyone they see and send word to those they don't see. H. L. Hastings once said that if he had a barn that would hold nothing but thorns and thistles, he would tear it down and build one that would hold wheat. He told this to illustrate the thought I am trying to bring to you.

If we know someone has done a wrong, what should we do? Tell everyone we see? Not at all. Follow the Bible rule: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Gal. 6:1). We ought to know that we cannot restore a brother by talebearing.

It will be noticed that "ye which are spiritual" are the ones to restore the erring brother, and if we do not do as God has commanded us we are admitting to Him that we are not spiritual.

This is a very serious question. "Now if any man have not the Spirit of Christ, he is none of him," and, "as many as are led by the Spirit of God, they are the sons of God" (Rom. 8:9, 14). If we have not the Spirit of Christ, and are not led by the Spirit of God, we do not belong to Christ and are not the children of God. Then, of course, we will have no part in God's glorious kingdom. Isn't that a very serious matter? If eternal life is worth anything, it is worth everything; if it is worth any sacrifice, it is worth every sacrifice we are called upon to make.

We are told to "reprove, rebuke, exhort with all longsuffering and doctrine." The art of reproving, rebuking, and exhorting seems to be a lost one in this day and age.

"The words of a talebearer are as wounds, and they go down into the innermost parts" (Prov. 18:8).

Suppose some innocent girl inadvertently does something that some prude thinks is unbecoming a lady. What does the prude do? Does she go to the girl and kindly tell her where she thinks she has been wrong? O, no, that would spoil the opportunity to roll some sweet morsel of scandal under her tongue. So she goes and tells several others, and thus the story spreads. As it spreads it becomes blacker and blacker, until when it finally gets back to the girl she is horrified, and often a young life is ruined. "The words of a talebearer are as wounds, and they go down into the innermost parts." Yes, they are like dagger thrusts, and often do more harm, for the dagger can only take this mortal life, but the talebearer's words may destroy one's eternal life.

There is a way that those who do not like to hear gossip can stop it. Paul gives a rule in 1 Timothy 4:7, where he says, "Refuse profane and old wives' fables, and exercise thyself unto godliness."

In Paul's time young people were seen and not heard, but today many young people can be heard before they are seen. If a Paul of today were writing to a Timothy of today he could well say, "Refuse profane and old and young wives' fables." The primary meaning of the word "fables" is "talk." So if we want to stop the gossip that goes the rounds of the Conference grounds, refuse to listen to it. If someone comes to you with a story that is to the detriment of some other, ask the talebearer if he has tried to restore the one about whom he is talking.

Our late beloved Brother Henry Dingman of Minnesota used to say that the reason we do not go to others and tell them of their faults is because we are afraid they will say, "Well, you are doing the same thing." Brother Dingman would then say, "Then tell them, 'Let us both quit.' "

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The Essence of Charity

By L. E. Conner

CHARITY is the most important quality in life. It should dominate the lives of all. This thought is found in 1 Corinthians 13.

The word "charity" is preferred over "love" because when one says or thinks of love it is so commonly thought of as conjugal. The love spoken of in the Bible has no conjugality in it.

L. E. Conner

In 1 Corinthians 12 we read of various gifts: healing, prophecy, tongues, and miracles. If we do not have charity these gifts avail us nothing. One must have this greatest quality before he has other gifts if he is to do the Lord's work. Charity is the "more excellent way."

"Though I speak with the tongues of men" so that all men could understand me, if I do not have love, it is simply a noise to the Lord. Integrity, sincerity, and love for the Lord's work affects the results, either favorably or unfavorably.

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing." Gifts are not the essence of love.

What does charity mean? If it is more important than all these gifts, and without which the use of all other gifts is nothing, we should clarify the meaning. It is that quality in man which causes him to think more favorably of his fellow men and the placing of the best possible construction on the doings and sayings of others. In other words, it is that quality that causes a fond mother to make excuses for her children's faults. In other words, it is that kind of love for each other that is practiced by most wives, husbands, sons, and daughters when something goes wrong. In true love there is claimed some reason or influence that caused the other to do that wrong.

Love is the greatest commandment ever given. It is the greatest rule of life. "Thou shalt love the Lord thy God 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 neighbour as thyself. On these two commandments hang all the law and the prophets" (Matt. 22: 37-40). First love God and then thy neighbor. A companion verse to these two commandments is: "Whatsoever ye would that men should do to you, do ye even so to them" (Matt. 7:12).

1 Corinthians 13 deals with an ideal character. "Charity suffereth long, and is kind." This chapter teaches charity instead of selfishness. "Charity vaunteth not itself"—it keeps us humble. In our dealings with other people we should be tolerant. Give a person credit for the work that he is capable of doing. Thus by being kind we are drawn together instead of driven apart.

When we go into a home and see someone who is grouchy, and who always complains, it is easy to see that he is lacking in the greatest quality of this life. Our Lord suffered for us, and did it with love in His heart. Love is the quality that makes men and women of God.

Conduct is also mentioned in this chapter. When we go into a home where obscene language is used, we see there is a lack of love for the family. Innocent children should not be shamed with foul language. By refraining from bad and questionable conduct we can make men see the real love of our Lord and Savior, instead of conjugal love. Paul the Apostle is speaking of the deeper love in this chapter. What is more *(Please turn to page 11)*

EDITORIAL

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Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

BLACK HAWK

On the Rock River bluffs above Oregon, Illinois, stands the famous monument of Black Hawk. He is erect, stalwart, serene. His face is not haughty or conceited, but convincingly positive. Overlooking his lost home, he seems to challenge: "White man steal Indian's soil; no steal Indian's soul"; and that savage determination is set in stone. Though driven from his beautiful and productive valley, his lofty position and his kingly poise almost haunt one into respect. The stolid Indian stands!

Winter's ripping blasts and summer's crumbling rays have no perceptible effect upon Black Hawk, except as they magnify his unchangeable expression. Threatening winds must bend, and it is the rain that is dashed to pieces, not Black Hawk. There he stands in stone. There will he stand a hundred years from now.

"I SET MY FACE LIKE A FLINT"

Isaiah prophesied of Jesus, "I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed."

How lofty and stalwart was Jesus. The elements of a vicious world could not daunt His spirit. He was homeless, forsaken of friends, whipped, and nailed; but Jesus was never conquered. His compassion for sinners was not turned to scorn when sinners threw the stones at Him. He gave His back to the smiters, endured the cross, and on the cross He prayed for those who put Him there. With right and truth and God as guides, Jesus of Nazareth set His face like a flint. He is the Rock. Not only for a century, but this Rock will never crumble or fail!

Like Jesus, every member of the Church of God must wholly give himself to service. Fling off the rags of "foolish talking (and) jesting" (Eph. 5:4). "Be sober." Put your hand to the plow (Luke 9:62). Set *your* face "like a flint." "Endure afflictions."

"THE WORK IS GREAT"

The work of Nehemiah and many of Israel in rebuilding Jerusalem's wall was play if compared to the evangelization of the world. What, dear brethren of the Church of God, did Jesus mean when He said, "Go ye"? Did Jesus mean that the world should fill our empty pews because we open our church doors and press electric light buttons? What did "Go ye" mean to mighty Paul? "Woe to them that are at ease in Zion."

What did Jesus mean when He commissioned His disciples to go into "all the world"? Surely He included America, though at that time America was the foreign field. But is it not inconsistent with the missionary command and spirit which brought Christianity to America for the Church of God to now beg off from her responsibility of world-wide evangelism? That it may appear hard to get much or anything accomplished is of no consideration. "God giveth the increase." Irrespective of visible results, the command of Jesus is: "Go ye into all the world." The loving Savior, the great Physician, knows exactly what the Church of God needs. He has written the prescription. Shall we die?

"LET THINE EYES LOOK RIGHT ON"

The outlook for progressive work by the Church of God is the best it has been for years. To this all are agreed. The youth of the Church of God are demanding a permanent Bible Training School. If it is not given to them within the near future the young people of the church will rise up and start one. Wisdom should lead the way when zeal and courage cry for action.

With the training of youth for public service will come more public service accomplished, our horizons will clear up and enlarge. True, home missionary work is most important; but as we really look ahead and work ahead in what we know to be right we shall see farther and farther, until we discover that Jesus knew best, that there are blessings throughout the world for those who "Go." Church of God, "Let thine eyes look right on."

Evangelism

By Evangelist J. W. McLain

THE words "gospel," "glad tidings," "good news," "evangelism," and "evangelist" all spring from the Greek term composed of two thoughts: *eu,* meaning well, good, or glad; and *aggelos,* (pronounced "angel," hence the angel of the church, or messenger) meaning messenger, speaker, or proclaimer, as well as meaning the message or tidings spoken.

The above study makes it clear to us that "the gospel," "evangelism," and "evangelist" are inseparable terms. Hence, anyone who teaches the gospel is, strictly speaking, an evangelist. Also, it is imperative that to be an evangelist, the speaker's message must be that of good news, the gospel.

That the work of calling out a people for the name of God might be administered properly God "gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers" (Eph. 4:11). In this statement we see that God has made the distinction of terms concerning the various fields of endeavor in carrying out His work. Especially notice that there is a distinction between evangelists and pastors. The word "pastor" might properly be translated "shepherd."

There is a lost field of endeavor in our denominational work because people in general have lost their grasp of the significance of the original meaning of evangelism.

It is possible that one man might be both pastor and an evangelist. In fact, every pastor ought to evangelize to a great degree. However, the work of the pastor is, primarily, the work of leadership by patient teaching and example. Generally speaking, the pastor is resident where his leadership may be constantly exercised. Poorly led and fed is the flock whose minister is seldom in touch with the members. The pastor is the shepherd under the direction of the Great Shepherd.

The evangelist must have one objective in life, the proclaiming of the good news of the kingdom of God in a way that people will forsake sin and turn to the new life. This sort of effort requires a different verbal attack than is needed in developing a people in faith who have already started the way of Christ.

Primarily, the evangelist and his campaign is to win new ones, beginners, babes through the gospel. The pastor then carries on the work of leading, building, teaching, until his flock may attain the fulness of Christ's stature.

The method of evangelizing has of necessity changed in a degree. Whereas at one time it was possible to obtain schoolhouses and other public buildings for such campaigns, it is very difficult to obtain those advantages at the present. It is possible to rent halls, but this requires financial backing. Few evangelists have the financial support necessary to go into new fields and obtain meeting places in this fashion. The only entry we have into new places when hindered by lack of finances, is to work through isolated families who are willing to cooperate by opening their homes to public gatherings or by using their influence to obtain public meeting places.

The means of carrying on missionary work at the present time is by campaign conducted in the church building of an established work. It is true that this does not lead us out into new communities, but it does give opportunity to glean a few at a time in those places. Whenever the people at large get a right perspective of what constitutes evangelism in the missionary sense, they will rally to the support of such a program, and make it possible to launch out into new communities by providing the means to obtain places to hold evangelistic campaigns.

A people's idea of evangelism will correspond exactly to that kind of evangelism that is promoted by their leaders. If the evangelistic program does not include definite campaigns of protracted meetings for the winning of people to Christ, if that program does not intend to reach out into new fields, if that program is meant only to supply speaking service in a number of churches, then we may not be surprised if it is hard to get our people enthused over *evangelism.*

Paul gave a good example of the ideal way of evangelizing with all its attendant hardships and privations. He launched out into new fields, establishing churches and ordaining leaders to carry on the established work. He spent the time necessary to accomplish his goal in each place. At one time he stayed two whole years in his own hired house, teaching the things of the kingdom of God. He was several months at one place. In each instance he stayed on the job until the work was established. This puts us to shame sometimes, when we put forth such feeble efforts in missionary evangelism, considering our work vain if we don't have *(Please turn to page 11)*

The Nature of the Natural Man

By S. G. Elton

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, throughly furnished unto all good works" (2 Tim. 3:16, 17). "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. 2:14).

"I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts. For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity" (Eccl. 3:18, 19).

S. G. Elton

"God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth" (Gen. 1:26). "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7). The man that God formed of the dust of the ground was a perfect piece of workmanship; but was without consciousness or power to act, until a supplementary creation formed the spirit of life within the man (see Zech. 12:1), then the man became a living creature, and the spirit a continuous process; the same process by which all animals are living creatures.

"The Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:15-17).

"Out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him" (that is, not found a female animal that was acceptable). "And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man" (Gen. 2:19-23). The significance of this remark will be considered later.

"So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth" (Gen. 1: 27, 28).

From the record given by Moses, it appears that man was created in the same period that the animals were created, and for the purpose of exercising authority over the whole animal creation. In order to perfectly administer that authority it was necessary for him to be endowed with the spirit of the animal nature. Therefore, Moses regarded the man as being more intelligent than any beast of the field which the Lord God had made, but Paul teaches in 1 Corinthians 15:44 that there is a body of the animal life, and there is a body of the Spirit. So, also, Adam, the first man, was made a living soul; the second Adam became a quickening spirit. And the spiritual was not first, but the animal, and then the spiritual. The first man was of dust from the earth; the second man was the Lord from heaven.

We are now considering the man from the earth, whom Moses designated as a serpent: "He said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she

took of the fruit thereof, and did eat and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked" (Gen. 3:1-7). Adam and Eve had then become conscious of their animal nature with its emotions, a sense of shame overpowered them, and they sought to hide themselves from the sight of God.

Moses has given us, in Genesis 3, a vivid picture as to how and by whom sin entered into the world, with death as its finale. The first man, Adam, was the medium or agency by which sin entered: and the spirit of life in the man was the directing force. The Apostle Paul recognized that force, which he describes in Romans 7:15-17, saying, "For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but *sin* that dwelleth in me." Paul possessed the power of resistance, which Adam might have had if he had eaten of the tree of life.

"And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and

(Please turn to page 9)

Should Family Worship Be Practiced in Church of God Homes

By Rowena Randall

IN enthusiasm for converting the heathen and non-Christians, many people don't seem to realize that the greatest opportunity for evangelism is right in their own homes. One way to build the Church of God is by Christians teaching the Bible to their children. It is not only an opportunity, but it is a duty that parents teach their children about God and His truths. God required the Israelites to do just that (Deut. 4:9, 10), and I believe He expects the same of us.

The best way to do this is by having family worship in the home. Children learn to do things by imitating others. If they see their parents in a reverent and worshipful attitude meditating on God's Word, and are allowed to take part in the worship, they, too, will learn to meditate on God's Word. Some people think it is enough to send their children to Sunday school, but it is in the home where the foundation of character is laid. The time spent in church is very small when compared to the time spent in the home. Therefore, the Sunday school should not be depended upon to build strong Christian character without training in the home for a foundation.

The strength of the Church of God must be measured by the spirituality of its members. It cannot be active if its members are not active. Jesus said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4). This means that man needs spiritual food for strength to do God's will and to carry on His work. In 2 Timothy 2:15 the Apostle Paul says, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Much spiritual food can be obtained for every member of the family by having family worship, and it will make all want to tell the gospel to others. If a whole church were filled with people like this, what is there that it could not accomplish?

Family worship draws a family closer to God. It also draws the members of the family closer to each other. It strengthens the ties of love and fellowship in the home. It teaches forgiveness.

In many homes the devotional is held in the morning, because it starts the day out right and guides and directs the activities of the day. I have in mind a family that has a devotional service every morning at the breakfast table. One morning this family was in too much of a hurry, so the different members went off to their daily tasks without it. It seemed to them that everything they did that day went wrong. Their whole day was topsy-turvy, because they started it off wrong.

I think of the Church of God as being one large family. The relationships between the members of the church are very much like they are in the home. We even call ourselves brothers and sisters in the faith. The family in the home is really the foundation of the church. If there are love and peace in the church members' homes, we can expect to find love and peace in the church. If there are strife and divisions in the homes, there will probably be strife and divisions in the church. This means that our home life is reflected in our church life. So if our home life is influenced for good by family worship, family worship must also have a good influence on our church life.

I believe that family worship should be practiced in Church of God homes because it helps us to better serve God by strengthening and sustaining our church, our homes, and each one of us.

The Jews As a Nation

Their Present—Article 2

By Delbert Jones

MAY I ask, before I start this discussion, Who really owns Palestine? There are three parties involved in the claim to it. In the first place, the British claim it as a result of the World War; the Arabs say that it is really theirs, as they have occupied it for centuries; while the Jews claim it, as it was given to them by God centuries ago. Of these groups, whom do you think should have the land? A short while ago, England offered to divide it into three parts: one part was to go to the Arabs; one part for the Jews; and the third section was to go to England. It did not go through, as both the Jews and Arabs objected most strenuously.

The Jews have no homeland as we speak of homelands today. That is, they don't have a country in their name; they don't have their own laws and ruler. But since Palestine was their homeland before they were taken captive and scattered, and since God gave it to them for an everlasting possession, I am going to speak of it as their home.

Palestine Is Being Rebuilt

The city of Jaffa is mostly Arab in population, although many Jews lived there a few years ago. The Arabs started an intense campaign against them which ended in various riots. In one of these outbreaks, forty-two Jews were killed. They began to realize that they couldn't live there, and started moving to Tel Aviv.

Thirty years ago Tel Aviv was nothing but a group of sand dunes, and very few people lived there. Before the World War it was under the control of the Turks. During this battle of the nations, the Turks closed all of the schools of the city and forced the Jews to flee into the surrounding forests. This didn't stop them from holding their school, though, as they had open-air classes. By 1935 the city had attained 125,000 population, and today it is the only "all Jewish city" in the world. It has Jewish laws, Jewish laborers of all kinds, and Jewish officers.

Jerusalem

Jerusalem is another city which is rapidly being filled with Jews. It has a population of over 100,000. They have all of the conveniences of our modern times.

The land is increasing in value until it is simply astounding. For example, a certain person purchased a piece of property for $45,000 about three years ago. He was recently offered the enormous increase price of $145,000 for it.

Jerusalem's water supply has been a major problem ever since the city was built. The town is located on a very high hill, and there are no springs or wells that could even begin to supply the water. Because of this, the water had to be carried up from the valleys, but as a result of the city's phenomenal growth even this wasn't adequate. Thirty-eight miles from the city there is a place called *Ras-el-Ain* which has many small springs which are now being harnessed and pumped into a large pipe line which leads to the city.

The electric lights are another new feature of Jerusalem. Up until 1929 all that they used were oil lamps and candles, while today they have at least forty-three miles of electric lines with six thousand consumers.

Haifa

Haifa is also growing by leaps and bounds. It is, today, one of the main seaports on the Mediterranean Sea, and the industrial center of Palestine. It has the one and only wharf which was built by the people of the city, and not by the government.

The Wealth of Palestine

Joshua drew lots after he had conquered Canaan, and thus divided the land among the Twelve Tribes. Asher received land along the coast of the Mediterranean Sea which was shaped like the limb and foot of a human being. The Bible, in Deuteronomy 33:24, says of Asher, "Let Asher be blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil." Has this been fulfilled? Haifa is situated in the "foot," and since the new pipe line has been built she receives a million gallons of oil a day.

Salt

Another thing that adds greatly to the wealth of Palestine is the newly founded salt industry. There is a mountain, supposedly near the former site of Sodom and Gomorrah, which is three miles wide, six miles long, and one thousand feet high. Under a crust, which is from three to six feet in depth, there is a solid base of ninety-eight per cent pure salt.

Oranges

Another of the money-making industries of Palestine is the orange industry along the Mediterranean Sea, especially near Jaffa. For many years this land was nothing but desolate sand dunes, but due to the Agricultural Experiment Station it has developed into great orange or-

chards. Many of the oranges grow as large as grapefruit, and are much sweeter than any others in the world. In one year they shipped out seven million crates.

Dead Sea

Until recently, men considered the Dead Sea "dead" as far as worth was concerned. A Jewish scientist spent years analyzing it for chemical value. He became convinced that there was great wealth in it in the form of potash and bromine. Major Tullock reported in the Jewish Daily Bulletin: "From time immemorial the Dead Sea has been a synonym for all that is useless and unprofitable. Travelers' tales have made it out to be a spot where the climate was unbearable and deadly, and where it was impossible for human beings to live. All of these tales have been proved to be entirely false. The Dead Sea today is a thing of life, pulsating with health, and conferring benefits on thousands of human beings. . . . The principal use of potash (the Dead Sea is especially rich in this) is in connection with so-called fertilizers, for no vegetation, and consequently no animal, life can exist without it. . . . If no other potash was used the quantity existing in the Dead Sea would last for over two thousand years. . . . It is also used in anti-knock gasoline."

Major Tullock claims that the Dead Sea is healthful instead of harmful, especially for rheumatism and similar ailments.

Land Improvement

Land improvement is carried on by the Agricultural Experiment Station. Each farmer sends samples of his land to the station. Experts go over it chemically, and send back a report which tells him what would be the best kind of crops to raise on it, and what fertilizers are needed to make them grow the best. Another of the main duties of the Station is to experiment with fruits and field crops, to introduce new strains in them and to improve them for their land. All of the information that they gather is sent out to the farmers.

The method that is used in combatting the insects is another interesting duty. The Jews have introduced an entirely new method. Instead of spraying or poisoning as we do, they breed *good* insects to eat the *bad* kinds.

Jewish Agency

It is because of this agency that so many people have moved to Palestine. It gathers money from all parts of the world, and loans it to other Jews. They use it to buy land, homes, and farm equipment.

Condition of Palestine Today

In the annual report that the British Government made to the League of Nations, it was said, "There is a constantly flowing stream of men and money; new industries are being established; citri-culture is expanding; new settlements are springing up; towns are being enlarged by suburb after suburb."

Today, Palestine has over 400,000 Jews living there. While the rest of the world worries about national debts, and how much longer the nations can keep from going bankrupt, Palestine keeps on watching her steadily growing surplus reach new highs, now over $30,000,000.

"The wastes shall be builded. And the desolate land shall be tilled, whereas it lay desoate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden" (Ezek. 36:33-35). I am sure that this is being said of Palestine today. Men have reclaimed the Dead Sea, the oranges are growing on the former sand dunes, they are growing crops on land that was barren, and the cities that had been dormant for centuries are being rebuilt.

Prophecies That Have Been Fulfilled

Tyre

"Therefore thus saith the Lord God; Behold, I am against thee, O Tyrus. . . . And they shall destroy the walls of Tyrus, and break down her towers; I will also scrape her dust from her, and make her like the top of a rock. It shall be a place for the spreading of nets in the midst of the sea. . . . And they shall lay thy stones and thy timber and thy dust in the midst of the water. . . . Thou shalt be built no more: for the Lord hath spoken it, saith the Lord God" (Ezek. 26:3-5, 12, 14).

Tyre was one of the strongest cities of the world. Her merchants traded with all of the known people for centuries. But, as a result of sins and disbelief in God, He issued this statement against them.

Then came the beginning of Tyre's fall. Nebuchadnezzar, who was the king of Babylon, besieged it for thirteen years. He had expected many riches, but received none, as the Jews had moved them to an island in the Sea. As a result of the siege, all of the walls and towers were broken down, which completed part of the prophecy.

For two hundred forty years there was no sign as to when the rest of the prophecy would be fulfilled, but it was certain to come. Alexander the Great went toward the east and conquered everything in his wake. He arrived at the island city, Tyre, and called for the citizens to open the gates and let him enter. As they felt safe from him a mile and a half out in the sea on their island, they refused. This wasn't to stop Alexander from getting the riches and glory. He took all of the stones, timber, and dirt from the old Tyre, and threw them into the sea; marched his army over them, and captured the newer Tyre.

The last part of the prophecy was fulfilled as the sands of the sea drifted over the stones and made a peninsula out of the stones. In the present day, the fishermen stand on these stones and wash their nets in the Sea.

Will the Church of God Stand?

By Emily Fyfe

AS A CHURCH we realize that we are in the last part of the dark night of sin, that soon the great "Sun of Righteousness" will come to reward His faithful servants. Knowing we are nearing the end of this age, let us "fight the good fight of faith." If we are to teach others the "glad tidings of the kingdom of God," it is very necessary we carry the "good news" in a way that people will be anxious to hear and ready to accept this saving gospel. You may ask, Did our former Bible Training Schools pay in the way of trained church workers?

Let us consider a few of those who have attended our Bible Training Schools in years gone by. The class of last summer comes first in view.

Bro. John Mercer of Macomb, Illinois, can be highly commended for the services he is so faithfully rendering in his home church by filling the pulpit. Besides, you have read his articles in The Restitution Herald.

Brother Leslie LeCrone has delivered sermons in Minnesota and Kansas.

Sr. Mary Newell not only teaches a Sunday school class in the Southlawn Park Church in Grand Rapids, Michigan, but also raises her voice in praise to the Lord as she sings in the choir.

Sister Frances Munshaw, now treasurer of the National Berean Society, teaches a Sunday school class, and is working with the Berean Social Correspondence Committee.

Brother Leslie Niles, another member of the Berean Social Correspondence Committee, has taught a Sunday school class, and helped with other work in the church, being secretary.

Reports of Brother Earl Friend baptizing one into Christ brings those of like precious faith great joy. I hear that in Arkansas City, Kansas, he has organized a Bible Searchers' Class.

Brother Delbert Jones is Sunday school superintendent, State Berean president for Iowa, and has contributed to The Restitution Herald.

On some occasions Brother Harold Hardesty has filled the pulpit in Oregon, Illinois. He teaches a Berean class, and sings in the choir. In the March 7th Restitution Herald his article, "The Nature of the Human Soul," appeared on the front page. The editor acclaims it one of the best articles he has published.

Sister Lorna Macy is leading a Sunday school class of children in the "strait and narrow path." Sister Bernedene Macy is leader in a young people's class, and an assistant Sunday school teacher.

In Eldorado, Illinois, Brother Walter Wiggins is Sunday school superintendent, and teaches advanced young people.

Brother Harry Gockler, a member also of a former Training School here, is pastor of two churches in sunny Louisiana, is president of the National Berean Society, works with the Berean Correspondence Committee, and has charge of the Sunday school hour of the Bible School this year.

Another from Louisiana is Brother Vernon Lobell. He teaches a young people's class, and is president of a local Berean society.

Brother Alfred Anthon has written for The Restitution Herald, and, feeling the great benefit from last year's class, he assisted a student in coming this year.

Sister Margaret Mattison assisted Brother S. J. Lindsay, her grandfather, in four weeks of meetings in different churches the past summer. She teaches a Sunday school class, Berean class, and plays the piano for some of the services in her home church.

Now, as I don't know about the other members of last summer, let us see what those of former years are doing.

The Illinois State Evangelist for the past year has been Brother Harvey U. Krogh, Jr. He is a former pastor of the Ripley, Illinois, church, teacher in Illinois Bible School, and will soon fill the pastorate at the Brush Creek Church in Ohio.

Brother C. E. Lapp, also a former pastor of the Ripley, Illinois, church, has for several years pleasingly and faithfully served the St. Cloud, Minnesota, church.

For about six years Brother C. A. Smead has been pastor at Blanchard, Michigan. For two years, and until he retired, was editor of the Berean page in The Restitution Herald.

Another former editor of the Berean page is Brother Arlen Marsh, who was also assistant treasurer of the National Bible Institution.

The Berean editor who so cheerfully served this closing year is Brother Gerald L. Cooper of Eden Valley, Minnesota, where he is so much liked as their pastor.

Minnesota is an active state. Brother John Denchfield is State evangelist, president of the State Conference. He is a good worker with young people, has been pastor at Eden Valley and St. Cloud, Minnesota, and Koszta and Maxwell, Iowa.

Sister Lucille LeCrone Appleby has labored as pastor of the Arkansas City, Kansas, church.

Brother Paul C. Johnson, associate editor of The Restitution Herald and successful Sunday school superintendent, has kept these places well filled for many years.

Some of those of like precious faith have listened to the "precious truths" as Brother Paul M. Hatch has ministered in Minnesota, Illinois, Ohio, Michigan, and New York. From his pen come many interesting articles for The Herald.

In Iowa we find Brother J. Arthur Johnson, where he teaches a Sunday school class.

Brother Harry Sheets was for years pastor of the Virginia churches.

The Brush Creek Church near Dayton, Ohio, had for a while Brother M. W. Lyon as pastor. Now he is pastor of Golden Rule Church in Cleveland, Ohio.

For many years Brother Grover Gordon was loved as he faithfully labored with the church in Holbrook, Nebraska. Last year he was called to Lawrenceville, Ohio, where as pastor he labors for the Master.

Sister Ednah Cooper is a faithful member of her church, helping in many ways.

Sr. Esta Lansbery Starbuck has been treasurer of the National Berean Society, secretary of the Illinois Conference, and secretary of the Rockford, Illinois, church.

In Virginia Brother Richard LeCrone is pastor of the churches. He and many of the others not mentioned write for our church paper.

As you pause and think of these members of former Training Schools, surely you will realize the Schools were a success. Consider the churches which do not have regular pastors and the many other pulpits where aged men whom we hold in such high esteem labor in His service. You will realize that some are in the "sunset of life." Soon they will rest from their labors; either others will have to fill their places, or the Church of God shall fall.

If the church for which our fathers fought so faithfully is to stand, we must have trained workers. God planned all things to be done in a becoming manner, and in order. Turn with me to 1 Corinthians 14:40. There we read, "Let all things be done decently and in order."

May each of us better understand the pressing need of a Training School, so as to keep the "lower lights" burning as we see the day approaching.

"I AM WITH YOU"

Just so far as the Church of God proclaims Christ's message, and in other ways occupies until He returns, will the Church of God stand. Jesus commanded, "Go ye," and then added, "Lo, I am with you alway, even unto the end of the world," but idleness deserves no blessing.

FAITH, BAPTISM, AND EVANGELISM

By Elwyn Stilson

BEFORE anyone can become a Christian he must have faith and *be* baptized. The first great step is, of course, faith. Before there can be faith there must be something in which to have faith. "Faith cometh by hearing, and hearing by the word of God." Our salvation is based largely upon that little word "faith." "Faith is the substance of things hoped for, the evidence of things not seen."

Then comes the greatest step, baptism. When one takes the baptismal vows he wholly gives himself over to God and Jesus Christ. Baptism is not merely a way by which we are absolutely saved. No! No! Baptism is the beginning of a great experience, and not, as some think, the end of things. As I write, I think of an example: A girl in our community came regularly to church for a month or more. She then requested baptism. Of course, she believed that Jesus was the Son of God, etc. The meaning of baptism to her was the way by which she could escape judgment in the last days, and still she could go on loving the world as she always had. Oh! What a mistake! We learn in the Scriptures that "faith without works is dead." This further proves that baptism is *not* the end, only the beginning.

Evangelism is a way by which we can hold steadfastly to the faith, and show others God's truths. Though we cannot make people believe, we *can* show them the truth. Yes, I believe that my life has three guiding factors: faith, baptism, and evangelism.

THE NATURE OF THE NATURAL MAN

(Continued from page 5)

above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life" (Gen. 3:14), which means that all nourishment, by which animal life is sustained, must come from the herbs, fruits, and vegetables that grow out of the dust of the earth; and are prepared for assimilation into the blood, by means of the digestive organs of the body. "And I will put enmity between thee and the woman, and between thy seed and her seed, it shall bruise thy head, and thou shalt bruise his heel" (v. 15). When God created man in his own image, "male and female created he them"; and the oneness that was established between them in the garden was disrupted when the male yielded himself into the power of sin, in opposition to God; for which his span of life was limited to a few short years.

When the Lord God gave command to the man in the Garden of Eden concerning the fruits of the various trees,

His words were directed at the man that was formed of the dust of the ground. When the first pair, the male and the female, stood before Him, He blessed them, and said unto them, "Be fruitful, and multiply, and replenish the earth," for in the loins of the pair reposed the two seeds that should fulfill His word. But before any fruit had appeared, the command given to the man in the Garden had been violated, and the man was made subject to mortality; for God had said, "In the day that thou eatest thereof, thou shalt surely die."

Technically speaking, it was the spirit that was formed within the man which caused him to become a living soul; for lust had been quickened into consciousness, and then into action; which brought forth death, or mortality. "When lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death" (James 1:15). Because mortality was imposed upon the seed of the first man, mortality has prevailed in the seed of all men; for the life of man is in the blood from which the seed emanates.

Adam called his wife's name Eve, because she was the mother of all living. Adam as a natural man could see only his own seed perpetuated for many generations, but could not see that woman would ever be the mother of a spiritual seed in whom all nations of the earth would be blessed; not because of sin, but because of righteousness. "Adam was first formed, then Eve. And Adam was *not deceived,* but the woman being deceived was in the transgression" (1 Tim. 2:13). Yes, Adam being made first, and to whom the law was given for his own personal conduct, and being invested with authority over the inferior animals, should have been the leader in the direction of right, instead of deceiving the woman and involving her in the wrong to suffer for his duplicity.

"Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee" (Gen. 3:16). "Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety" (1 Tim. 2:15). The Apostle here refers especially to spiritual conception and birth, for without the woman and her seed spiritual conception and birth are impossible. (See 1 Cor. 7:4).

"Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord. And she again bare his brother Abel" (Gen. 4:1, 2). In these two children we have the first-born of the natural flesh and blood offspring of the race of Adam. In Cain we have the cruel type of the animal, in Abel we have the gentle loving type of the spiritual. The first type was represented as a serpent, by whom sin entered into the world; the second represented the "Lamb of God, which taketh away the sin of the world." "Now this I say, brethren (to those of the Abel type), that flesh and blood (i.e., the Cain type) cannot inherit the kingdom of God: neither doth corruption (flesh and blood) inherit incorruption (the water of life and the Spirit of Christ)" (1 Cor. 15:50). "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of Christ dwell in you. Now if any man have not the Spirit of Christ, he is none of his" (Rom. 8:9).

Listen to the words of Christ Himself: "Marvel not that I said unto thee, *Ye must be born again.* That which is born of the flesh (the seed of the animal life) is flesh; and that which is born of the Spirit (of Christ) is spirit." "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you" (1 Peter 1:23-25).

According to the universal rule, that the natural life should always precede the spiritual life, even we ourselves are no exception. Paul affirms the truth of this when he said to the church at Ephesus, "You hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air (the spirit of life in man), the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were *by nature* the children of wrath, even as others" (Eph. 2:1-3). "We ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour" (Titus 3:3-6).

"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). "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight: if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven" (Col. 1:21-23).

Dear reader, have you been made free from sin? Have you become reconciled to God, through faith in His Son?

EVANGELISM

(Continued from page 3)

phenomenal success in a few days' meeting.

Paul never lost interest in a work he started. His advice to the shepherds of the churches was, "Feed the church of God." His epistles to the churches and the leaders of the churches give evidence that Paul was concerned with the proper spiritual growth of the people he had won by his evangelism. He organized each work he started, that it might be self-sustaining.

Surely the harvest is ready, but where are the laborers? Surely there is a field for missionary evangelism, but who will go? We need workers who are trained and devoted to this cause of spreading the work of the kingdom. We need the unselfish interest of the established churches to make it possible that the word of the gospel may be spread to the farthest reaches of the earth. We need not rest until we have done our best and given our all toward the accomplishment of this objective. *We* have the Word of reconciliation. How may sinners be reconciled if they have not heard that Word?

Let's learn evangelism. Let's put it to work!

THE ESSENCE OF CHARITY

(Continued from front page)

pleasant than to see a dignified man in his home, a man whom his children can respect? His children will rise up and call him blessed. Christ did not use obscene language; instead, He spoke words of encouragement, truth, and wisdom.

"Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away." Paul is not just comparing the life that *is* to the life that is to come. But he is speaking of us as we are in our selfish condition. It is really a contrast between the selfish and the kind of individual we would like to be.

"When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things." If you and I could come up to that high standard, and get away from childish things as the Lord Jesus Christ did, this world would be vastly different. Did it ever occur to you that the little child is the most selfish person in the world? You have a little child. You think everything of that child. You get it some playthings. Your neighbor has a child and brings it over. This child sees the playthings and starts to play with them. Your child immediately grabs for his own playthings. You know that that is a selfish principle. That is exactly what Paul means when he says, "I spake as a child, I understood as a child, I thought as a child." Paul is comparing the selfish person to one who has developed charity and is perfecting himself.

"For now we see through a glass, darkly, but then face to face: now I know in part; but then shall I know even as also I am known." Most people think that the Apostle is referring here to our imperfection and lack of sight. He is speaking of something vastly more important. Paul is speaking of the difference between us when we see things darkly and when we become perfect in charity. "Then we shall see perfectly. Christian men or women who have developed this quality to a very high degree see one another with a remarkable understanding. They can overlook the mistakes of the other. It brings them together. Christians do not have to wait to literally see Christ face to face in order to understand Him.

Someone will ask, "Is it possible for us to develop into perfection the beautiful ideals that are held out before us?" Perfect harmony and unity make us to see face to face. It is wonderful to see face to face.

It wasn't because of similar natures, it wasn't because of God's uncorruptibleness that Jesus Christ developed that quality. When He communed with His Father They saw each other in Their true lights. God said, "This is my beloved Son." He has eliminated self and He loves all mankind. Through charity He is willing to sacrifice for all mankind. We should strive for that sacrificing love.

"And now abideth faith, hope, charity, these three; but the greatest of these is charity." We are saved by faith, and without faith we are not justified. That gives a great deal of importance to faith and hope. We see that faith is the ground and foundation of things hoped for.

Hope is the foundation of the soul. Hope holds us to our moorings. Can anything be more important? "These three," faith, hope, and charity, are all to abide, but the greatest of these is charity. We are justified by faith, saved by faith; hope holds us to that faith; yet charity is the greatest—the greatest of these because it is the one with which we have so much to do. We violate the laws of love more than the laws of the other two. The sins of our life come to us because we fail to practice love. The satanic majesty rules many lives through the mission of love—love for the wrong. Our Lord and Master said, "It is more blessed to give than to receive." Because of true love we should help bear each other's burdens. Giving of our charity is more blessed than receiving.

Therefore, charity is the one quality in this life that means more than any other.

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JUST AN ACCIDENT?

Following are several instances of things that have happened to people of my acquaintance, and in practically every case some have said, "Just an accident"; others have said that the hand of God intervened:

My car had taken to "shimmying" when it was driven at certain speeds. On examination we found that the steering gear had shaken loose until it had become dangerous to drive the car. In another fifty to one hundred miles it would have come off, causing me to completely lose control of the car. I thanked a kind heavenly Father for the discovery.

An entire family was returning from a trip when suddenly the car, which was pulling a heavy trailer, started for a ditch. The steering had become affected in some way, and the driver had no control of his car. Instead of turning over, the car merely slid down the embankment and came to rest between two electric light poles. The parties expressed thanks for the care they had received!

A lady was driving her car last week, and upon looking around discovered that her small son was attempting to shut one of the doors, which had not been tightly closed. She grabbed for him, and pulled him away just in time, still keeping her car in the road. I heard her express her thanks that God had been watching over her.

Yes, friends, God still takes care of His people. All of these instances that I have given you have concerned driving automobiles. He will watch over you in other ways, also. Never call a narrow escape from injury "just an accident." Attribute it to its actual Source—the hand of God.

GOD'S CALL TO YOUTH

By Mrs. Walter Skinner, St. Cloud, Minn.

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them" (Eccl. 12:1).

Oh, that young people everywhere today would hear the call, and catch the vision of service to God! One of the scourges of our present-day civilization (?) is the wholesale patronage of beer parlors and other questionable places of amusement by the youth of our land.

God's work is not only for elderly people. Far from it! Read Paul's admonition to Timothy: "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" (1 Tim. 4:12).

In the Old Testament, too, we find many examples of zealous youthful workers, as, witness the story of Joseph, who answered the call to clean living. Joseph resisted evil in high places and in spite of temptation lived a clean, wholesome life. Would he have been found in a roadhouse? If he had been untrue, could God have later used him for the truly great things? You know the answer!

You are called to *testimony:* Read the story of the servant girl in captivity among strange people, and how, because of her witnessing for the Lord, the household in which she lived was freed from leprosy—a type of sin (2 Kings 5:1-9). If she had failed to speak, would she have been responsible for Naaman's death? (See Ezek. 3:18.) Would you, then, be responsible for the death (in sin) of a friend, if you failed to warn, admonish, to testify that God can keep him from sin?

You are called to *service:* Read once more the story of David and Goliath in 1 Samuel 17. Notice that David refused the armor (strength) of Saul (the world), and put on only the armor of God (faith) in dealing with the giant (sin).

You are called to *knowledge:* In the story of the four Hebrew youths, found in Daniel 1, read and ponder on the almost unlimited power given into the hands of these four. They were favored in a great nation because of their faithfulness and knowledge. Cannot the youth of today show as great a courage in refusing wine, or other forms of debauchery? Of course—if only they can say with the Psalmist, "Thy word have I hid in mine heart, that I might not sin against thee" (Psalm 119:11).

Oh, youth of today, throw out the flimsy pleasures of a moment; study the Scriptures daily "to shew thyself approved unto God," then, armed with the knowledge of God's Word, go forth to conquer! "Fight the good fight of faith" for your own sake, for the sakes of your brethren, and always for Jesus' sake.

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota

"Be ye kind one to another" (Eph. 4:32).

Lesson: 2 Kings 5:1-10, 14.

LITTLE THINGS COUNT

Naaman was a great Syrian captain, yet he was a leper.

A little girl had been captured from the land of Israel by this Syrian army. She waited upon the captain's wife. This captive maid told her mistress that she wished her master, the great captain, were with the prophet that was in Samaria, for she was sure he could cure her master of his leprosy.

Such a *small* testimony it was that was given by the little maid! Yet how *great* the results! Master Captain Naaman heard of the maiden's wish. His ruler, the king, told Naaman to go, and that he would send a letter to this king of Israel. Evidently, the Syrian king thought it was the king, not the prophet, who could heal.

When the messengers came before King Jehoram, he said, "Am I God, to kill and to make alive, that the man doth send unto me to recover a man of his leprosy?" He thought the king of Syria was trying to start a quarrel with him.

The Prophet Elisha heard of the king's fears, so he sent word to the king and asked, "Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel."

Another little thing we notice is that when Naaman came to Elisha's door, that Elisha merely sent a message that Naaman was to dip seven times in the River Jordan. Such a simple little thing to do to be healed!

Naaman was very angry with his reception and command. He finally went to the Jordan River. When he had dipped six times in the dirty water and came up as much a leper as ever, consider how much faith he needed to keep on that seventh time. Such a little thing! Just *one more dip!* He might have grown discouraged, and quit. But he was not a mighty captain for nothing! He could carry out orders as well as give them! He had been told to dip *seven* times. When he had dipped the seventh time "his flesh came again like unto the flesh of a little child, and he was clean." Oh! how wonderful are the results of obedience to God's commands!

The Prophet Elijah anointed Elisha. They worked together for eight years. While Elijah was a stern reformer, we find Elisha was tender and gentle. Elisha was to "still troubled waters." He was the prophet in Israel for about sixty years.

OBEDIENCE IN BAPTISM

Everyone can have a good conscience toward God, and that answer is found in baptism (1 Peter 3:21).

We must then be "faithful unto death" to get our "crown of life."

Perhaps many of our club members are thinking of being baptized. It is good if you are able to be in a class to fully prepare yourself, or have a parent or older friend answer the questions you want answered. You must understand a great deal about baptism, and the resurrection to a new life in Christ, before you are immersed. When Philip answered the eunuch, he said, "If thou believest with all thine heart, thou mayest (be baptized)."

Then there are the verses in Romans 6:4, 5 which tell of being "buried" and "planted" when one is baptized. One then rises to walk in a new life, seeking those things which are above.

NEW MEMBERS

Two more members are reported from our biggest and still growing club: Shirley Anthony, age 13, and Roxine Durkin, age 6, both of Cleveland, Ohio, were sent in by Mrs. Frazier, 670 E. 140th St. Their membership cards are being sent to them.

HAPPY BIRTHDAY WISHES

Jerrold Moore, age 9, Aug. 8, Mineral, Calif.

Donald Bartlett, age 14, Aug. 11, 13720 Darley Ave., Cleveland, Ohio.

Ishmael Humphreys, age 10, Aug. 8, Royal, Ark., Bear Route.

Lita Mock, age 8, Aug. 11, Fruita, Calif.

Catherine Paul, age 14, Aug. 9, 1505 Pierce Ave., Niagara Falls, N. Y.

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

July 5-August 13—Bible Training School at Oregon, Ill.

August 1-13—General Conference, Oregon, Ill.

August 1-13—Illinois Bible School and Conference at Oregon.

Aug. 13-20—Missouri State Conference at Fredericktown.

August 20-27—Western Nebraska Conference at Holbrook.

August 22-27—Iowa State Conference at Waterloo.

Aug. 27-Sept. 3—Eastern Nebraska Conference at Omaha.

ANNUAL IOWA CONFERENCE

The Annual Iowa Conference will convene, the Lord willing, from the evening of August 22 to and including August 27, at the Waterloo Church of God campgrounds. Bro. Sydney Magaw will be the guest speaker and teacher. As Bro. S. J. Lindsay expects to visit the Iowa Conference this year, we hope to hear a few messages from him.

Tents will be furnished, but anyone wanting rooms should write to Mrs. W. H. Allard, 1118 Rainbow Drive, Cedar Falls, Iowa. Meals will be served at a nominal fee in the dining room.

Berean Day will be on Thursday as usual. Young people, come prepared for the afternoon program, and don't forget you are wanted at the business meeting, also.

A good representation is urged to attend from every church in the State for the Friday business meeting, when the Conference officers will be elected for the coming year.

Please bring or send reports for the early part of the week.

Please come prepared to pay Conference dues. This is your Conference, and its success will depend on your presence and support.

If you have any vegetables or other table supplies you wish to bring, they will be much appreciated.

May we meet you there.

Esther Jenkins, Cor. Secy.

Bro. T. A. Drinkard reports a good interest in the recent Arkansas Conference.

HONORING BROTHER H. S. HUNT

The Waterloo-Cedar Falls church met at the home of Bro. and Sr. H. S. Hunt for services, Sunday, July 30, in honor of Bro. Hunt's birthday, instead of holding regular services at Waterloo. As a surprise, several brethren from churches at Koszta, Gladbrook, and Stanhope also came to wish him many happy returns of the day. About forty in all attended.

Sunday school was held at ten o'clock. The forenoon sermon was by Bro. J. W. Williams. At noon a bountiful basket dinner was served. The afternoon services were conducted by Bro. H. S. Hunt and Bro. O. J. Allard, after which a joyous social time was spent.

Bro. Hunt had been the Iowa Conference president for several years prior to the past year. Bro. and Sr. Hunt are very highly esteemed throughout the State.

Esther Jenkins.

SPIRITUAL FEASTING

On July 16 there was a gathering of about a hundred twenty-five of the brethren and friends and children in Denny Creek Camp on Snowualmie Pass in the beautiful Cascade Mountains of Washington. Many came from the east and from the west sides of this mountain range, and we heard from Bros. J. Eagleston, A. L. Corbaley, and Cecil Sater, who presented things from the Book of God, in exhortation, encouragement, and enlightenment concerning the hope of the coming of our Lord, when truly many shall come from the east and the west and shall sit down in the kingdom of God. Songs of praise were sung.

After the services food was spread on the tables made by cutting one medium-sized cedar tree in half and placing the surfaced sides up, side by side. God was asked to bless the food, and there was enough and to spare.

In the afternoon there were visiting one with another and a half hour more of singing. Before the day was over it was learned that one desired to be obedient in baptism. Much water was near, necessary arrangements were made, confession was made, and we gathered at the water's edge witnessing the immersion of Mrs. Willis McCleland, after which the ordinances commanded by the Master were observed. May our new sister in Christ be faithful unto the coming of our Lord and Savior Jesus Christ.

We have just enjoyed our first day of Conference and Bible School at Oregon, Ill.

Lyle Rankin.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Dorothy Magaw (2); Wayne and Georgia Thompson; Delos and Mabel Andrew; Mrs. C. Seely (6).

Gleanings From the Field

Bro. Alfred Anthon of Hammond, La., visited a few days with his son, O. R. Anthon, Morrisonville, Wis., after which he came to General Conference.

As the Bible Training School progresses, it becomes more and more evident that the work is a most profitable one. While the question has not yet been discussed from the Conference floor, there is a strong and healthy sentiment in favor of starting a nine-months' School this fall. It is time.

It is a pleasure to present to our readers a message from Bro. L. E. Conner of Dixon, Ill., president of the General Conference. For many years he has been one of the stalwarts of the Church of God, and his leadership of the General Conference has been blessed with a steady growth and interest in the national work. He serves also as pastor of the Dixon, Ill., congregation.

Bro. S. G. Elton, whose article and picture appear on page 4 of this issue of The Restitution Herald, lives at 2206 San Marco St., Ventura, Calif. He writes, "My desire and hope is that others may be incited to delve deeper into the things of the Spirit of God; that we might know the things that are freely given to us of God."

At the close of their work at Conference and Bible School in Oregon, Ill., Bro. and Sr. C. E. Lapp and daughter Elaine and Sr. Edna Brewer will, D.V., leave for Sunnyside, Wash., via St. Cloud, Minn., for a visit with Bro. Lapp's mother, Sr. Lucy Lapp.

"May this Annual Conference be a happy fellowship gathering, and one of real inspiration to those who are fortunate enough to attend. Please remember us to all our good friends."—Irena Margrave and Ida Jeffrey, Herrin, Ill.

On Thursday evening, August 10, special services will be conducted for the Bible Training School. Bro. L. E. Conner will deliver the message, and Bro. G. E. Marsh will present certificates.

The General Conference is well attended, and the outlook is encouraging for doing more progressive work. A permanent nine-months' school is being considered by many on the Conference grounds, though it has not yet been officially presented at the meetings, and it is probable that a children's quarterly will soon be presented to our people. Also, there seems to be a reviving of the Bereans, and some indication that a national Sunday school department will appear later; the work is now in the making.

Sr. F. M. Cawby, Masonic Home, Franklin, Ind., is comfortable and cheerful, but is now unable to walk. She writes, "I wish I could attend the Illinois Bible School and the General Conference at Oregon, though that is impossible. Pray for me. May God bless you at the Conference."

Bro. Guilford Bell of Green Bay, Wis., sends greetings to the General Conference.

On Sunday, August 6, Elders F. L. Austin, S. J. Lindsay, and G. E. Marsh addressed large audiences at the Conference. Their messages were appreciated. There were two public confessions.

Bro. and Sr. Clinton Appleby of Blair, Neb., are the happy parents of their first-born. A daughter arrived July 30. Sr. Appleby will be remembered by many who met her at various conferences as the former Lucille LeCrone.

Bro. William Austin of Chicago, son of Bro. F. L. Austin, was buried Monday, July 31, at Oregon, Ill., Bro. L. E. Conner officiating.

Sr. Dorothy Siple, daughter of Bro. F. E. Siple of Grand Rapids, Mich., was buried Wednesday, Aug. 2, Bro. G. E. Marsh officiating.

On Wednesday, August 2, Bro. C. E. Lapp was called from his Bible School work in Oregon, Ill., to Dayton, Ohio, to conduct the funeral service for Sr. John Garard.

OUR JOURNEY TO CONFERENCE

Beloved brethren of the Church of God, and others in the United States, Canada, and England, through the courtesy of The Restitution Herald I am given the privilege to inform you of my visits since June 4, when I left Los Angeles after a very blessed fellowship at the conference held on that date.

Bro. and Sr. Elton invited me to ride with them to Ventura, and there we were able to visit and talk over many of the things which we see coming to pass.

We elderly brethren realize the fullness of the times perhaps more than the younger ones can. Some of them may resent this saying, but we can see what they must battle with better than they can. It takes bitter experiences and tribulations to enter into the kingdom of God, and as the hour draws near the temptations are getting more and more subtle. If parents with growing children would insist upon them finding some time every day for the worship of our mighty God and His beloved Son, our Redeemer, the young people of this age would get a prominent place in His government. We must daily give of our time to Him, or we shall find we are only formally worshiping Him.

I have been observing the attitude of the brethren, both young and old, and there is plenty of room to be really practical in our living the truths we know.

We have enjoyed many meetings of the brethren at Ventura, Calif., Portland, Ore., the Felida Conference, the new Tacoma church, Wash., Puyallup, Seattle, Everett, Cashmere, Wenatchee, and Coulee Dam, Wash., St. Cloud, Minn., then at General Conference, Oregon, Ill.

We are especially glad and hopeful over the start in Tacoma, Wash., and pray always the Lord to bless those taking part in the effort. Sunday, July 23, was a good day enjoyed with brethren at Cashmere and Wenatchee, both churches getting together at night for another farewell meeting. Two dear young people, Vernon France and his wife, were baptized at Wenatchee. We had the pleasure of traveling from there to Coulee Dam with Vernon after the meeting, getting to the Dam early on Monday. We ask the prayers of the church at large for the few brethren at Coulee Dam, and our effort to do His will should we be permitted to return in the fall.

From Coulee Dam we were taken to Ephrata, Wash.—about seventy miles in one hour and five minutes—by a brother in his car to reach train on the Great Northern at 4:30 a.m., then on to Minneapolis and St. Cloud, Minn., where we enjoyed fellowship and good meetings. Sunday, July 30, we were with Bro. John Denchfield and family and Bro. and Sr. Savage and family; leaving St. Cloud on Monday for Oregon, Ill.

The first two or three days have been very beneficial, especially the Ministerial Conference. Every minister seems to be desirous of rendering better service for our great Master. Signs spoken by Him in Luke 21 are surely coming to pass, and we must be up and doing while it is day, for the night is coming when no man can work. John Eagleston.

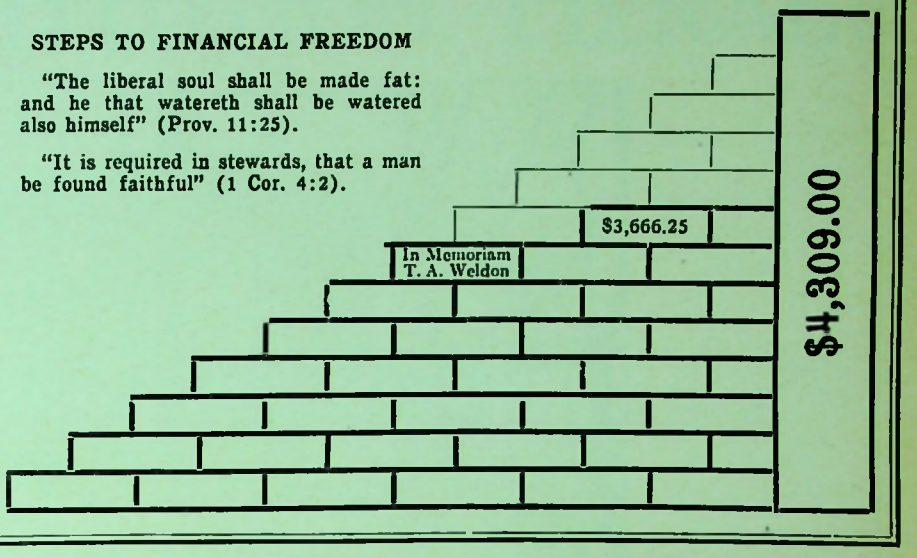
HERALD RECEIPTS

H. H. Stebbins; Mrs. William Lloyd; Mrs. Clara M. Hunt (self and another); Ruchie Alexander (for another); Springfield, Ohio, Sunshine Class (for another); William Berry; Mrs. Allen Johnson; Lynn Leighty; Charles L. Netts; J. W. Grimsley; Harlan S. Bell (for another); Mrs. Ida Eastman; Joe D. Lawrence; Mrs. Jane LeCrone (for another); J. D. Sibert; Mrs. Henry Fox; Mrs. L. F. Slocum; Frances Munshaw; Charles Lapp; Mrs. E. L. Burr; Mrs. G. W. Marrs; Barbara Addington; Gus Landry.

STEPS TO FINANCIAL FREEDOM

"The liberal soul shall be made fat: and he that watereth shall be watered also himself" (Prov. 11:25).

"It is required in stewards, that a man be found faithful" (1 Cor. 4:2).



INDEBTEDNESS FUND

Notes Payable		$4,309.00
Amount received	$3,615.25	
Mrs. Allen Johnson	3.00	
Miss Drobeth	25.00	
Mrs. Irena Margrave	5.00	
Mrs. Alma Orr	5.00	
May Kessler	3.00	
A. Brethren	10.00	3,666.25
		$ 642.75

MRS. FRANCES McCRODAN

Frances LaClear was born in Plainfield Township, Kent County, Mich., March 29, 1855, and died at the home of her daughter, Mrs. Solomon, July 14, 1939. Elder Ray Abbott of the Pennellwood church in Grand Rapids conducted the funeral service, which was held in the Dutton church.

She was united in marriage to William McCrodan on January 1, 1874, at Jamestown, by Bro. Joel Simonds. They moved to Dutton in 1878. To this union were born nine children. She was preceded in death by two of these, Mrs. Eliza Anderson and Clara, and her husband. The surviving children are: Mrs. Hattie Thompson, Mrs. Alice Timm, Mrs. Susie Solomon, Mrs. Mary Ellis, Mrs. Nellie Drury, Mrs. Madaline Holmgren, and William McCrodan, Jr.

Sr. McCrodan was baptized at the age of sixteen by Bro. Simonds. She became a member of the church at Jamestown and later a faithful member of the Dutton church. Although she has been confined to her rocking chair for several years, she did not lose the twinkle from her smiling Irish eyes or her faith in her Lord and Savior. All who called on her to leave a ray of sunshine and a word of cheer, left, finding themselves receivers as well as givers.

May the fine example she set help her family, and all who knew her, to continue faithful to the end, also. Mrs. L. F. Slocum.

SUMMER TRAINING SCHOOL FUND

Oregon, Ill., Sunday School	$30.00

CONTRIBUTIONS TO N. B. I.

Maybelle Hanson	$ 5.00
Gail Grimsley and Mother	5.00
Guilford Bell	10.00
J. W. Sweet	2.50
Mr. and Mrs. Charles Netts	5.00

THE RESTITUTION HERALD

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L. E. Conner . Business Manager

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National Bible Institution
Oregon, Illinois
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$.....

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For Training School . . . $.....

For Golden Rule Home . . $.....

For Herald subscriptions $.....

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Address .....

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(Signed) .....

Address .....

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THE RESTITUTION HERALD

VOLUME 28 OREGON, ILLINOIS, AUGUST 15, 1939 NUMBER 45

The Jews As a Nation

Their Future

By Delbert Jones

OUR GOD is a very forgiving Father. Due to His great kindness and forgiveness, He promised to regather His former people, the Jews, which have been scattered to the four corners of the earth for the sins that they had committed and the hardness of their hearts.

As a result of their returning to their homeland, the cities which have been desolate for "many generations" will again be built up (Isa. 61:4). This is partially being fulfilled in this present day, but by no means is it being done as it will be in the future.

The people who regather in this coming glorious era will need occupations of all kinds. In Isaiah 35 and Amos 9:14 we read that the vast deserts will blossom as a rose, and that the ancient vineyards will be replanted.

The Lord will speak to His people from Jerusalem with a voice that will shake the heavens and the earth. Nevertheless, the children of Israel will place their whole trust and confidence in Him. (See Joel 3:16, 17.)

Every nation needs a true and righteous ruler, as all know. If we were certain that in this country we would have only righteous men leading and those who would issue just laws and judgment upon us, it would lift a most heavy burden from off our minds. In Isaiah 32:1 we read, "Behold, a king shall reign in righteousness, and princes shall rule in judgment." A person that is righteous shall allow no corruptness or unfairness in any matter.

The people of this coming age will change their implements of warfare into agricultural machinery and tools. There will be no more war! All of the nations will be under the same righteous government and laws (Psalm 72).

The law will be issued out of the city of Jerusalem by Christ (Isa. 2:3). He will also rebuke many nations for their shortcomings when they go to that beautiful country to worship Him (v. 4). Christ will not be the only king, but He will be the KING OF KINGS, AND LORD OF LORDS" (Rev. 19:16). Other kings will be those Christians who have overcome the world and are accepted by Christ for His kingdom.

Christ's apostles were one day talking with Him, and inquired as to what their reward would be for following His teachings. He replied that they would sit with Him upon the throne of His glory, and judge the Twelve Tribes of Israel.

There will be people who are unsaved in this future kingdom. They will have teachers teaching them the way of life and of salvation (Isa. 29:22-24). Some people feel that there will be only saved people in the kingdom of God, but I cannot agree with such a statement, as the Word of God says that we shall be made kings and *priests* (Rev. 1:6). The duty of a priest is to minister to the needs of the people. If everyone is a priest or a king, there will be no one to teach. I feel that in the future age the office of a priest will be a great and noble one.

There is another great joy to look forward to: "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Seeing that at the present time prophecies are being fulfilled at such a rapid pace in Palestine, who can doubt that soon the righteous kingdom promised will be set up? All eyes will see that God's chosen people have been justified throughout the centuries for their confidence that He always keeps His promises (Jer. 33:9; Isa. 62:1-4).

Are you prepared to enter into this glorious kingdom? If not, prepare yourself, for it may be set up at any time! Jesus said, "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven" (Matt. 8:11). Will you?

EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

CONFERENCE PROGRESS

At this writing the Nineteenth Annual General Conference is rapidly drawing toward its close. It has thus far been a most encouraging and successful Conference. The attendance is large and representative. The spirit of the meeting is one of optimism and zeal to press more faithfully into gospel work. It is yet too early to give a complete report, but there are several progressive steps being taken that all our brethren are waiting to hear about. While a later report will be more complete, this is to quickly carry to our readers some of the cheer which has made this Conference outstanding in the history of the Church of God.

A NINE-MONTHS' BIBLE TRAINING SCHOOL

About twenty-five ministers assembled in the Ministerial Conference agreed that the youth of the Church of God need a school where they can receive training in those truths we hold so dear. That the Church of God needs a school especially for the training of those who plan for the ministry was especially evident. Hence, it was decided to recommend to the General Conference that a nine-months' Bible Training School be established this fall.

On August 8, at the eighth session of General Conference, Brother G. E. Marsh and Brother Harvey Krogh, Jr., moved acceptance of the following resolution:

"Be it resolved that the Board of Religious Education be instructed to establish a nine-months' Bible Training School, beginning this fall, and empowered to make such arrangements as are necessary to carry out said instruction.

"Be it further resolved that the curriculum, entrance requirements, policies, financial and otherwise, and all matters pertaining to setting up and the operation of said School be placed under their jurisdiction."

Many of the ministers and laymen spoke words of praise for the motion, and a letter was read from Brother Norman Macleod of Pomona, California, pleading for the establishment of a School such as this very motion, if passed, would originate. Brethren of the Church of God, not only did the motion pass, but with the auditorium filled there was not a dissenting voice! Praise God for a dream beginning to come true. Praise God for unity in this most significant step to educate our youth in the faith and for the service of the Church of God.

Brethren of the Church of God, this is now an opportunity that you have long waited for. Will you rally in every state, in every church, in every heart, to the support of this new undertaking which will mean so much to the future of the Church? Just as soon as possible we shall report the details, such as the opening day of the School, entrance requirements, the names of instructors, estimated term expense to students, etc., but in the meantime spread the news, rejoice, and pray with us about this new work that the heavenly Father may be glorified. May this be not only a day of cheer to the Church of God, but a crowning day for the true gospel as taught long centuries ago by our blessed Lord and Savior. For this important time, and for this important work, let all the Church of God be unified.

CHILDREN'S SUNDAY SCHOOL MATERIAL

While the present Truth Seekers' Quarterly receives the praise of all the Church of God, it lacks appeal for children. Children are soon to become the church. To have a strong church tomorrow it is essential that our children be given the best possible training in the things of God. Children learn best when they see their lessons illustrated. They like to color, and to draw. Special interest must be given to children if we expect them to show special interest in the faith.

After long waiting, brethren, the plans are very promising that within another quarter the Church of God will be able to supply a Children's Quarterly, illustrated, and other helps for children. Jesus loves little children, and it is well that we do our best to train them to love Him.

FLASH! FLASH!

Just in time for this issue, we have learned that the new nine-months' Bible Training School will begin on October 2; that board, room, and tuition, complete, will be $200. Students, here is opportunity! COME.

Lest We Forget

By J. W. Cooper

CAN a woman forget her sucking child, that she should not have compassion for the son of her womb? yea, they may forget, yet will I not forget thee" (Isa. 49:15). So writes Isaiah concerning the great love that God has for His people.

Deuteronomy begins: "These be the words which Moses spake unto all Israel on this side Jordan in the wil derness." The book is a history of the experiences of the people of Israel as they traveled toward the promised land of Canaan. Moses brings to the people's remembrance the many blessings that God had given them—how He delivered the different nations into their hands, how He had provided for them in every way, and how that He never forsook them nor forgot them.

J. W. Cooper

Moses repeated to the Israelites the necessity of respecting the covenant God made with them, and of keeping the commandments, so that it might be well with them, and that their days might be prolonged in the land which they should possess.

In Deuteronomy 6:4, 5 Moses exclaimed: "Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might"—the Great Commandment according to Christ. Moses instructed the Israelites what they should do. He helped them to keep in their minds the words he had spoken to them, so that God would continue to lead them on, and into "the land which he sware to Abraham, to Isaac, and to Jacob, to give . . . great and goodly cities, . . . houses full of good things, . . . wells, . . . vineyards and olive trees," all of which they were to have without personal conquest. Moses then warned: "Beware lest thou forget the Lord, which brought thee forth out of the land of Egypt, from the house of bondage" (6:12), continuing, however, to tell them of duty, and what they could expect if they were obedient.

The Lord commanded us to do all these statutes, to fear the Lord our God." Why? "For our good always, that he might preserve us alive, as it is at this day" (6:24).

Moses' faith was strong in the Lord, notwithstanding he knew that he would not be permitted to go over into the good land of Canaan. All through the first six chapters of Deuteronomy he speaks firmly and definitely. In Deuteronomy 6:25 I think the big word "if" occurs for the first time—in reference to the weakness of the people.

In 1 Corinthians 10 Paul reviews briefly some of the experiences of the fathers. In verses 11 and 12 he writes, "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are came. Wherefore let him that thinketh he standeth take heed lest he fall."

It sometimes seem strange to Christians how Israel could forget God's goodness. He blessed Israel in so many ways: He delivered enemies into their hands, and provided for all material needs. Yet, Israel did forget Him, and wandered away into idolatry and other evils. Doubtless, Moses knew the Israelites weakness in this regard, so he exhorted them to be steadfast, to *beware* "lest (they) forget."

Coming down, then, to the time that the Lord was here among men, we shall find some interesting companions. During Christ's ministry He took the chosen Twelve with Him, He did many miracles among the people—healing the sick, giving sight to the blind, hearing to the deaf, causing the lame to walk, and raising the dead, all of which were foretastes of the final kingdom. He told just what must come to pass regarding His death, burial, and resurrection. But, in the face of all this, men failed to grasp the great redemption plan that He was carrying out in His suffering and death.

Some of Christ's followers had apparently forgotten that He said He would rise again, some went fishing, two disciples on the way to Emmaus were trusting "that it had been he which should have redeemed Israel." Though it was the third day, they were astonished at the things that some of the women of their company had told them. Others went and found it as repeated, but "him they saw not." Thomas wouldn't believe that his Lord had risen, even when the others who had seen Jesus told him. Except Thomas should see the print of the nails he would not believe.

Why did not the people believe Jesus? Why did not the apostles, especially, believe that He would rise again just as He said He would? Had they forgotten His power that He had shown them upon various occasions?

We have often wondered why the Israelites did not obey God when He was so good to them. Why did not more people believe in Jesus when He was here among men? Why did not the believers *(Please turn to page 9)*

Christ's Second Advent and Presence

By E. O. Stewart

THE advent and presence of Christ are distinguished from each other just as their opposites are distinguished. The opposite term to "advent" is "go," and the opposite term to "presence" is "absence." Just as "go" precedes absence, so "advent" or "coming" precedes presence.

"If I *go*, I will *come* again, and receive you unto myself; that where I am, there ye may be also" (John 14:3). Christ will come again (make His second advent), and will receive the faithful unto Himself, that they might be in His presence. This proves that He must come again (make His second advent), before He receives them into His presence. So, Christ's second presence is to be preceded by His second advent. "Are not even ye in the presence of our Lord Jesus Christ at his coming?"

E. O. Stewart

It might be well to note that the second presence, or *parousia,* of Christ, is always preceded by His second advent, or coming. But the phrase, "present in spirit," is never preceded by "appearing" or "coming" or any kindred word to advent.

Paul wrote to the church at Corinth, saying, "For I verily, as absent in body, but present in spirit, have judged already, as though I were present" (1 Cor. 5:3). No coming or advent was mentioned as preceding Paul's presence in spirit at Corinth. But advent, or coming, always precedes Christ's second presence; which proves that Christ's second presence, or *parousia,* must be preceded by a bodily advent, or coming.

Christ left His disciples with the positive assurance, "Lo, I am with you alway, even unto the end of the world (age)" (Matt. 28:20). He was to be with them in spirit, from then until "the end of the world (age)." In spirit He has never been absent. That makes it impossible for His second presence to be preceded by a mere spiritual advent.

This same Jesus, who promised to be with His followers in spirit till the end of the age, "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). Did Jesus come in this manner in 1914? If He did not, then He did not come at all! He could not have come in spirit in 1914, for He has always been present in spirit, ever since He went away bodily.

"We know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3:2, 3). Did anyone experience in 1914 any such change as herein described?

"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 (present) with the Lord" (1 Thess. 4:16, 17). If the Lord descended from heaven in 1914, then the dead in Christ arose from the dead and came into His presence by meeting Him in the air, and have been present with Him ever since. But that is not all. If the dead in Christ arose in 1914 to meet Him in the air, then the living saints, who remained till 1914, were caught up with the risen saints to meet the Lord in the air.

Can the advocates of the 1914 presence of Christ name one single living person among their number who was caught up to meet the Lord? Who did they miss in 1914 from among their number that disappeared in such a manner that would lead them to believe that such change had taken place with any of their numbers?

We are confident that if such advocates had a record of their membership in 1914, and if any of them were taken away in any such manner it could have been very easily discovered. Are we asking too much when we demand that they produce the evidence of any such miraculous change? We refuse such doctrine without evidence.

Jesus is to come in like manner as the apostles saw Him go into heaven (Acts 1:11, 12). He went away bodily, and a cloud received Him out of their sight. If He went away in spirit, then He must return in spirit in order to come in like manner as they saw Him go away. If it is a bodily absence, then it must be a bodily return in order to so come in like manner as He went away.

It is claimed by those who advocate a spiritual presence of Christ since 1914 that no mortal eyes shall ever see Him, that He will never be visible to the nations. It seems strange that they should state that He will never be made visible to mortal eyes, just as though immortal eyes can see Him visibly, then claim that He came in spirit in 1914. If He came in spirit in 1914, and if that was in like manner as the mortal eyes of His disciples saw Him go

away, then how can anyone fail to see that one statement flatly contradicts the other? If He will come in like manner as He went away, and mortal eyes saw Him go, then mortal eyes can see Him when he will come again.

If Christ's return is a spiritual coming, and if He will come in like manner as they saw Him go, then His going away was a spiritual departure. If mortals cannot see Him when He comes, how could mortal eyes have seen Him go away? This reasoning is all based upon the assumption that He came in a spiritual sense in 1914, and that that was in like manner that they saw Him go away. There can be no other conclusion, unless we admit that His going away and coming again is both visible and bodily.

This same Jesus shall so come in like manner as He went away, "and every eye shall see him" (Rev. 1:7).

Fifty Years' Experience in Evangelizing

Reported from the Ministerial Association in conference at Oregon, Illinois, August 1-13, 1939

By Evangelist J. W. McLain

THERE is no difficulty in realizing our need of spreading the gospel. It seems to be a one hundred per cent opinion of the ministers that our need is great in the field of active, zealous *evangelism*. The outstanding question in the minds of the evangelists is the *method* of successfully doing the work of evangelizing.

In order to get the counsel of wise men of God who have experienced both successes and failures in specific evangelistic campaigns, speakers were appointed to present to the ministerial association a review of successful meetings they had conducted. They were to give their opinions as to what factors contributed to those successes. At a later session the same speakers were asked to tell of specific unsuccessful campaigns and the conditions which contributed to those failures.

The counsel of these men represents more than fifty years of experience of forging into new fields, as well as conducting soul-winning campaigns through the churches.

The following statements show the essential elements for a successful evangelistic meeting for the purpose of gaining conversions.

(1) The distinction must be made between a series of studies to and for the church, and a campaign to reach the sinner and the unfaithful.

(2) The church that is not alive and really active cannot expect a soul-winning success in a meeting until its own members have first been awakened. Thus, when there is a lack of preparation on the part of pastor and congregation previous to the beginning of the campaign, the evangelist must devote the majority of his time to the church.

Under such circumstances it would take several weeks before success could be seen in reaching the outsiders.

(3) It is generally conceded that a meeting of less than three or four weeks is not likely to be successful. First fruits ordinarily begin at the end of three weeks, and the climax and harvest at the end of four weeks. This should put to shame our feeble efforts of a week or ten days.

(4) The most successful meetings reported came where the congregation had been in *prayer* and *preparation* weeks before the evangelist appeared. Surely we are losing in evangelism because we have not learned to bend the knee in its behalf.

(5) Many campaigns have failed because of unholy settings for the gospel presentation. One instance was a meeting held in an unkempt house, where the husband became drunken and endeavored to help with the preaching and instruction.

(6) Failures were reported where more than one speaker conducted the meeting.

(7) Hindrance was reported where the evangelist was not given freedom to mingle in the congregation to make calls and to encourage prospective converts.

(8) The majority gave great importance to personal contact and individual help to encourage the beginner.

(9) The evangelist must be free to conduct his work in his own way, unhampered.

(10) The selection of an evangelist is important if the people are to have confidence in him so that he may be given great freedom in his work.

CHURCH OF GOD pastors and leaders, these things are not theory, but the benefit of the *EXPERIENCE* of our foremost teachers and evangelists. May we learn from experience, and plan our evangelistic campaigns with a view to successfully winning people to the Lord Jesus Christ and His great kingdom.

LET'S LEARN EVANGELISM!

LET'S EVANGELIZE!

Is the Bible Training School Necessary?

By Lorraine Brossard

THE Bible Training School for our young people is a most necessary goal to strive toward. Our young people are the foundation for the future progress and furtherance of our faith. If those who are determined to become leaders of the Church of God get their religious education and theology in colleges of other churches we perhaps would lose them, or they would lose the fundamentals of our faith. The Church of God cannot afford to lose any of its workers. Our church must branch out in every direction in order to reach the lives that may be lost.

The Bible Training School is a great opportunity for many of "like precious faith" to study together. This fellowship affords a broadening of personality, and a strengthening of the determination to become staunch workers for Christ. These many students from every section of the country express and discuss frankly their opinions. Among fellow believers beliefs can be firmly imbedded, and a faith developed to stand defiant before the onslaught of the world and its temptations. We will ever have these friends to rely on for encouragement, and will ever have a cheerful word for anyone who needs it.

The intensive study we undertake will serve us in many ways and for our lifetime. Everyone has a different type of ability, and a personal way of applying it. Each one will have his own field to work in, and can there apply these talents and develop them. Those who plan to become ministers and evangelists can absorb the many ideas on handling church problems, methods used to hold the interest of the people, and to make the Bible teachings vital.

Knowledge of Biblical background and church history is necessary to make a subject interesting. A most important factor is that a speaker must be interested in his subject before he can make it interesting to his audience. Criticisms and suggestions build confidence in a speaker, helps him to weed out bad habits and to cultivate good ones.

Those who are studying to be teachers learn much of child psychology, and learn to apply it. The subject must be so well studied that the great objective of the teacher is to teach the child, instead of teaching only the subject matter. The children of the Sunday school must be considered seriously, for they are the young lives that must be trained and developed in such a way that they will make stalwart leaders of the future church. We cannot afford to lose these young lives. They are innocent, and unaware of worldly temptations. So we must learn to teach and build them in strength and a satisfaction of living the Christian life. Everywhere we go, especially in cities, we see little tots who are left to find their amusement on the streets. If only we knew a way to bring every one of them into the fold before it is too late! This need, and our part in conserving and reclaiming the lives of those who wander, is ever kept before us as a work to be done. The Scripture teaches, "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6).

Some students will become the laymen of the church; to do good by their presence and a willingness to cooperate. They are a foundation. No shepherd can be an overseer without a flock. These workers are a means of bringing more into the church and showing the necessity and the beauty of worshiping the true God.

This intensive six-weeks' training does much good, but because the Church of God is a true church of God we must have diligent, well-trained servants. Those servants that are given the talent of speaking and leadership must have greater qualifications of training. To attain this end we advocate a nine-months' Training School for those who are consecrating every service to God. Those in past years have resulted in many faithful and successful leaders, and there is no end to the demand.

Let our lives be in a daily training school, so that we may live closer to God: so that we may follow the ideals shown in the examples set by our Savior. Our aim is to show the light of Jesus that the world may see the beauty of our church and its belief.

There is a vast difference between the Bible Training School and any other educational institution. The aim of both is to prepare the pupil for a profession, but the difference is in the result. Those who have an education for a worldly career work diligently for a lifetime to accumulate honor, wealth, and glory—to what end? Wealth and honor are easily lost; death defeats these worldly aims. A Christian, training for service under Christ, works perhaps under great difficulties, but has the peace and joy of laying up "treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal" (Matt. 6:20).

Train, teach, admonish every true and faithful Christian to build stronger foundations, higher structures of righteousness in the church, so that the world may see the strength, the beauty, and the completion of such building.

We Need Books

By Vivian Kirkpatrick

IN A FORMER thesis I pointed out the urgent need of a much enlarged Training School or embryo college. Whether or not that need is taken care of lies in the hands of those who feel that our young people are worth saving for the church, and begin making provision for saving them.

There is another need I want to discuss this week, the fulfillment of which is primarily up to the experienced ministry. That need is for books. The Church of God has published a number of tracts in times past, written by various ministers and laymen, but they have been neglectful when it comes to books.

Perhaps I can best illustrate what I mean when I say, "We need books," by confessing that one of the textbooks used in one of the Bible Training School classes contains such sentences as these: "Ours it is to deal with the infinite possibilities of child life, and to have a hand in forming the character that this *immortal soul* will take." "Each of these little ones is the bearer of an *immortal soul* . . .' "And ours is the dread and fascinating responsibility for a time to be the mentor and guide of this *celestial being.*'

It is necessary to use such textbooks because we have no one in our churches who has felt deeply enough the need of a book on child training and child guidance to undertake the task of writing such a volume. I do not think we lack men who have the necessary training and ability to write such a book, if they were to once feel the need we have for books of that nature. They should be in the hands of every parent, teacher, and preacher.

This book is but one of the many needed by our people today. Books are read and reread. A sermon is heard but once. Many of our people are living in isolated spots, unable to hear the gospel except at long and infrequent occasions when some minister passes through their community. These people need the gospel, are hungering for it, and no one is feeding them.

Those people who have steady pastors would undoubtedly like to hear an occasional sermon from some of the other ministers, but such a thing is out of the question—unless our leaders put their thoughts on the written page.

In times past the Church of God has published a number of different papers. All but one, The Restitution Herald, has gone out of existence. To my knowledge, copies of these older papers were not kept. I hope I am wrong, for if we no longer have copies of these papers much valuable material, which can never be replaced, has been lost. If any of our people still have copies of these papers I feel they should send them to The Herald office to form the nucleus of a library for the Training School.

It is only through these papers that we have the writings of past leaders. Today we have a number of leaders who are on the sunset side of life. When they leave us, the knowledge they have accumulated during a lifetime of study will pass with them. That is not as it should be. There are some, I know, who feel that to quit the pulpit would be to acknowledge that they were no longer able to carry on. I feel that the most valuable service they could render in their advancing years would be to quit the pulpit, as a steady work, and to devote their energies to the systematic assembling of their accumulated knowledge into a form (book) which would allow their teachings and preaching to go into every Church of God home.

Much permanent good could be accomplished if our older ministers would seriously consider the textbook field. We need textbooks for our Training School; although there we have the knowledge being passed on first-hand. We should think of more than those chosen few who are fortunate enough to be able to attend the Bible Training School. Think of the hundreds of our young people who would be benefited by such books who might never otherwise have the opportunity to study and to learn more than the bare fundamentals of the faith which we hold so dear!

The Devil has always been subtle in his influence. Continual contact with things tend to wipe out objections. Where at first we are outspoken in our criticism of error, if we continue in contact with it, we begin to frown rather than criticise, then to overlook, and perhaps even to accept what we hear, see, and read.

What am I getting at? Just this: We use songbooks which contain errors in our churches and Sunday schools. That has been a grave mistake, especially in the latter case. The children in the Sunday schools have not reached the place where they are able to distinguish truth from error, hence error in belief creeps into their lives from the songbooks we place in their hands. And we wonder where the fault lies when later we find them believing strange doctrine! Children are very susceptible to such influence. They pick up the tune of a song, like it, learn it, and with that tune they associate the words which many times contain error in teaching. And what the child picks up in this way sticks tighter in his mind and

lasts longer than many of the things he picks up and retains from his Sunday school lessons.

When I began making inquiries as to a Minister's Service Book one person recommended this one, and another recommended something else. No one was entirely satisfied with the one he used, but used it because he had failed to find anything better. Why does not the minister who feels that he cannot find such a book that is suitable to his needs set to work and organize an acceptable one.

We feel that of all the denominations in the nation today we are the only one which preaches the truth in its entirety. If we were entirely sincere in that belief, however, would we be doing many of the things that we are doing today? If we feel that we are the chosen church, why do we send our young people to other denominational schools to be educated? If we are in earnest in our belief, why do we depend on others to write the books we use, instead of putting our own into the hands of our people and thus make sure they are not ignorantly accepting error?

I feel that if we are in earnest in our belief in being a chosen church, we would be pouring contributions into the National Bible Institution with the demand that we immediately begin the education of our young people through both methods of teaching: a full nine-months' School, and by demanding the writing of doctrinal books, and books of instruction, by those of our ministers who are qualified to do such work.

Soon to Armageddon

By Zennie B. Self

Editorial note: While Brother Self here presents an interpretation of prophecy that is not altogether the commonly accepted thought of our prophetic writers, he, nevertheless, presents a logical question. With Brother Self we find it a puzzle to accept the thought that after the kingdom of Christ has once been established throughreign—there should then be another onslaught of ungodly out the earth—and that only after a thousand years' forces.

AS A CHURCH we should consider ourselves very fortunate to be living in an age when prophecy of startling importance is being fulfilled before our very eyes, such as the beginning of the fulfillment of Ezekiel 38 and 39; Joel 3; Zechariah 14; Revelation 20:7-9; 16:12-14. Here it is plainly foretold that "Gog," which doubtless represents Germany, Italy, Japan, Mexico, and a few other aggressor nations, will assemble, in connection with lesser aggressor nations, all of her war forces to go against Jerusalem into the place called in Scripture "Armageddon" in the last great battle of this age (Rev. 16: 16).

The reckoning of the "seven times" (Lev. 26) punishment of Israel from the latest captivity of the kingdom of Israel, which was near 580 B.C., brings us, we believe, to the end of this age and to the battle of Armageddon sometime near 1940. The preparation of the nations of earth for war as well as the attitude adopted among the aggressor nations in particular, seems very much to coincide with the chronology of this reckoning.

It is my contention that the prophecies of which we have spoken are beginning to be fulfilled in the latter part of the "little season" spoken of in Revelation 20:1-3. In these verses, as well as in Revelation 12:7-9 and 13:1, 2, it is plainly shown that Satan was bound in the past (538-1538 A.D.), and gave his paganish power to the "leopard" beast (popal Rome) of Revelation 13:1, 2.

The binding of Satan, as spoken of in Scripture, was not a total binding, but indicates that Satan was bound only through paganism for a thousand years, from 538 A.D. to 1538 A.D. Since this date Satan has been loosed in the "little season," for the Scripture says: "And when the thousand years are expired Satan shall be loosed out of his prison." (See Rev. 20:7, 3.)

"The rest of the dead" spoken of in Revelation 20:5, who live "not again until the thousand years (sixth thousand years since creation) were finished" are not the wicked as some contend. The Scripture says (v. 5), "This is the first resurrection," which also indicates that the thousand years spoken of here in verse 5 are not the seventh such period, or millennium, but the sixth, instead. "The rest of the dead" spoken of in verse 5 are, therefore, the rest of the dead saints who will participate in the first resurrection at Christ's second coming, Christ being the first dead saint to be resurrected of the new creation.

Following are a few reasons why I am opposed to the theory of the "little season" being beyond the millennium:

(1) The Scripture says concerning the time of Christ's reign on earth, "Nation shall not lift up sword against nation, neither shall they learn war any more" (Micah

(Please turn to page 11)

Immortality

Its Meaning and Application

By J. S. Lyon

IN THE King James Version of the Scriptures there are six occurrences of the words "immortal" and "immortality." However, three times are all that can rightly be allowed the word "immortality," and none for "mortality." Following are the instances, the Greek derivation, and the readings in both the King James and the Concordant Versions. Reference to Young's Concordance will demonstrate how right the latter version is in its text:

1 Timothy 1:17: "Now unto the King eternal, immortal *(aphthartos)*" (K.J.). "Now to the King of the *eons,* the incorruptible" (C.V.).

1 Corinthians 15:53: "This mortal must put on immortality" (K.J.). "This mortal put on immortality *(athanasia)*" (C.V.).

Verse 54: "This mortal shall have put on immortality *(athanasia)*" (K.J.). "This mortal be putting on immortality" (C.V.).

1 Timothy 6:16: "Who only hath immortality *(athanasia)*" (K.J.). "Who alone has immortality" (C.V.).

Romans 2:7: "Seek for glory and honour and immortality *(aptharsia)*" (K.J.). "Are seeking glory and honor and incorruption" (C.V.).

2 Timothy 1:10: "Hath brought life and immortality to light" (K.J.). "Yet illuminates life and incorruption *(aphtharsia)*" (C.V.).

It is in line with many such defects throughout the King James Version, that in this instance it gives three different Greek words the same significance of immortality. In order to show that there is a difference in meaning we give the reading wherever *aphthartos* and *aphtharsia* are found:

Romans 1:23: "Incorruptible *(aphthartos)* God."

1 Corinthians 15:52: "Dead raised incorruptible *(aphthartos)."*

1 Corinthians 9:25: "Incorruptible wreath."

1 Timothy 1:16: "Now to the King of the *eons,* the incorruptible, invisible, only wise God."

1 Peter 1:4: "An allotment incorruptible."

Chapter 3:4: "Incorruptibility of a meek spirit."

We see that *aphthartos* refers to God, to resurrected humans, and to mental attitude as well as to inanimate objects, a wreath or crown.

Since *aphthartos* is the adverbial adjective derived from *aphtharsia* in the seven occurrences of the latter noun, we have the same meanings.

But *athanasia,* immortality, is never applied to anything but humanity resurrected in incorruptibility. And the reason why it is only so applied may be seen in the literal meaning of this compound word which is "undeath." Immortality cannot occur to others than those who have once been dead.

So it cannot be said of God that He has immortality, but it can be said truly of Jesus Christ. This solves the meaning of 1 Timothy 6:16. It probably has not been noticed by many readers that Paul would not have said one only hath immortality if it were true that God and Jesus Christ both had immortality at the time he wrote this text, some forty years after the cross of Calvary. So we can see this limitation of the meaning of "immortality" is necessary in order to destroy any contradiction in this passage, that says: "Who *alone* has immortality."

As a side light on this interpretation, let us note that Jesus is said to have "been made one whit inferior" to the angels (Heb. 2:9) "because of the suffering of death." This demonstrates that the angels are incorruptible beings who have never seen death.

Not only are angels of an incorruptible nature, but it is said that the immortalized saints will be equal to them, sons of God, since they as humans have been sons of the resurrection (Luke 20:36), and in this fact we have one of the strongest arguments for the belief that Jesus of Nazareth had no previous existence. As a pre-existent Son, seated in heaven with His Father, He could not there have been less than the angels in their incorruptibility, and so would never have been able to die, or to have attained immortality.

LEST WE FORGET

(Continued from page 3)

believe more fully? But when we come to consider ourselves today, is it not just about the same with us? Moses warned and exhorted Israel. Paul tells us that these things were written for our admonition.

Do Christians not sometimes think that they can stand by themselves? I have heard a friend of mine say sometimes: "Human nature runs pretty true to form."

Do we not see many people today who are so taken

up with worldly affairs that they have no time to think of God or His goodness to them? Do we not see professed Christians who are so engrossed with the affairs of this life that they can hardly spare any time to worship God? Are not some worshiping idols today? Are there not people today to whom prosperity is a curse, rather than a blessing, on account of the lives they lead?

Are there not those who are satisfied when they have good positions, or sufficient incomes without work. They provide beautiful homes. When health is good, and there is a bright future before men, isn't it about time for them to take an inventory of their lives, to *beware* lest they, too, forget? Some may think they are better than others. Some are puffed up with self-righteousness. Shouldn't they take heed, lest they fall?

In view of world conditions today, and even in our own native land of which our people have always been justly proud, when we see the things that are coming to pass—crime of every description—doesn't it seem that the nations have forgotten God?

Let the Church of God strive to live closer to Christ, lest *we* forget.

Where Are the Dead?

By E. C. James

"Shall mortal man be more just than God? shall a man be more pure than his maker?" (Job 4:17).

I WAS recently privileged to hear a certain minister deliver to his flock a sermon in modern theology. He based his remarks on the words of Job, which say, "Man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?" (Job 14:10). Verse 12 of the same chapter of Job answers this very question in the following words: "So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep."

Also, in verse 14 of the same chapter, Job revised his deplorement of the same subject in the following words: "If a man die, shall he live again? all the days of my appointed time will I wait, till my change come." Job showed with the following words that he expected to wait in the grave: "If I wait, the grave is mine house" (17:13). Job also told what he hoped for, saying, "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another" (19:25-27). There are many scriptures found in God's Word relating to this most important subject.

Now, back to my friend's talk, he did not use this form of speech in his answer to the text. In fact, he did not in any way answer it. Instead, he jumped to the following references of death: 1 Peter 2:24; Romans 6:2-11; 7:4; Ephesians 2:13; 1 Timothy 5:6; Hebrews 6:1; 9:14; 11:4. Reader, please read these references. Do they teach that there is no actual death?

At this point my friend turned to Genesis 2:17, which I quote, "Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Here my friend turned his talk and attitude in harmony with Genesis 3:4, 5, stating that man did die a spiritual death that day, being ignorant of Paul's words to the Corinthians: "Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual" (1 Cor. 15:46). He then carried his listeners away under a spell of charm and pleasing philosophical speech of his own aspirations, picturing a most glorious departure at death for the good and a very horrible one for the evil.

Dear reader, Job's saying in 17:16: "They shall go down to the bars of the pit, when our rest together is in the dust" and other similar verses, surely disprove his theory. But please allow me to go back to Genesis 2:17. Let us reason this statement out in the light of concise logic. I shall here try to express my opinions or views in the light of the Word in as few words as possible. Man was not affixed to either life or death in the beginning, according to Genesis 2:9. But God did provide means for man to choose his own course of assured or affixed destiny, according to Genesis 2:16. God granted man His approval to take of the fruit of all the trees, including the tree of life, with the one exception of the tree of the knowledge of good and evil. In these words of disapproval He said, "But of the tree of the knowledge of good and evil, thou shalt not eat of it." God then gave His reason in these words: "For in the day that thou eatest thereof thou shalt surely die." That is, man would become affixed to death. Man's judgment became assured, not that he necessarily had to die that same day in which he was convicted, or found guilty of death. The man Adam, in

person, was then denied the privilege of eating of the tree of life. So, man's hope is now only through Christ, the mediator. Let us strive lawfully to enter in, for many will seek and utterly fail (Luke 13:24).

"Jesus says, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" Rev. 1:18).

THE LIGHT OF HIS LOVE

By Lois Dismukes

Let the light of His love shine through,
That Christ may be seen in you—
Then the feet of the weary will tread in the light,
And the wayward may turn and do right.

Let the light of His love shine through
The thoughts you think and the deeds you do,
For the cares of the day will grow lighter
As the light of His love beams brighter.

Let the light of His love shine through,
And the darkness of sin will flee from you;
No place will be found for envy and strife
When His love lights the path of your life.

ENOCH WALKED WITH GOD

By R. M. Abbott

"Enoch walked with God: and he was not; for God took him" (Gen. 5:24). Some ask, "Where did God take Enoch?" I can't say where God took him, but following are three places that He didn't take him:

He didn't take him to a moving picture show,
He didn't take him to a card game,
Neither did He take him to a public dance.

Nor did God find Enoch in one of these places when He took him.

How do we know?

Because "Enoch walked with God."

DAILY MANNA

By S. J. Lindsay

WE HAVE been calling attention for a long time, both by word of Mouth and by our pen, to the need for feeding daily upon the manna which God gave from heaven. So many of our people are not doing this. They have allowed the cares of this life and the deceitfulness of riches to lead them to neglect this more important thing. Then, other hard-working brethren feel that they must have the rest that recreation brings after toiling hard through the week. Therefore, the various forms of entertainment call for a generous share of their time. These things gradually grow on them, and all the while the love for the truth and for the things pertaining to eternal life is growing more cold, until at last the care for God's plan of salvation is about gone.

But do these carnal things bring true satisfaction and contentment? Does the man whose life is spent in gathering riches become satisfied with his riches? Does there ever come a time when he feels that he has enough of this world's goods, and when he decides to take a rest and spend his time doing the good he should with the riches with which he has been blessed? To the worshiper of sport we would put the question, Does the sport satisfy? To all we would put the query: Are these things a source of comfort when you see the face of a loved one cold in death? Wealth and rest and pastimes are all well in their places, but in the pursuance of them we should not leave God out. We need to feed daily on the bread from heaven. Some portion of God's Word should be daily read that we may have something to think about and grow rich in grace while we strive to earn our daily bread.

SOON TO ARMAGEDDON

(Continued from page 8)

4:3). However, the exponents of the theory that the "little season" is beyond the millennium contend that after the reign of Christ, and after the "little season," nations will again learn war and will go to fight against the saints and surround the New Jerusalem; and that after the kingdom of God, which at that time will have grown for a thousand years on earth, it must yet submit to the plunder of the wicked who will tread it down when they go to surround the New Jerusalem. Thus the work of a thousand years would be destroyed.

(2) The place against which "Gog and Magog" are to assemble, as recorded in Ezekiel 38:11, is not a city with a wall great and high as the New Jerusalem is said to have; but against a "land of unwalled villages," and against those dwelling with neither walls, bars, nor gates, all of these details indicating the old Jerusalem at Christ's second coming.

Consequently, at the end of the thousand years' reign of Christ and His saints, He will have put down all rule, power, and authority, and will have destroyed the last enemy, death. He will have delivered up the kingdom to God the Father, who shall thenceforth become the eternal King of mankind, and they His subjects (1 Cor. 15: 24-28).

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THE NATIONAL BEREAN CONFERENCE

The National Berean Conference of the Church of God was held at the Oregon, Illinois, church on August 7, 1939. To many of you this is not news, for you were fortunate enough to be in attendance at this splendid meeting. However, to many who were unable to attend, we believe that a full report of the activities as seen by your editor might be interesting. Acting upon this thought, I hereby present my observations of the Berean Conference.

Although it was not on the official program of the Bereans, we would like to speak of the devotional service. Brother Emory Macy, who is an active Berean of the Brush Creek, Ohio, Church of God, led in the devotions. It was very inspiring to realize that there are young laymen who are not afraid to get up in front of an audience to work for the Lord. In the prayer service we prayed that the Lord would bless our day's activities.

At the designated time the outgoing president, Harry Goekler, opened the business meeting. The first that we heard were the various reports of the standing committees. These proved to be very interesting to those who were permitted to hear them, but would prove to be very dry reading.

The election of the officers was the most interesting that I have ever attended. It was necessary to vote twice on the offices of president and both vice-presidents before we could decide who would be our choices. The election resulted in the following selections: president, J. Richard LeCrone of Woodstock, Virginia; first vice-president, Arlen Marsh of Grand Rapids, Michigan; second vice-president, Delbert Jones of Eagle Grove, Iowa; secretary, Muriel Randall of Braham, Minnesota; Treasurer, Frances Munshaw of Grand Rapids, Michigan. By this you can see that, with the exception of the treasurer, the board is composed of new members.

Immediately after the election of the officers, the reports of the various societies were received and thoroughly enjoyed by all present. One of these reports will be taken up in some detail either in this issue or an early one. At the request of the president for new business, a spirited discussion in regard to the printing of a new Berean book was held. It was recommended to the board that they instruct the publishing committee to publish a new book. Following this, there was a more spirited discussion in regard to a proposed bulletin to inform all Bereans of each others' activities. There were a good many discussions in regard to this problem. All seemed to see the advisability of such a bulletin, and finally there was a motion passed to the effect that the official Berean board work out a plan, either to publish such a bulletin or seek space in The Herald for an extra page at various times. All seemed to enjoy the business meetings very much, and I have never seen such a good attendance in the past ten years that I have attended the Conference.

At the first official board meeting, all the chairmen of the standing committees were reappointed by motion. This means that Harry Goekler will be the chairman of the publishing committee; Lorraine Brossard of the junior social correspondence committee; Mrs. Rhoda Hanson of the senior social correspondence committee; Mrs. Verna Thayer of the junior home study committee; and your present page editor was chosen again.

In subsequent meetings the board made some very important decisions, the main one being in regard to the proposed bulletin. It was deemed inadvisable, if not impossible, by some to try to use The Herald in this work. Consequently, Muriel Randall was chosen as editor of this new publication, which will be called the "Berean Echo." J. Richard LeCrone will do the mimeograph work, and will select someone to help him in the mailing of the bulletins. Please watch this page for further details in regard to this new plan. Please understand that this does not in any way supplant the Berean page in The Herald. Rather, it was provided for reports and news, so that our page might be used solely for articles and editorials.

May I add to this report the following suggestions included in the report of the Cleveland, Ohio, society, that was mentioned earlier in this: More reports of individual societies on Berean page; detailed reports of financial conditions; direct communications between the national president and individual societies, as well as between societies; activities of correspondence committees increased or given to more individuals; and all societies unified in some definite endeavor. Thank you, Cleveland, for your interest in the work.

May God bless us in our endeavors.

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota

"Woe unto him that giveth his neighbour drink" (Habakkuk 2:15).

Lesson: Joel 1:5-7; Daniel 5:1-7, 17, 25-28.

POISONED BEVERAGES

Strong drink is used by drunkards for beverages. These people mentioned by the Prophet Joel wept and howled when they couldn't get any more. Joel told them that the plague of locusts which had come upon their land had been sent as a punishment because of their evil living.

Belshazzar, king of Babylon, held a great feast. At this feast the sacred vessels of gold from God's Temple were used as their wine goblets.

Daniel gave the king the interpretation of the strange handwriting upon the wall. Daniel as a young man had refused to touch any strong drink. His resolution to do right was lived up to all his life. God loved him, and could use him to tell the king the interpretation. God can always use a clean-living, trustworthy person.

Daniel told the king that his days were numbered. He had been measured and found short of God's wish for him. God uses a measuring stick or scales to look every one of us over, and we must be true if we hope to live with Christ. I think the Bible is our guide.

Our lesson plainly shows us the evil results of wine. It is the same today. A drinker of strong drink first loses control of his own will. He cannot think clearly, and, therefore, cannot use good judgment when he must decide matters of importance. You see how the body, which should be the temple of God, is used wrongfully. Anyone who tastes any strong drink is unwise. Dare to be like Daniel! Dare to be wise!

A PARABLE

This parable is not in our Bibles. It is a parable I heard over the radio. The lady who told it had just returned from the Holy Land. Her Arabian guide, a Moslem, and therefore not a Christian, told it to her.

The Grapevine That Dried Up

Once there was a grapevine which began to dry up. The keeper first took the blood of a parrot and poured over it. The vine flourished and grew for a few days. Then it dried up again.

Next, he took the blood of a monkey and poured over it. Again it flourished and grew, but for a few days only.

So, last of all, they took the blood of a swine and poured over the grapevine. This time it flourished and grew and its fruit was abundant.

So is anyone who drinks the fruit of the vine. One drink, and he chatters like a parrot. Two drinks, and he acts like a monkey. Another drink, and he rolls in the mire like the swine.

This parable is used in the Holy Land to tell the contempt an Arabian, a worshiper of strange gods, has of anyone who drinks strong drink.

If one not even trying to be a Christian can be strong enough, and wise enough, to let such evil-working drink alone, can't you, as a Christian, not only let it alone, but tell others of the dangers of that first drink?

ECE CLUB NEWS

One request for a correspondence club has been sent to me. There should be many more who want such a club if one is to be started. Won't you sit down and write to me now?

NEW MEMBERS

Three new members are sent to us by one of our ECE Club girls, Iola Magaw of Oregon, Illinois. They are: Peggy Pearson, age 12, Juanita Macy, age 13, and Margaret Smith, age 13. They are all from the Brush Creek Church of God in Ohio.

SEND A POSTAL CARD

Were you at the Oregon Conference? If you were, I should like to know. Did you enjoy yourself? How many new friends did you gain? Were you daily in a Bible class?

HAPPY BIRTHDAY WISHES

Leroy Merchant, age 10, Aug. 20, 832-140th St., Cleveland, Ohio.

Mayme Poland, age 12, Aug. 20, Shady Springs, W. Va.

David Skinner, age 5, Aug. 16, Sauk Rapids, Minn.

Bruce Savage, age 3, Aug. 18, Waite Park, Minn.

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

Aug. 13-20—Missouri State Conference at Fredericktown.

August 20-27—Western Nebraska Conference at Holbrook.

August 22-27—Iowa State Conference at Waterloo.

Aug. 27-Sept. 3—Eastern Nebraska Conference at Omaha.

Oct. 17-Nov. 5—Special Meetings at Lawrenceville, Ohio.

TACOMA, WASHINGTON

Fifteen members of the Church of God, including myself as evangelist, rented a large room at 1904 Tacoma Ave., Tacoma, Wash. We divided this into three classrooms; the large one, of course, is used for church services, which we hold each Sunday as follows: Bible school at 10:00 a.m., and gospel services at 11:00 a.m. We hope to soon begin evening services.

We began these meetings last November having fourteen present. The attendance since then has been twenty to thirty-three. All seem to be very interested in Bible truths, and we seem to be like one family praising God and seeking for the truth of God's Holy Word, looking for the glorious appearing of our Lord and Savior Jesus Christ.

All fifteen members are zealous for the cause. We have not yet organized a church, but we hope to do so. We can then truly say that we have a Church of God in the city of Tacoma.

It is certainly sad to think how God has poured out His love into this world, and sent His Son Jesus into the world to save those that are lost, and yet, as we look into the large cities like Tacoma, Seattle, and Portland, to see no churches there to represent the true Church of God. It appeals to me that we ought to reach out helping hands to those around us, and tell of this wonderful gospel of our coming King, the Lord Jesus Christ. The harvest is ripe, but the laborers are few.

Who and where is the brave young minister that will step out into a strange field and say, "Lord, what wilt thou have me to do?" I would rather go into a new field, while others prefer to work in old fields where someone else has laid the foundation. All of this is right, but we need workers to go out into other towns where people have not heard the true gospel of our Lord Jesus.

Dear ones, we ought to be trying to convert sinners. Jesus said He came into the world "to save that which was lost." Remember the story of the ninety and nine. Reach out a helping hand to the one who is lost. Jesus said to go into all the world to preach the gospel. What is that? "Gospel" means good news and glad tidings of the kingdom of God (Luke 8:1). So let us, who have wisdom to preach, brave the tide, open up new fields, make places for our young preachers, and reach out the all-saving grace to a lost and dying world.

We ask the prayers of all the household of faith for our work at Tacoma, that it may grow. Thomas D. Foster.

TRAINING SCHOOL FUND

Mrs. Flora Hogue	$30.00
Mr. and Mrs. Ray McCann	5.00
Mr. and Mrs. Willis Roose	5.35

LOST BIBLE

An American Revised Bible (Red-letter edition) was lost at General Conference. Within the Bible will be found a card from the Public Library, Baltimore, Md., bearing also the name of A. J. Brown.

If anyone can locate this Bible please send it to Mrs. L. M. Parish, 1158 E. 113th St., Cleveland, Ohio.

VIRGINIA BIBLE SCHOOL CONFERENCE

The twelfth year has been added to our list of Bible School Conferences in Virginia. We are pleased to report a total enrollment of 113 with an average daily attendance of between sixty and seventy.

As usual, four classes were held each day. The adult and young people's classes were taught by Bros. F. L. Austin and James McLain, alternately, with the morning and afternoon sessions. Bro. and Sr. J. R. LeCrone did the same with their intermediate class, and Sr. Verna Thayer had the primary class.

The central theme as taught by Bros. Austin and McLain in both classes centered largely around the Christian's pilgrimage in this life as foreshadowed in the journey of the Israelites from Egypt to the Promised Land, and its application to us in our day of grace. Bro. Austin brought in the thought centering around the three forms of government, as typified by: (1) Hagar, the Old Covenant; (2) the Harlot, Babylon; and (3) Sarah, the New Covenant in Christ.

Hebrews 11 was used in our opening devotions each day to point out the faithful of all ages as they were painted on the large chart of Bible Times by Sr. Letha Rinehart and purchased by me for use in Bible School and evangelistic work. Incidentally, it was pointed out that Solomon in all his glory is not listed among the faithful in Hebrews 11. Can you guess why? Ask Bro. Austin. Bro. and Sr. LeCrone used the chart in their class work at the Children's program.

Sr. Thayer had prepared a series of Bible ABC lessons for the little children on the theme of being "Like Jesus," which were illustrated by letters and appropriate pictures for them to color, the Bible story and verses and the hymn "More Like Jesus." We highly recommend this series of lessons for children up to the age of twelve. If any isolated friends are interested write to Mrs. Verna Thayer, 1110 Rockton Ave., Rockford, Ill., or to me at Fairfax, Va., for mimeograph copies.

Bro. James McLain gathered the children in the church each day at one o'clock for Bible drills, games, and songs. It was most interesting to hear these young children name the books of the Bible, recite verses, and sing songs from charts he had prepared and then from memory. Much good can be accomplished in this way. Especially did we like Bro. McLain's chart method of instruction from which he illustrated his simple, clear, impressive sermons. Bro. and Sr. McLain's conversion from the ways of the world and their consecration to the ways of Jesus are an inspiration to all. They are indeed living examples of the work of angels (Heb. 1:14) among the heirs of salvation. By their presence at our Bible School we have been encouraged to press on "toward the mark for the prize of the high calling of God in Christ Jesus."

We were likewise glad to renew our fellowship with Bro. and Sr. F. L. Austin and Sr. Leila Whitehead. It has been a decade since Bro. Austin had been with us in Bible School work. His sermon "Have Faith in God" (Mark 11:22) on Sunday morning, July 3, was most appealing to the Christian mind. We were all grieved that he was called home on Thursday before Conference closed on Sunday, by the untimely death of his son. May the time soon come when all the faithful in the church now, may meet with the redeemed of all ages to part no more, and may we all be ready to meet our Savior when He comes again without sin unto salvation to all those who love His appearing.

V. R. Kincheloe, Secy.

JULY EVANGELISTIC RECEIPTS

Paul M. Hatch	$20.00
Macomb, Ill., Open Bible Church	7.30
W. J. McClelland	2.00
Total	$29.30

C. E. Lapp, Treasurer.

Gleanings From the Field

See the editorial page (2) for news about the newly organized Bible Training School which will begin October 2. We are now seeking students and contributions so as to make the School a success from the very start. Three years of work will be required for graduation, and it is the hope and prayer of the Board of Religious Education that this effort may grow, year by year, that the Church of God might provide the very highest type of education for its own youth and all who may attend.

Vivian Kirkpatrick en route to his home in Minnesota will hold a series of meetings at the Graytown Church of God near Clear Lake, Wis.

Correction: the reported birth of a daughter to Bro. and Sr. Clinton Appleby of Blair, Neb., should have been reported as a son.

In this present issue we present the pictures of two more of our writers. Bro. J. W. Cooper lives at Ripley, Ill., and Bro. E. O. Stewart lives at Sweetwater, Texas. In a short while Bro. Stewart will present an article entitled "The Secret of His Presence."

"I pray that you may have the best and most profitable Conference thus far held."—Mrs. Rose Starbuck, Pomona, Calif. At least, it was one of the best. The spirit throughout was optimistic and edifying.

In addition to many visitors attending General Conference, the editor and family were pleased to recently entertain Bro. Ervin Kirkpatrick of Lester Prairie, Minn., and his nephew, Edmond Kirkpatrick, of Balaton, Minn. Ervin and Edmond's father, Ira, cousins of the editor, were his boyhood playmates.

KOKOMO, INDIANA, NEWS

Bro. and Sr. Ezra Railsback of Los Angeles, Calif., and Miss Alverta Leighty of South Bend, Ind., were visitors at the local church, Sunday, July 30. Sr. Railsback was guest speaker at both morning and evening services. Mrs. Goldie Norris, 1315 S. Home Ave., requested baptism. This service was rendered by Bro. O. J. Parker, July 31. Mrs. Frances Gotcher, 1232 S. Jay St., was baptized by Bro. Parker, August 4.

Bro. and Sr. Charles N. Martin are rejoicing over the arrival of a new daughter named Beverly Joan, born August 3. Sr. Martin will be remembered as Miss Ellen Prichard.

Interest and attendance in both the Sunday school and church services are good; preaching both morning and evening every Sunday.

D. G. Harvey.

AMONG THE CHURCHES

Immediately after the morning services in Los Angeles, July 2, we drove to Pomona as previously arranged, and after a hearty dinner with the Macleod and Rahn families, we succeeded in getting started on our journey east to take the three grandchildren to the Bible Training School at Oregon, Ill. At 10:00 p.m. we were at Wickenburg, Ariz., where we spent the night. By 4:00 p.m., Monday, we were in Albuquerque, N. Mex., and Tuesday night we spent in Perry, Okla.

We arrived at Sr. Nancy Robison's in Arkansas City, Kan., so early Wednesday, a.m., that she was greatly surprised. We found here an earnest group of believers. They have built a very commodious church building in a choice residential section of this apparently prosperous little city. This is one of the new church buildings that has been built by a small group of zealous workers in these depression times, and they have a nice group of young people anxious to learn God's plan and will.

Thursday, p.m., found us in Kansas City in the home of Bro. and Sr. John F. Green, where we discussed the promises of God to a small group of believers.

We arrived in Oregon, Ill., in time for dinner in the dormitory Friday noon, where we introduced the children to the School Mother, Sr. Grace Wiggins. After spending the night with them there, we proceeded on our way to Casey, Ill., where we soon located the commodious home of our friends, the Bro. Frank Partlow family. On Sunday we accompanied them to the rural church known as the Restitution Church of God. We spoke to the brethren on "Divine Laws of Adoption," and later visited some of them in their homes.

Realizing that we were not far from Eldorado, we decided to visit our former co-workers in California, Bro. and Sr. H. J. Edmister. As Bro. Harvey Krogh, Jr., was holding meetings there, we had the pleasure of meeting with them and speaking for them one evening. We found some whom we had previously met, including our blind sister, Mina Martin. Her faith and cheerfulness in affliction are an inspiration to all who meet her.

From there we returned to Casey, and later drove to the home of Bro. and Sr. Vivian Magaw of Tipp City, Ohio. With them we drove to the rural church known as the Brush Creek Church of God. There we had the pleasure of speaking, not to a small group of "called-out-ones," but to as large and enthusiastic a group as it has ever been our pleasure to meet in their regular services. Here, too, were a number whom we had met on previous occasions at various conferences. With a number of others we enjoyed the hospitality of Bro. and Sr. A. J. Hoke of Dayton. This will cling to our memories as one of the bright spots of our trip. We also made the acquaintance of our aged brother, Rufus A. Curtis, whose writings we have long enjoyed.

From Dayton we were not long in locating Bro. and Sr. Grover Gordon in Lawrenceville, Ohio, and of having the privilege of looking over their newly remodeled church building. We spoke for this small but zealous congregation that evening. This was our first meeting with Srs. Belle Hartman and Mamie Kauffman of whom we had heard for years.

One week was spent in Mt. Vernon, Canton, and Akron with relatives. After this we drove to Cleveland, Ohio, early July 23, in time to attend the Golden Rule Church of God in both Sunday school and worship service. We had many inquiries concerning the welfare of the Carlson family of Los Angeles, Calif., who had formerly been workers in this Cleveland congregation. The home of Bro. W. S. Tomlinson and his talented daughter Ruth was our home for a brief time, and we fully enjoyed every minute of it.

Reaching South Bend, Ind., July 24, we had a good look at the edifice which that congregation has recently purchased and is giving a thorough renovation. Their efforts to spread the gospel should produce gratifying results when once they become established in this commodious place of worship.

After a few days of visiting in and around South Bend we went to Kokomo, Ind., where we spoke both morning and evening in a house filled to capacity. We feel that too much praise cannot be given to Bro. and Sr. Parker and Bro. and Sr. Harvey for the good that has been accomplished through their zeal and untiring efforts in building up this congregation through faith and prayer.

We have now been in the General Conference sessions for one week. Many are gathered here from the far corners of our land. There is one uppermost thought—to plan for more efficient efforts in the Master's work. It is, indeed, a joyous meeting together of those of like precious faith, who are also searching the Scriptures for additional light on prophetic truth.

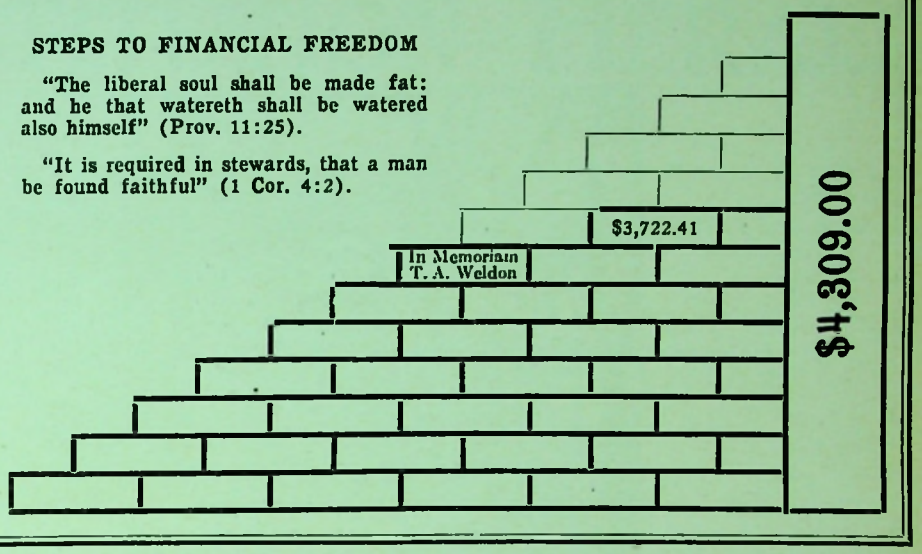
We plan a brief visit with Bro. and Sr. William Laning and Bro. Laurence Howell's family at Ripley, Ill., and shall then be on our way to California ere this is in print.

Emma C. Railsback.

STEPS TO FINANCIAL FREEDOM

"The liberal soul shall be made fat: and he that watereth shall be watered also himself" (Prov. 11:25).

"It is required in stewards, that a man be found faithful" (1 Cor. 4:2).



INDEBTEDNESS FUND

Notes Payable		$4,309.00
Amount received	$3,666.25	
Mr. and Mrs. J. A. Patrick	15.00	
C. N. Adams	13.00	
Mrs. Alma B. Steffa	20.00	
Mrs. Charles Stedman	3.16	
A California Friend	5.00	3,722.41
		$ 586.59

THE RESTITUTION HERALD

The Restitution Herald is the official organ of the General Conference of the Church of God. It is published by the National Bible Institution at Oregon, Illinois.

L. E. Conner . Business Manager

Subscription Rate.—51 issues per annum, $2.00.

Change of Address.—When ordering change of address, be sure to send us both old and new addresses.

Receipts.—The change of date on your address label is your receipt. If date is not changed in two weeks after payment of subscription, please notify this office.

REMITTANCE FORM

National Bible Institution
Oregon, Illinois
Dear Sirs:

Believing in the things for which the Church of God stands, and wishing to have a part in the general work of the church, I inclose

$.....

If you wish to specify how you wish it used, fill out the following blanks:

For General Expenses . . . $.....

For Indebtedness Fund . . $.....

For Training School . . . $.....

For Golden Rule Home . . $.....

For Herald subscriptions $.....
(Per year—renewals $2.00; new subscriptions $1.50)

Name .....

Address .....

Name .....

Address .....

(Signed) .....

Address .....

"Home, Sweet Home"

Provided by the love and sympathy of the entire brotherhood of the Church of God, *Golden Rule Home* assures to the members of its Family the comfort, security, and solicitous care which the word "home" always suggests.

Here the anxieties of earlier and more active life are laid aside forever. No threat of eviction for non-payment of rent or taxes or other indebtedness troubles the hearts of the residents of *Golden Rule Home*!

No doctor or hospital bills, no grocery, coal, or light bills to be met the first of the month, bring fear to the minds of the *Golden Rule Home* Family!

All such obligations and burdens are taken from the shoulders of these older ones immediately upon their entrance into the *Home* and are carried thereafter by the *Golden Rule Home* itself, which is amply able to bear the load on their behalf.

A hearty Christian welcome awaits all who seek the protection and lifelong support the *Home* provides.

Conditions of entrance into *Golden Rule Home* are as liberal as absolute security permits. Write for full particulars concerning the *Home* and its advantages. Or, better still, come and visit the *Home* itself and let the Family tell their own story of its advantages and comforts.

Address: *Golden Rule Home*, Mrs. Idona Romine, Matron, Oregon, Illinois.

THE RESTITUTION HERALD

VOLUME 28 OREGON, ILLINOIS, AUGUST 22, 1939 NUMBER 46

A Permanent Bible Training School

A Challenge and an Opportunity

By the Editor

A NINE-MONTHS' Bible Training School will, the Lord willing, begin class work at Oregon, Illinois, October 2, 1939. This is a most progressive step in the history of the Church of God. It originated in the Ministerial Association and is authorized by the General Conference. It is the earnest hope of all that this Bible Training School will develop into a permanent institution to provide the very best in education for Christian life and service. The resolution to establish this new work was passed without a single dissenting vote at the largest attendance of any of the Conference business sessions.

The Curriculum

While definite plans are incomplete, the following tentative curriculum will give prospective students a vision of the type of work offered. Courses will be given covering those themes which the Church of God considers of special importance, such as: Conditional Immortality, Return of Christ, Kingdom of God, God's Plan of the Ages, God's Purpose in Israel, and the Christian Life. Also, there will be courses in English, history, sermon preparation, public speaking, church organization and administration, and kindred subjects.

Three years of work are being planned, but the School will be so conducted that any student attending for only one or two terms will receive several studies most necessary for public service. All studies will be presented with the primary purpose of educating young men and young women to better live and teach the truth.

Entrance Requirements

Students graduated from high school, or those of equivalent maturity, are sought. All students must be of high ideals. The term cost to each student is $200.00, which includes board, room, and tuition. Students will also be expected to pay for their textbooks. Registration should be made at once or as soon as possible. Simply address: The Bible Training School, Oregon, Illinois. Enroll now!

The Challenge

The Church of God is not large. We cannot hope to build rapidly, or to do "big things." Failure is altogether possible. Without the whole-hearted cooperation of all, and without the blessing of Jehovah, only grief awaits us. But there is no reason why the Church of God cannot work as a unit. "Is Christ divided?" The Bible Training School is reason enough why all churches and individual brethren of the Church of God must unite. God has promised to bless work done in His name. God has never failed! Shall the Church of God fail? Never!

The Outlook

The outlook for this new Bible Training School is bright. The leading ministers of the church believe the time has come to start a permanent Bible Training School. The youth of the church have shown by their support of the two summer courses that they are looking for training from leaders in the church of their own choice.

Those students who attended former educational endeavors of the Church of God are zealous to see this new Bible Training School. The alumni are already cheering to win the game.

The financial structure of the church is the soundest it has been for many years. There is a waning of the critical and jealous spirit among our people, and there is a growing spirit of cooperation and evangelization. We are ready to work, ready to progress, ready to receive blessing.

Young people of the Church of God, this is *your* day. The Bible Training School is *your* opportunity. It is *your* turn to speak. What do *you* say? COME!

EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

ATTENDING MINISTERS

An important contributing factor in making the recent General Conference a success was the large attendance of ministers. Some reported they wished to come but were unable. In the following list of attending ministers those marked "x" are those who are beginners in the profession:

R. M. Abbott, Grand Rapids, Michigan
O. J. Allard, Cedar Falls, Iowa
F. L. Austin, Chicago, Illinois
L. E. Conner, Dixon, Illinois
Gerald Cooper, Eden Valley, Minnesota
T. A. Drinkard, Handley, Texas
John Eagleston, Pomona, California
Harry Goekler, Hammond, Louisiana
Grover Gordon, Springfield, Ohio
Paul M. Hatch, Harvey, Illinois
J. Arthur Johnson, Sac City, Iowa
Paul C. Johnson, Oregon, Illinois
A. M. Jones, Eagle Grove, Iowa
Vivian Kirkpatrick "x," Blanchard, Michigan
Harvey Krogh, Jr., Tipp City, Ohio
C. E. Lapp, St. Cloud, Minnesota
Leslie LeCrone "x," Kennard, Nebraska
J. R. LeCrone, Woodstock, Virginia
S. J. Lindsay, Tempe, Arizona
M. W. Lyon, Cleveland, Ohio
Sydney E. Magaw, Oregon, Illinois
Arlen Marsh "x," Grand Rapids, Michigan
G. E. Marsh, Grand Rapids, Michigan
Wilsie McKnight, Ripley, Illinois
James McLain, Culver, Indiana
John Mercer "x," Macomb, Illinois
Mrs. E. C. Railsback, Los Angeles, California
C. E. Randall, Fonthill, Ontario
Lyle Rankin, Cashmere, Washington
Harry Sheets, Newark, Illinois
Cecil Smead, Blanchard, Michigan
F. A. Stilson, South Bend, Indiana
James Watkins "x," Oregon, Illinois
Walter Wiggins "x," Eldorado, Illinois

FISHERS OF MEN

Thirty-four ministers attended the General Conference. Thirty-four "fishers of men" should get up early in the morning, forget all else for the day, and go out to work. With but nominal success these thirty-four workers should find thirty-four students for the Bible Training School. Let each minister do his best to enroll one student, at least, and let all other ministers who were not at the Conference work, too, as some of the thirty-four may have difficulties with their bait and nets.

Seriously, try. Work hard, and keep at it! *Who will be first to report success?*

THE VOLUNTEER

Christian work is necessarily that of the volunteer. Jesus never forced men to serve Him. Forced labor is not service, but servitude. Great numbers will not volunteer to serve the Invisible Lord, but fall down before the visible gods. Yet Christianity prospers! Jesus knows best! He depends upon volunteers, for He knows their service is always the sweetest and the most dependable. Jesus wants that service which comes right out of big and honest hearts.

Christ still calls for volunteers, even in 1939. A few men hear; fewer will volunteer. They will not be the unhappy; they will not be the deceived. He who gives his life at the altar finds the richest treasures in life, and comes the closest to Him whom many others profess to follow. Oh, Church of God, there is a "falling away" in the army of God, and the Captain refuses to draft; so rally to the front and volunteer! Volunteer for God!

TWO WAYS TO SERVE

There are two very present and very pressing needs in starting the nine-months' Bible Training School. First, *we need students.* Second, *we need money.* We have no field man, but we can have many field men if all our brethren will really work to enroll students for the School. We are starting from "scratch." Send generous contributions. Invest your money in the boys and girls of the Church of God, and watch your investment grow!

The General Conference

THE Nineteenth Annual General Conference of the Church of God, held at Oregon, Illinois, August 1-13, was successful. Able teachers of God's Word had been secured by the Illinois Bible School, and many additional teachers and ministers were present to lead in making the Conference instructive and inspiring. Over four hundred attended. Twenty states and Ontario, Canada, were represented. An excellent spirit prevailed throughout the Conference, there were several baptisms, and plans are developing to do more and better educational and evangelistic work.

Following is a report of the daily business sessions:

August 1, 1939, 3:15 p.m.

President L. E. Conner opened the first business session of the Nineteenth Annual General Conference with singing, prayer, and the reading of Proverbs 1.

The President appointed Sr. Edna Brewer and Sr. Elizabeth Ordnung to serve as the Credentials Committee, and Bros. F. A. Stilson and Harvey Krogh, Jr., as Auditing Committee.

The President announced Friday, August 4, as election day, and expressed his desires to have all members of the Executive Board living reasonably near Oregon, Illinois, to facilitate the meeting of board members and conducting the business of the National Bible Institution.

It was moved by Bro. C. E. Randall and Bro. Paul C. Johnson to send words of sympathy to Bro. F. E. Siple in his bereavement, caused by the death of his daughter, Dorthy. Motion carried unanimously.

It was moved by Bro. C. E. Randall and Bro. Gerald Cooper to send words of sympathy to Bro. F. L. Austin in his bereavement, caused by the death of his son, William. Motion carried unanimously.

It was moved by Bro. Charles Netts and Sr. Leota B. Hanson to send words of sympathy to Bro. John Garard in his bereavement, caused by the death of his wife, Emma. Motion carried unanimously.

Sr. E. C. Ralisback, and Bros. C. E. Randall and James McLain discussed the publishing of a Bible storybook for children, and President L. E. Conner appointed these three as a committee to investigate the matter, and to report at a later business session.

Sr. Elsie Moore suggested the publishing of a children's Sunday school quarterly. President L. E. Conner appointed Sr. Elsie Moore, Sr. Tessa Laning, and another to be selected by these two, to study this matter and to report later in the Conference. Further, the President announced Saturday, August 5, as Sunday school day, and asked Bro. James McLain to present the needs of this part of our work.

Bro. Gerald Cooper moved to adjourn until 3:15 p.m., Wednesday. Motion carried.

August 2, 1939, 3:15 p.m.

President L. E. Conner opened the second session of the Conference with singing and the reading of Proverbs 2. Sr. E. C. Railsback offered prayer.

The Secretary's minutes of the first session were read and approved.

Sr. Elsie Moore reported that Sr. Verna Thayer would serve as the third member on the committee to plan for a children's quarterly, and indicated that the outlook was favorable toward publishing such a quarterly.

The chair called for open discussion on any questions. There being none, Bro. C. E. Randall moved adjournment until 3:15, Thursday. Motion carried.

August 3, 1939, 3:15 p.m.

President L. E. Conner opened the third session of the Conference with singing and reading of Proverbs 3. Bro. John Eagleston offered prayer.

The Secretary's minutes of the second session were read and approved.

Treasurer Leota B. Hanson gave the following report:

NATIONAL BIBLE INSTITUTION
Statement of Profit and Loss
August 1, 1938 - July 31, 1939

Returns from Sales		
Merchandise Sales	$2,344.97	
The Restitution Herald	1,885.80	
Total Sales		$4,230.77
Cost of Goods Sold		
Merchandise Purchases	1,303.02	
Merchandise Inventory 8-1-38	389.25	
	1,692.27	
Less Inventory 8-1-39	485.61	
Total Cost of Goods Sold		1,206.66
Gross Profit on Sale of Goods		3,024.11
Other Income		
Contributions	1,964.86	
Contributions Ind. Fund	1,926.75	
Interest Income	109.70	
Total Other Income		4,001.31
Gross Income		7,025.42

Operating Costs		
Postage and Drayage	311.69	
Light and Fuel	277.31	
Office Salary	2,510.04	
Plant Salary	2,059.24	
Sundry General Expense	152.43	
Interest	169.17	
Repairs	98.16	
Taxes	42.56	
Insurance	56.20	
Depreciation	225.91	
Total Operating Costs		5,902.71
Net Gain for Period		$1,122.71

NATIONAL BIBLE INSTITUTION
Statement of Assets and Liabilities
July 31, 1939

Current Assets			
Cash on Hand		$ 138.75	
Cash Ind. Fund		292.72	
Accounts Receivable		90.62	
Notes Receivable		1,000.00	
Inventory		485.61	
Total Current Assets			$2,007.70
Fixed Assets			
Furniture & Fixtures		601.11	
Mach. & Equip.	$4,518.34		
Less Depreciation	225.91	4,292.43	
Real Estate		3,600.00	
Total Fixed Assets			8,493.54
Total Assets			$10,501.24
Current Liabilities			
Accounts Payable		618.74	
Notes Payable		927.25	
Total Current Liabilities			1,545.99
Other Liabilities			
Annuity Bonds			4,850.00
Net Worth			
National Bible Institution		2,982.54	
Net Gain for Period		1,122.71	4,105.25
			$10,501.24

GOLDEN RULE HOME
Statement of Profit and Loss
August 1, 1938 - July 31, 1939

Income Accounts		
Rent	$ 854.32	
Board	1,311.00	
Interest Income	181.86	
Other Income	646.52	
Resident Income	525.00	
Total Income		$3,518.70
Expense Account		
Sundry Expense	279.44	
Light and Fuel	644.55	
Groceries	998.96	
Medical and Nursing Service	95.97	
Salaries	924.26	
Repairs	426.19	
Insurance	91.19	
Interest	128.56	
Taxes	271.39	
Depreciation	129.30	
Total Expense		3,989.81
Total Loss		$ 471.11

GOLDEN RULE HOME
Statement of Assets and Liabilities

Current Assets			
Cash on Hand		$ 3.19	
Cash in Bank		1,122.67	
Total Current Assets			1,125.86
Fixed Assets			
Bonds Receivable		1,545.00	
Dixon Contract		475.58	
Haywood Contract		1,163.73	
Furniture & Fixtures	$2,485.96		
Less Depreciation	129.30	2,356.66	
Total Fixed Assets			5,540.97
Real Estate			26,105.00
Total Assets			$32,771.83
Liabilities			
Mortgage Payable		2,275.00	
Trust Fund		5,145.00	
Accounts Payable		9.04	7,429.04
Net Worth			
Golden Rule Home	25,813.90		
Net Loss for Period	471.11		25,342.79
			$32,771.83

It was moved by the Secretary and seconded by Bro. Charles Netts that the Treasurer's report be accepted, and published in The Restitution Herald. Motion carried.

The President then gave his annual report. He told of the following:

(1) A stoker was installed in connection with the heating plant in The Restitution Herald building, and it has proved economical and satisfactory in all ways.

(2) Considerable work was done at Golden Rule Home. The President invited every member of the Conference to visit the Home, which is kept in excellent condition at all times. Special mention was made of the very generous contributions of Mr. and Mrs. George H. Loudenslager, who not only are paying five thousand dollars into the Home as an indication that they are happy to reside there, but who also paid for remodeling and redecorating their rooms, and who paid half the cost of building a double garage.

The President also mentioned the kindness of Mrs. T. J. Ellis, Mrs. George H. Loudenslager, and Mr. Eldridge Appleyard, who, in memory of their father and mother, Bro. and Sr. Appleyard, gave to Golden Rule Home a commodious Norge refrigerator.

(3) The President made several trips during the year

in the interest of securing new residents for the Home, and other business interests of the National Bible Institution.

(4) The President reported that the indebtedness of the Institution, which a year ago was above four thousand dollars, is now nearly all paid; that he has communicated with all creditors of the Institution, and that they—with but one exception—have consented to accept as full payment on their loans seventy-five percent of the face value. The President read several letters from creditors indicating a general willingness to so cooperate with the Institution in order that more and better work might be done.

The President then reported that, whereas all but one of the creditors had consented to the seventy-five per cent payment plan, additional money has since been contributed to the Indebtedness Fund. This money he proposes to pro rate among all creditors, and to then notify all that this will be the final payment, and that the indebtedness accounts of the Institution are closed.

Bro. Charles Netts gave an inspiring report of progress at Lawrenceville, Ohio. Within the past year over three thousand dollars has been spent in remodeling, and nearly all of this amount is already paid. Further, Bro. Grover Gordon has been secured as pastor. This work is being done by the hearty cooperation of a membership under thirty persons.

Bro. Arlen Marsh asked the status of interest on Annuity Bonds. The chair replied that the interest payments were resumed last fall, and that since then the payments have been kept up to date.

Bro. John Eagleston spoke words of praise for the work and outlook of the General Conference, and recommended that the Conference offer prayers of thanksgiving to God.

The President, too, spoke encouragingly of the progressive and sacrificing spirit of our brethren, as evidenced in various fields. He mentioned, especially, the work of Bro. S. J. Lindsay, pastor at Tempe, Arizona, where a new church has been recently erected.

Bro. Harry Goekler moved adjournment until 3:15 p.m., August 4. Motion carried.

August 4, 1939, 3:15 p.m.

Opening this fourth session of Conference, President L. E. Conner read Proverbs 4. Bro. G. E. Marsh led in prayer.

The Secretary's minutes of the previous meeting were read and approved.

The Auditing Committee reported through its chairman, Bro. F. A. Stilson, as follows:

"The Auditing Committee finds that the books of the National Bible Institution have been faithfully kept. However, no depreciation had been entered for furniture and equipment, which has now been done since reading of the financial reports, and with these changes the books have been approved."

(Signed) F. A. Stilson
Harvey Krogh, Jr.

(Note: the Treasurer's report as herein published is the corrected report; this to avoid much repetition.—Editor.)

Next came the election of officers, resulting as follows:
President: L. E. Conner, Dixon, Illinois
1 Vice President: Leland Hanson, Leaf River, Illinois
2 Vice President: Earle Mogle, Rockford, Illinois
Secretary: Sydney E. Magaw, Oregon, Illinois
Treasurer: Leota B. Hanson, Oregon, Illinois.

Sr. E. C. Railsback moved to adjourn until 3:15, August 5. Motion carried.

August 5, 1939, 3:15 p.m.

President L. E. Conner opened the fifth session of Conference, but being unable to stay, and finding but a small number who understood that at this meeting certain Sunday school work was to be discussed, suggested it might be better to postpone the meeting. However, he appointed Bro. C. E. Randall to take the chair while Bro. James McLain explained briefly the matter to be later more fully discussed.

Bro. James McLain explained that he and others thought the time had come when it would be wise and profitable to organize a national Sunday school department.

Bro. G. E. Marsh moved adjournment to the call of the chair. Motion carried.

August 7, 1939, 3:15 p.m.

Following a song, President L. E. Conner called to order the sixth session of the General Conference. Prayer was offered by Bro. Walter Tomlinson.

The Secretary's minutes for the two previous meetings were read and approved.

The chair announced Wednesday as the day to consider the Sunday school work.

The chair appointed the following as a Survey Committee:

H. H. Hawkins	W. F. Hoskins
W. S. Tomlinson	A. M. Jones
Charles Netts	H. S. Lasher
Ezra Railsback	Alfred Anthon
Frank Laning	Howard Appleby
Lyle Rankin	

Inasmuch as the Bereans had further business, and seeing that this was Berean Day of the Conference, the chair declared the session recessed until 11:00 a.m., Tuesday.

August 8, 1939, 11:00 a.m.

Following a song, the meeting was called to order by President L. E. Conner. He read Proverbs 8, and called upon Bro. R. M. Abbott for prayer.

The Secretary's minutes of the previous meeting were read and approved.

Sr. E. C. Railsback, chairman of the committee to investigate the possibilities of publishing a children's storybook, reported that it seemed out of the question to now do any such work. Bros. G. E. Marsh and F. A. Stilson moved the report be received and the committee discharged. Motion carried.

Bros. G. E. Marsh, James McLain, C. E. Randall, and others favored publishing such a book, but considered that the Conference was too short a time to make plans, and that the Board of Religious Education should be the proper authority to do any such work.

Bro. Harvey Krogh introduced the motion made by the Ministerial Association relative to establishing a nine-months' Bible Training School, which motion proposed the establishment of such a School this fall.

Bros. C. E. Randall and G. E. Marsh moved that the chair appoint a committee to draw up a resolution for the founding of the proposed School. Motion carried.

President L. E. Conner named the following committee: G. E. Marsh, C. E. Randall, and Harvey Krogh, Jr.

Bro. G. E. Marsh and Sr. E. C. Railsback moved that the Conference express its appreciation to the editor of The Restitution Herald. Motion carried, and there was a rising vote of appreciation.

Bros. C. E. Randall and C. E. Lapp moved that the Board of Religious Education be instructed to begin work on establishing a Correspondence School. There was considerable discussion, the motion was withdrawn, and, finally, another similar motion was made by Bros. M. W. Lyon and C. E. Lapp that this Board begin a Correspondence School if it is feasible. Motion carried.

Bro. Charles Netts moved adjournment. Motion carried.

August 8, 1939, 3:15 p.m.

President L. E. Conner opened the eighth session of the Conference with singing and the reading of Proverbs 9. Bro. G. E. Marsh offered prayer.

The Secretary's minutes of the previous meeting were read and approved.

Bro. H. H. Hawkins reported for the Survey Committee, giving the following appraised values on local properties of the National Bible Institution:

Farm, 160 acres	$ 8,000
Residence	3,000
Golden Rule Home	12,000

Bro. Hawkins reported that the residence in Oregon, Illinois, is rented for $25.00 per month, and recommended that it be given a coat of paint. He spoke praisingly of Golden Rule Home.

Bro. G. E. Marsh presented the following resolution:

"Be it resolved that the Board of Religious Education be instructed to establish a nine-months' Bible Training School, beginning this fall, and empowered to make such arrangements as are necessary to carry out said instruction.

"Be it further resolved that the curriculum, entrance requirements, policies, financial and otherwise, and all matters pertaining to setting up and operation of said School be placed under their jurisdiction."

Bro. G. E. Marsh moved adoption of his resolution, and Bro. Harvey Krogh, Jr., seconded the motion.

Bro. C. E. Randall begged that time should not be wasted in discussing details, and that the motion be passed because the establishment of such a School will, in large measure, determine the future of the Church of God.

Bro. Harvey Krogh spoke to the motion, and testified as to the great help the former Bible Training School has thus far been to him in the ministry.

Bro. G. E. Marsh spoke of the modern demand for well trained men and women in the religious fields, and declared he was fully convinced the time had now come when the Church of God should start a permanent Bible Training School with nine-months' terms.

The Secretary read a letter from Bro. Norman J. Macleod of Pomona, California, pleading for the establishment of just such a School as was being considered. He wrote, in part: "Let us build the religious School. The religious School will, in turn, build our evangelistic work. The evangelistic work will build the church."

Bro. G. E. Marsh recommended Bro. Norman Macleod to the Conference as one well qualified in educational work.

Bro. Delbert Jones expressed his desire for the Church of God to establish a permanent School, saying he would attend if one is established this fall.

Others who also urged that the motion be passed were: Bros. Arthur Johnson, H. H. Hawkins, Harry Gockler, Alfred Anthon, Richard LeCrone, Leslie LeCrone, Ellsworth Routson, C. E. Lapp, and Srs. Muriel Randall, Mary Gesin, A. M. Jones, Jeraldyne Louks, and Sr. E. C. Railsback.

There being no further discussion the chair presented the question for vote. Motion carried *without a single dissenting vote.*

Bro. C. E. Lapp and Bro. Charles Netts moved to increase the number of members on the Board of Religious Education to five. Following considerable discussion by Bros. F. A. Stilson, M. W. Lyon, C. E. Randall, James

McLain, and Sr. Leota B. Hanson, it was moved by Bros. Harvey Krogh and G. E. Marsh to amend the motion to the effect that the Secretary and Treasurer of the National Bible Institution be the two additional members to this Board. The amendment carried. The motion carried.

Bro. G. E. Marsh tendered his resignation from the Board of Religious Education, stating firmly, however, that he had planned to do so for several weeks, and that it was not to be understood as a gesture against the School project, which, in fact, he heartily favors.

Bro. M. W. Lyon protested Bro. Marsh's resignation, and the chair asked Bro. Marsh to reconsider the matter. To this Bro. Marsh replied that it might be possible for him to continue on said Board if he could be relieved as chairman of the Board.

The Secretary moved and Bro. Harry Goekler seconded that the President of the General Conference appoint annually the chairman of the Board of Religious Education. Motion carried.

Bro. G. E. Marsh suggested the editor of The Restitution Herald report his work, and the chair appointed the next regular session for such report.

Bro. C. E. Randall moved adjournment. Motion carried, and meeting adjourned until 11: a.m., Wednesday.

August 9, 1939, 11:00 a.m.

President L. E. Conner opened the ninth session of the Conference with singing and the reading of Proverbs 13. Bro. T. A. Drinkard offered prayer.

The Secretary's minutes were read, and approved as herein corrected.

The editor of The Restitution Herald reported that there are now over a hundred contributors of copy, that the subscription list has showed an upward trend, and gave the following list of leading states on the subscription roll:

Illinois	181	Nebraska	60
Ohio	161	Missouri	45
Indiana	97	Washington	45
California	89	Canada	39
Michigan	68	Texas	33

The total subscription list of The Herald was given as 1260. The total number of Truth Seekers' Quarterlies sold was given as 2018. The editor urged cooperation to increase the circulation of our publications.

Sr. E. C. Railsback and Bro. M. W. Lyon reported the California Conference and the Golden Rule Church of God in Cleveland, Ohio, are paying to send The Herald to members who cannot afford to take it.

Bro. Charles Netts and G. E. Marsh spoke of the value of The Herald to isolated members.

Several spoke their appreciation of illustrations in The Herald.

Bro. F. A. Stilson advocated circulating The Herald among non-subscribers in preference to using Sunday school leaflets, inasmuch as The Herald contains copy relative to the Sunday school lessons.

Bro. C. E. Lapp moved to adjourn. Motion carried.

August 9, 1939, 3:15 p.m.

Following a song, President L. E. Conner opened the tenth session of the Conference by reading Proverbs 11.

The Secretary read the minutes of the previous meeting, and they were approved as herein corrected.

The President, finding it necessary to leave, called upon Bro. Leland Hanson, 1 Vice President, to take the chair.

The chair recognized Bro. James McLain, who spoke relative to a more organized and determined effort in Sunday school work. He advocated that all teachers, superintendents, and ministers should be more concerned about the education of our Sunday school children, emphasized that there is a present need for suitable material for children which is not to be found in the present Truth Seekers' Quarterly, and gave the following list of names to indicate that the denomination has many capable educators who should be able to plan desirable material: Leila Whitehead, Leland Hanson, Otto Dick, S. J. Lindsay, Mrs. F. L. Austin, Harry Sheets, Norman Macleod, F. A. Stilson, Mrs. Mary Gesin, Mrs. Verna Thayer.

Sr. Elsie Moore was the next speaker. She, too, advocated the preparation of work especially suitable for the children and early youth of the church, stating that the denomination is almost forced to look to questionable material to use for children in Sunday school work, and that the Church of God has the talent needed to prepare desirable material. She presented several samples of work, work that covered the needs of various ages up to where the present Truth Seekers' Quarterly would be acceptable and adequate.

Bro. C. E. Lapp questioned if Sr. Moore's samples followed the International Sunday School Lessons. Finding that they did not, he also questioned the advisability of using the International Lessons in the present work of the Truth Seekers' Quarterly.

Bro. James McLain moved the formation of a committee for the term of one year for the purpose of surveying our Sunday school needs, which committee will make recommendations at the 1940 session of General Conference, as to the most practical National Sunday school organization it is possible to have. Bro. J. R. LeCrone seconded the motion.

Sr. Elsie Moore stated that the present planned Children's quarterly can be prepared for sale at about ten cents each.

Bro. M. W. Lyon spoke in favor of the motion to have a committee to report next year at Conference relative to

Sunday school work and a National organization, but also favored the immediate work on the proposed children's quarterly.

Bro. James McLain also favored immediate work on the present Children's project, but considered his motion nevertheless, in order and of real merit.

The motion carried; and the chair informed that he would leave the appointment of the members of this Sunday School Survey Committee to be made by President L. E. Conner.

Bro. C. E. Randall moved, and Paul C. Johnson seconded, that the General Conference support the preparation of Sunday school material for children as recommended by the Children's Quarterly Committee.

Bro. F. A. Stilson questioned if the present Truth Seekers' Quarterly would be in any way affected if the newly proposed Children's quarterly should be circulated among our churches. Bro. R. M. Abbott raised a similar question, and questioned the advisability of changing the present quarterly.

Bro. M. W. Lyon showed that it would be highly advisable not to alter the Truth Seekers' Quarterly, as many of our Sunday schools would continue, at least for a time, to use it.

Bro. T. A. Drinkard urged adoption of the motion, expressing his faith that our people in the southern states would heartily appreciate and surely use any Church of God helps for its children.

Bros. Charles Netts and Alfred Anthon also spoke in favor of the motion, saying they were sure that their respective churches would appreciate such material.

Sr. Verna Thayer also favored the motion, and told of her experiences in similar work that were very successful. Motion carried.

Bro. C. E. Lapp suggested that when the children's Sunday school material is ready for sale, that samples be sent to every superintendent of Sunday schools of the denomination.

Bro. M. W. Lyon spoke words of appreciation for this new forward step in Sunday school work. He believes that the true spirit of the Lord is in the work, and that the church of tomorrow will greatly benefit by all the zealous and able work that we can do, but that if we use weak and out-dated methods in the training of our youth that the church of tomorrow will surely suffer.

Bro. G. E. Marsh spoke of how that it is his experience that a very close tie must exist between the Sunday school and church, and that the teachers in his congregation are so concerned about teaching the truths of the Bible as taught by the Church of God that there is a present departing from the use of the International Sunday School Lessons.

Bro. John Eagleston suggested that Sunday school classes would be more interested if given more opportunity to participate in the lessons.

Sr. H. H. Hawkins spoke to the contrary, stating that in the church she represents there are so many attending the Sunday school who come from non-member homes, that they really need much of the lecture type of teaching, as they are not well enough posted on the Bible to really intelligently discuss its various doctrines that we hold so dear.

Bro. James McLain reported attending a Sunday School Revival, and assured that there are unseen possibilities in Sunday school work.

Bro. M. W. Lyon introduced the question of various versions of the Bible, and moved that in all our Sunday school work the King James Version be discarded in favor of the American Revised Version. Bro. James McLain seconded the motion.

Bro. C. E. Randall questioned the advisability of the change, as nearly all our people use the King James Version, and he feared the subscription to Truth Seekers' Quarterly would be greatly diminished if such a step were taken.

Bro. T. A. Drinkard also opposed the motion. Bro. Walter Tomlinson also opposed the motion. Bro. Stilson suggested that it might be well to publish the text being studied in each lesson in both Versions, side by side, so as to lend a ready comparison to the student.

Bro. M. W. Lyon explained that the American Revised Version is nothing new, but that it has been tried and found to be superior over a period of about forty years. He challenged that the very sacredness of the Lord's work demands that we use the very best tools we can.

Bro. G. E. Marsh mentioned that scholars are now working on another American Revised Version, and that before the Conference took any such action as the motion called for it might be wise to wait, at least, until the new Revision is completed and offered for sale.

Bro. C. E. Randall again spoke against the motion, stating that he likes the King James Version. To illustrate, he mentioned that one certain late translation uses the word "boat" instead of "ark" in the account of the Flood. He feels that such modernizing has a tendency to destroy the sacredness of the Bible. Therefore, Bro. C. E. Randall moved, and Bro. Paul C. Johnson seconded, to table the motion made by Bro. M. W. Lyon. Motion carried.

Still relative to the question of the Revised Version, Bro. Marsh explained that there is a distinction between the English and the American Revisions.

Bro. C. E. Randall moved adjournment. Motion carried, and the meeting was adjourned until 11:00 a.m., Thursday, August 10.

August 10, 1939, 11:00 a.m.

Following a song, President L. E. Conner opened the

eleventh session of Conference, reading from Proverbs 8:1-21. Prayer was offered by J. R. LeCrone.

The Secretary read the minutes of the previous meeting, and they were approved as read.

Bro. M. W. Lyon, statistician, gave his annual report of the church, Sunday school, and Berean census, which report will be later published in The Restitution Herald.

Bro. F. A. Stilson recommended that the National Bible Institution furnish uniform record books so as to encourage the accurate keeping of records by our various churches. To this the chair gave his approval, and promised that such would be done.

Bro. C. E. Lapp moved to adjourn; motion carried, and meeting was adjourned until 3:15. p.m.

August 10, 1939, 3:15 p.m.

After singing, President L. E. Conner opened the twelfth session of the Conference. He read Proverbs 16. Bro. Grover Gordon offered prayer.

The Secretary read the minutes of the previous meeting, and they were approved as read.

Bro. C. E. Lapp gave the following report for the Evangelistic Board:

Receipts

Balance on hand August 1, 1938	$ 19.50	
A refund (western trip)	31.77	
Total receipts	205.38	
	$256.65	256.65
Expenditures		
Evangelism	$180.00	
Postage	3.00	
Bank charges	2.57	
	$185.57	185.57
Balance on hand August 1, 1939		$ 71.08

Bro. Lapp reported that receipts are increasing, and the outlook is bright for future work. He proposed to support meetings especially in new fields, and to hold longer evangelistic campaigns than has been customary.

Bro. C. E. Randall read a report he had previously read before the Ministerial Association, in which he encouraged more evangelism, and reported that the Board of Evangelism had in the past year contributed financially to certain evangelistic efforts conducted by Bros. T. A. Drinkard, J. M. Morgan, and F. L. Austin.

The chair approved the tenor of the two reports made, and expressed his hope that much more evangelism, especially in new fields, might be done in the future. He urged that our people continue to contribute faithfully for progressive work, even as they have toward past burdens of indebtedness, and mentioned evangelism and the Bible Training School as being most deserving.

It was moved by Bro. M. W. Lyon that "This Conference approve the institution of Christian training correspondence courses for home study, and that the Board of Religious Education be instructed to exert its best efforts to provide such courses during the ensuing year." By amendments made by the Secretary and M. W. Lyon the motion finally read, and was so seconded, that "This Conference approve the institution of Christian training correspondence courses for home study, and that the Board of Religious Education be instructed to exert its best efforts to provide such courses as soon as possible." Amendments passed. Motion carried.

The Secretary read a letter from Sr. Gladys Barber of Corvallis, Oregon, addressed to Bro. John Eagleston, but which concerned the General Conference inasmuch as she was suggesting that there were places in the West where some young minister might do much good if, through help of the General Conference, one might be secured.

Bro. C. E. Randall reported that this was a worthy field, that it could support its own endeavor to the extent of possibly $40.00 per month, and that he favored looking into this field of labor in accord with the invitation.

Bro. C. E. Randall moved, and Bro. Leland Hanson seconded, that this letter be referred to the Board of Evangelism. Bro. M. W. Lyon urged sympathetic consideration of this western call for help, and that it be not sidetracked. Bro. C. E. Randall explained that it was not his purpose to sidetrack the request by having it referred to the Board of Evangelism, but to put the matter into the hands of those authorized to do such work. Motion carried.

The Secretary read letters from Bros. F. E. Siple and James A. Patrick. The chair referred Bro. Patrick's letter to the Board of Religious Education for consideration and reply, and Bro. Siple's letter, being itself a reply, did not require any action.

Bro. C. E. Lapp advocated having a field man to represent the National Bible Institution and all its activities just as soon as convenient.

Bro. Harry Goekler suggested having a Restitution Herald representative in every field of activity by our people.

Bros. James McLain and C. E. Lapp suggested listing in The Restitution Herald the names of all ministers attending the General Conference.

Bro. O. J. Allard emphasized our need of more trust in God and in prayer.

Bro. M. W. Lyon spoke of the moral obligations of the National Bible Institution, and questioned the correctness of leaving in people's minds the thought that the Institution is absolutely free from all indebtedness.

Bro. M. W. Lyon moved that this Conference instruct the Executive Board of the National Bible Institution to

pay off the full accrued interest on Annuity Bonds as fast as the money comes in to enable such payment. Bro. F. A. Stilson seconded the motion.

The chair explained that about $1,900 of accrued interest has been carried on the books for several years, that from year to year there has been no claim for any of this by creditors, and, in fact, that the Institution does not know to whom this amount of interest is due.

The chair further explained that insofar as any moral obligation is concerned, that this particular item is no more sacred than other items that might still be brought against the Institution, running up into several thousand dollars.

The chair explained that when the depression came the National Bible Institution, like nearly all other institutions, received a very heavy blow, that he had done his very best to pay its debts and to save the Institution. It became necessary to discontinue paying of all interests, or the Institution would have gone into bankruptcy. He further explained that if we are now to resume payment of accrued interest on Annuity Bonds, it is altogether possible that much more indebtedness would rise up with equal claims for payment, though for years such creditors have been reconciled to their losses just as they had to take losses in other institutions or securities when the finances of the world were shaken.

The chair made it very plain that he should gladly pay every cent of every dollar of all indebtedness, but that he could not pay without the money to pay with; and that, therefore, in order to save the Institution and to continue to do active and progressive service for the Lord, he had paid just as much as he could, and in practically all cases had the ready acceptance, the thanks, and in some cases even praise on the part of the creditors for his having done so well.

Sr. E. C. Railsback moved to table the motion made by Bro. M. W. Lyon. Bro. C. E. Lapp seconded the motion.

Bro. M. W. Lyon still considered that the interest on Annuity Bonds should be paid, inasmuch as such parties had expected nothing on the principal, except the interest, and that they had not received any reasonable percentage, if any at all, of even the interest. He further questioned the correctness of taking from the records any debts without making an effort to ascertain the creditors.

Bro. Leland Hanson explained that the present known debts would not be lost track of, though removed as listed current debts.

Bro. H. S. Lasher suggested that an effort be made to find out just who the creditors are, and that they would probably cancel the claims that they might make if they were fully informed of the situation.

The chair pleaded again that with him one debt was just as sacred as another, that he had done his very best, that if old and almost forgotten debts were dug into, almost impossible difficulties would be involved.

The motion by Sr. E. C. Railsback to table Bro. M. W. Lyon's motion was carried.

Bro. F. A. Stilson and the Secretary, though regretting the situation, spoke words of appreciation that the problem had received open consideration on the Conference floor, so as to make it perfectly clear and above board as to the actual situation.

In all this consideration there was no question raised about the sincerity of those who have done their best to rid the Institution of its debts, nor was there any plan presented whereby the full indebtedness could be completely wiped out.

There being no further discussion, Bro. Leland Hanson moved to adjourn. Motion carried.

August 12, 1939, 11:00 a.m.

After singing, President L. E. Conner opened the thirteenth business session of the Conference. He read Proverbs 22:1-23. Bro. F. L. Austin offered prayer.

The Secretary read the minutes of the previous meeting, and they were approved as herein corrected.

The Secretary, who had been appointed chairman of the Board of Religious Education, gave a report of this Board, stating that steps were being taken to establish a nine-months' Bible Training School to begin this fall on October 2; stating, however, that this year the School would be only eight months in duration. The cost of tuition, board, and room, combined, is to be $200.00 for the term, i.e., $100.00 per semester.

Bro. M. W. Lyon moved that the Census Committee be continued as a permanent work of the General Conference, and that the President annually appoint such a committee. Sr. Leota B. Hanson seconded the motion. Motion carried. The President appointed Bro. M. W. Lyon to be chairman of such committee, and to report the church census at the 1940 General Conference.

Bro. F. L. Austin expressed his agreement with Bro. M. W. Lyon regarding the cancellation of debts.

These minutes of the final business session were read and approved.

Sr. Leota B. Hanson moved to adjourn. Motion carried.

Thus came to a close a most enjoyable and profitable meeting of many brethren from many states and Canada. The Church of God now looks forward with renewed zeal and optimism. May God bless His people.

Sydney E. Magaw, Secretary.

No Herald next week, August 29, as annually one issue is omitted. We shall be back strong September 5.

How Can the Church of God Save Her Young People?

By Evan Knodle

THE situation is serious. For some time we have been "viewing with alarm" the rapid rise in crime and juvenile delinquency, the falling away in attendance and membership in Sunday schools and churches, and general indifference to religion in every form. True, there seems to be a tendency among some people to get back to the true "old time religion" when people diligently studied their Bibles; but the general trend is away from true Bible Christianity. Something will soon have to be done, if we are going to keep the churches alive. We *must* keep the churches alive, for it is live churches that spread the gospel of Christ to the world.

About the first thing that should be done to save the young people is to save the "old" people. These older people have been converted to the doctrines of the Church of God, and may have been in the faith for a number of years, but do they practice what they believe? Do they make an earnest effort to teach the truths to their children? The lack of Biblical education among the young people today would indicate that they do not.

Since the child receives its first and most lasting impressions at an early age, the home should be run from the very start on the primary principle of Christianity, love. The parents should be firmly grounded in the doctrines of the Church of God, and should know a great number of Bible stories to tell the child at the earliest possible age. As the child grows up, the parents should read and discuss the Bible with him so that he will come to respect and love the Bible as the most wonderful Book ever written. As the child comes more or less to lean on the church for more advanced study, the parents should continue to study with him, so that they may understand his changing ideas, and be better able to understand him when the time may come for help or advice.

Parents may do their best, but not all are teachers capable of bringing out the infinite beauties of the Bible. The Sunday school was instituted to provide capable teachers, willing to give their time and talents to the teaching of children and adults. The teachers of all Church of God Sunday schools should be provided with material prepared by the Church of God itself.

The beginners should be taught the stories of the Bible, and where to find them in their Bibles. Then, as they advance in age, they should be gradually taught the true meaning of the stories, ending finally in a thorough grounding in doctrine. These lessons should be so arranged and graded that the child would grow in faith and in doctrine, instead of constantly rehashing stories in lessons prepared by an organization not in harmony with our belief and not getting very far. So much time is spent in following the lessons prepared in the quarterlies now used that there is no time left to ground the child in our basic doctrines. It is true that our young people have a fair idea what they believe, but they do not have Biblical texts in their minds, ready for quick reference when the time comes to defend their faith or teach someone else the gospel of Christ.

A list of texts supporting the doctrines of our faith might be prepared, and some kind of certificate could be given to every young person memorizing the texts in this list.

All along the route of religious education, the child should be given the proper kind of encouragement. He should be praised when he does a good piece of work, and criticized in a kindly manner when he makes a mistake, told how to do the work better the next time, and helped in doing this if necessary. He should not be praised falsely when he does not do so well. He will find out in one way or another that he was being misled, and will be of no use to the church from then on. If he is backward, he should be given special instruction. Above all, he should be impressed with the fact that he is an important member of the church, and that he has a certain responsibility in its growth.

While the child is growing in knowledge of the Bible, he should also be given a chance to follow a hobby specially suited to his talents, and this in a Christian atmosphere. An organization patterned somewhat after the Boy Scout movement would be ideal for the boys, and a Junior Dorcas Society would be suitable for the girls. While the child would be following a hobby not directly related to the Bible, the Bible would be studied at every meeting and would be discussed during work periods. In this way the children would learn to do everyday things as well as other children, and would have in addition the constant contact with the Bible and Christian ideals. It would require the services of a few "too busy" parents to supervise

(Please turn to page 16)

BEREAN DEPARTMENT

Gerald L. Cooper, Editor, Eden Valley, Minn.

J. R. LeCrone, President
Route 1
Woodstock, Virginia

Frances Munshaw, Treasurer
740 Laraway, S. E.
Grand Rapids, Michigan

ARE YOU SEARCHING THE BIBLE, BEREANS?

By G. Eldred Marsh

The following is a reprint of a poem written by Brother Marsh when he was a resident of Marshalltown, Iowa, and was handed to the editor by Sr. Anna Drew of Dixon, Illinois.

Are you searching the Bible, Bereans,
As did the Bereans of old?
Do you *love* to study its precepts,
And its wonderful beauties unfold?
Are you seeking the work for instruction
That will point to the pathway of life:
That you may continue steadfastly
Through happiness, sorrow, and strife?

Are you searching the Bible, Bereans,
With your hearts overflowing with love?
Are you trying to practice its teachings
For the sake of your Savior above?
Do you *seek* for its life-giving treasures,
As though you were delving for gold?
Do you praise God, its Author, in heaven,
For each glittering gem you behold?

Are you searching the Bible, Bereans,
With a heart that is *longing for truth?*
Are you *willing* and *glad* to receive it,
While still you continue in youth?
May Jesus ,the Savior, be with you,
And teach you the truth day by day;
May He open your hearts to receive it,
For Christ's sake I earnestly pray.

CHISTIAN STEWARDSHIP

By Mary Richardson, Hammond, La.

"It is required in stewards that a man be found faithful" (1 Cor. 4:2). To clearly understand stewardship we must first know what a steward is. A steward is a person who has charge of another's business during his absence, and to whom he must give an account upon his return. We, as Christ's followers, are His stewards, and must give an account when He returns. God's Word was left with us, and it is our duty to proclaim the gospel to others. A faithful Christian steward will always tell others of Christ.

Christian stewardship is always honest, and is always ready to render unto God the things that are God's (Matt. 22:20, 21). We find in Hebrews 7:2-6 that Abraham gave a tenth of all to the Lord, and in Proverbs 3: 9, 10 that we should "honour the Lord . . . with the firstfruits of all thine increase." All this is implied in Christian stewardship.

Faithful stewards always receive blessings from God. When Israel was faithful to God, and worshiped Him only, God showered great blessings upon the nation (Mal. 3:10, 11). To have spiritual happiness and prosperity, it is necessary to receive God's blessings.

"But such as I have give I thee" (Acts 3:6). Peter possessed neither gold nor silver, but he wanted to help the lame man who lay at the gate. He had God's Word, reinforced by the power that Christ had given him, and he said to the man, "In the name of Jesus Christ of Nazareth rise up and walk." We should use whatever talent we possess in furthering God's interests.

Every person who faithfully does his duty toward God has an inward joy. This joy will be greater if one meets his financial obligations to God.

May we ever strive to be faithful stewards.

FACING REALITIES

This editorial is primarily intended for those of us who were fortunate enough to attend the General Conference, but is applicable to all.

We are no longer planning or working on theory. The plans that we have been working on for the past several days are now ready to be carried out. For example, the new Berean publication must soon begin to take concrete form, else it will be a failure. That will depend largely on you, for the editors and publishers will surely do their part. The planned Berean Book, that has been left in the hands of the Publishing Committee, must be started soon, also. In addition to all of these things the little, individual, personal plans of all of us must be put into operation. We are now facing realities, and the sooner we realize it the better off we shall be, and the more work we can do for the Berean society.

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota

"Everyone that exalteth himself shall be abased; and he that humbleth himself shall be exalted" (Luke 18:14).

Lesson: 2 Chronicles 26:3-5, 16-21.

THE NINTH KING OF JUDAH

After the kingdom of God's people was divided into Israel and Judah, Uzziah became Judah's ninth king. He became king at the age of sixteen years. That isn't much older than many of you who read this page. Do you feel you will be ready to be the president of the United States when you are sixteen?

The fact that his mother is named in the Bible has led Bible students to think she must have been a good woman. The women in the Bible that you probably think of were either mentioned because they were very good, very bad, or for some other special reason. In Job we find another reason. His daughters are named. Then it says, "And in all the land were no women found so fair as the daughters of Job." Perhaps Uzziah's mother helped him when he was beginning his reign. The meaning of her name, Jecoliah, as given in my Bible index is "able through Jehovah."

As long as Uzziah sought the Lord, God caused him to prosper. It is the same today. "Blessed is the nation whose God is the Lord" we are told in Psalm 33:12.

When Uzziah became rich and powerful "his heart was lifted up," but not as was Jehoshaphat's. Jehoshaphat grew nearer to God, and lived closer to Him, for his heart was lifted up "in the ways of the Lord," as we learned in our fifth lesson for this quarter (2 Chron. 17: 6). But Uzziah's heart was lifted up to his destruction!

Did you ever see anything destroyed? Sometimes things are destroyed by fire. That is a swift destruction. But there is a slower way, especially when it begins in one's heart. Let us watch Uzziah's downfall.

We find that he sinned against God by going into the Temple with an evil purpose in his mind. He should have gone in to worship. But he wanted to do the priest's work. His heart must have been very bad. We know that God had chosen the priests from the Levite tribe. They were the only ones to wait upon the Temple. Uzziah had come to think he was everything. He was drunken with his own power and wealth. He did become very angry when the priests tried to warn him, didn't he? We, too, are often warned by our loved ones when they see us beginning to do wrong. Sometimes we must be punished to help us remember right from wrong.

How sad it is that King Uzziah refused to listen to the kind priests, for he suddenly became a leper! God's punishment is sure when one does evil intentionally.

In our daily readings we find that God reminds his people to not forget to serve Him, especially when prosperity comes. There is that feeling of power and of being strong in one's own self that too often creeps into the lives of the wealthy. A single dollar can make one feel rich, if it is held up close enough to one's eyes. Our Bibles tell us that the *love* of money is the root of all evil.

Jesus reminds us that a man's life does not consist of only material things (Luke 12:15). Far from it! Do you not recall "Seek ye first the kingdom of God, and his righteousness," which was one of our texts of gold for this quarter? Let us not forget God's promise, "And all these things shall be added unto you." God is able to provide all we may need. No, I did not say *all we may want,* or even what we think our needs may be. Let us leave that up to God and be satisfied to work for Him with what He gives us. Let us pray for one another that we may not be high-minded, nor put our trust in uncertain riches, but that we may trust in "the living God, who giveth us richly all things to enjoy." We should be "rich in good works," ready to help those in need.

ECE CLUB NEWS

One new member is reporting today. She is Jane Waller of Hickory Ridge, Arkansas, Rt. 1, Box 6. She is 13 years of age. Some of you write to her, won't you?

Another request has come for a Correspondence Club. He likes his membership card and tries to do the aims. He closes with "I hope our Correspondence Club will be established soon." It is from Neville Richardson, Rt. 1, Box S-19, Hammond, Louisiana. Let me hear from *you!*

HAPPY BIRTHDAY WISHES

Gordon Roach, Aug. 21, age 11, Eden Valley, Minn.

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

August 20-27—Western Nebraska Conference at Holbrook.

August 22-27—Iowa State Conference at Waterloo.

Aug. 27-Sept. 3—Eastern Nebraska Conference at Omaha.

Oct. 17-Nov. 5—Special Meetings at Lawrenceville, Ohio.

No Herald next week, August 29, as one issue is omitted each year.

LOS ANGELES, CALIFORNIA

The Church of God at Los Angeles deliberated whether to call a vacation during Sr. Railsback's absence at General Conference, or to have a substitute minister. We are now glad indeed that we kept open house, for we who were at home feel that we have gained much inspiration from the sermons of Bro. Lichty of Pomona. Some of his sermons were: "The Water of Life," "The Bread of Life," and "Why Moral Rearmament Will Not Succeed."

Besides, we have enjoyed meeting a number of visitors. Among them are: Bro. and Sr. H. T. DeGarmo of Oklahoma, Sr. Hoag's cousins; the Misses Timmer of Fisher, Minn.; Sr. Kauffman of Riverside, Calif.; Sr. Ray Saylor of Tempe, Ariz.; and Mrs. N. H. Wertz of Long Beach, Calif., the sisters of Sr. Juden; Bro. and Sr. Hal Goss of Salem, Ore.; Bro. Will Reid, Bro. Rahn's family, Betty Lichty, and Gerald Christianson of Pomona, Calif.; and Bro. and Sr. Starbuck of Pasadena, Calif.

You do not know how glad you make us feel when you visit our Los Angeles church, and you will all find a welcome here.

Laura H. Bleasdale, Secy.

GUTHRIE GROVE CHURCH OF GOD

The Guthrie Grove Church of God of the Abrahamic Faith in South Carolina has just completed a revival meeting conducted by Elder J. H. Anderson from Indiana and Elder M. O. Williamson of Pelzer, South Carolina.

The following were baptized: Miss Clara Mae McCullough of Pelzer, Rt. 2; Miss Ida Mae Gentry of Pelzer, Rt. 1; Miss Eunice James of Piedmont, Rt. 1; Mr. John Henry Stone of Pelzer, Rt. 1; Mrs. Mattie Trotter of Piedmont; Mrs. Mary Lou Pack of Piedmont; Mrs. Dewitt Massey of Anderson; Miss Bernice Burgess of Liberty; and Mr. Josh Browning of Williamston.

May the Lord bless these new members.

Mellie James.

WEB DUSTER ANSWERED

By Leo Behrends

Jezebel was probably the first woman, according to Scripture, to color her face (2 Kings 9:30).

Those who sent in the correct answer are:

Alice S. Lindstrom, Columbia Station, Ohio
Lota B. Huffer, Michigantown, Ind.
Mrs. Mae Nedrow, Oregon, Ill.
Gladys Barber, Corvallis, Ore.
Esther Buzek, Cleveland, Ohio
Mrs. Emma J. Friend, Newkirk, Okla.

"Web dusters are interesting. They make one search the Scriptures."—Lota B. Huffer.

THE BOARD OF EVANGELISM

The following are members of the new Board of Evangelism: president, C. E. Lapp of 41 31st Ave. N., St. Cloud, Minn.; secretary and treasurer, F. A. Stilson of 411 E. South St., South Bend, Ind; and James McLain of 309 White St., Culver, Ind.

C. E. Lapp, Pres.

CORVALLIS, OREGON

We were delighted to have the Leo Behrends of Isanti, Minn., as overnight guests in June. We hope that they were favorably impressed with the Oregon country and Corvallis in particular. They would be a welcome addition to our group of believers.

H. B. Hathaway who recently severed an artery in his foot while slashing brush on his farm, is back at work.

Flora E. Hogue is spending two weeks visiting relatives and seeing the San Francisco Fair.

Gladys Barber, Secy.

ATER, TEXAS

The Church of God meeting which was conducted at Ater, Texas, by Bro. I. A. Dyches came to a close August 13. We were glad to see so much interest manifested throughout the meeting. Bro. Dyches delivered some very inspiring sermons. As a result the following were baptized into Christ: Cecil Earl Moore, Vernice Wolfe, Mrs. Hubert Choat, Rachel Mae Milton, Ruth Pruitt, Laree Walters, and Mrs. Claude Ferguson.

Bro. Dyches will be back to preach for us on the first Sunday of each month.

Mrs. Wayne Yows.

CONTRIBUTIONS TO N. B. I.

Guilford Bell	$10.00
James W. McLain	5.00
M. E. B.	5.00
Mrs. Mabel Burk	4.00
William A. Reid	2.60
P. G. Coverston	2.35

Gleanings From the Field

No Herald next week, August 29, as one issue is omitted each year.

The Ministerial Association of the Church of God will soon issue card certificates to ministers of the denomination. Each minister should report to the editor the way he wishes his name to appear on his certificate, his address, and the conference or church which recognizes him as a minister of the Church of God.

"As we read The Restitution Herald's good articles on Bible topics, we become anxious to have the paper in every church home. . . . To accomplish this, we suggest that each minister request from his pulpit that the names of members not now taking The Herald be reported to him, and that, as a part of his pastoral work, he should try to enlist them as regular subscribers."—Sr. Anna Eidemiller, West Milton, Ohio.

Sr. Verna Thayer's correct address is 1110 Rockton Ave., Rockford, Ill.

"I am pleased to see new energy in the Churches of God."—R. H. Judd.

Sr. Lillian Myers, a faithful member of the Oregon, Ill., Church of God, died August 17, and was buried from the church on Sunday afternoon, August 20.

Bro. and Sr. R. F. Dunbar of Delta, Ohio, recently attended services at the Brush Creek Church of God, and were guests of Bro. and Sr. Vivian Magaw of Tipp City, Ohio.

"By this time the General Conference is in full session. Oh, how I wish I could be there to hear some of those splendid gospel sermons. If only a radio transmitter could be installed so that the sermons could be sent over the air, who could estimate the good that might be done?"—Sr. Jane Glass, Sac City, Iowa.

The following were baptized during the General Conference: Mrs. Eldridge Ellis, Waterloo, Iowa; Mrs. G. C. Wrenn, Chana, Ill.; Betty Lindsay, Oregon, Ill.; John Mercer, Macomb, Ill.; and Ivan Magaw, Oregon, Ill. Also, just a few days before the Conference, Ida Geisman of Oregon, Ill., was baptized.

Bro. and Sr. Delos Andrew and family have returned to their home in Oregon, Ill., after a vacation trip into the Ozark Mountains in Missouri.

No Herald next week, August 29, as one issue is omitted each year.

Sr. Elizabeth Scoville, a member of the Oregon, Ill., Church of God and a resident of Byron, Ill., died August 14. The editor conducted funeral services from the Rock of Ages Funeral Home in Byron, August 17.

Bro. and Sr. C. E. Lapp and daughter Elaine, and Sr. Edna Brewer left St. Cloud, Minn., August 17, on a trip to the West, where they will visit with Bro. Lapp's relatives of Sunnyside, Wash.

Bro. S. J. Lindsay delivered the evening sermon, Aug. 20, for the Oregon, Ill., congregation.

Bro. J. Arthur Johnson of Sac City, Iowa, preached for the Burr Oak, Ind., Church of God August 15, 16.

Leota B. Hanson accompanied J. Arthur Johnson to Peoria, Ill., August 18, to study the possibilities of doing evangelistic work there. They report good prospects.

"We, too, have been hoping that the time would come when we could take off a stone in the indebtedness wall. . . . We are sending you a check for $110.50."—Bro. R. F. Dunbar and sons. Thank you!

ILLINOIS STATE CONFERENCE

The annual business meeting of the Illinois State Conference was called to order at 3:00 p.m., Friday, August 11, 1939, at Oregon. The meeting was opened with song followed by Scripture reading by Paul C. Johnson.

The minutes of the last meeting were read and approved. The treasurer's report was read and approved.

Reports were read from the following churches: Casey, Dixon, Macomb, Oregon, Eldorado, Rockford, Salem, and Ripley.

Bro. Paul Johnson stated that the Lanark church had been sold for $650.00, and that one third of the money was to go to the National Bible Institution, one third to the State Conference, and one third to the local church. Some money had been received, but there are more notes to become due which will be divided as stated above. Also, Bro. Johnson stated he felt a committee should be appointed to look after such church buildings that are not in use, seeing that they do not fall into other hands.

The next order of business was the election of officers. Bro. Harvey Krogh stated that Bro. Paul Johnson, who had acted as State Conference president for several years, thought it time to have a change and wished not to be considered as president any longer. The election resulted as follows: president, Walter Wiggins, Eldorado; vice president, Charles Lindsay, Pearl City; secretary, Tessa Laning, Ripley; treasurer, Delos Andrew, Oregon. The two board members elected for two years were Leota Hanson and Paul Johnson. Those holding over from last year are George Siple and Frank Laning.

Bro. Harvey Krogh, Jr., gave an oral report concerning his work as evangelist. He thought it very much better if there could be more pastors or more men working. Fredericktown, Mo., wants more work or preaching. Bro. Sydney Magaw asked if Bro. Krogh could give suggestions as to ways of getting more work done. Camden and Christian Neck were discussed.

There was a motion by Bro. Leland Hanson and seconded by Bro. Francis Burnett that we have two dollar days during the year. Motion carried.

Quarterly conferences were discussed and their continuance urged.

Sr. Mary Gesin, in the name of the Conference, expressed great regret at losing Bro. Harvey Krogh, and wished him Godspeed in his work at the Brush Creek, Ohio, Church of God.

A rising vote of thanks, suggested by Sr. Leota Hanson, was given Bro. Paul Johnson for his long service as president.

Bro. James Watkins made a motion that the chairman appoint an Evangelistic Committee of two, with him to be on that committee. The motion was seconded by John Mercer. Motion carried.

Bro. Magaw moved that the State board have the moral support of the State Conference to carry on this work, as thought needed. Seconded by Leland Hanson. Motion carried.

Walter Wiggins, the new president, spoke a few words.

There was a motion to adjourn. Motion carried. Prayer by Bro. Magaw.

Tessa Laning, Secy.

No Herald next week, August 29, as one issue is omitted each year.

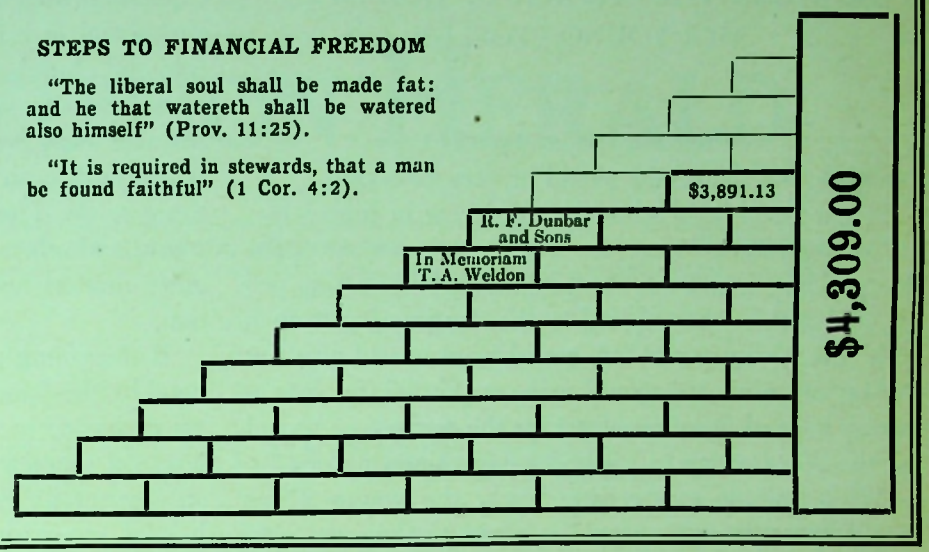
CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mrs. Eva H. M. Fletcher; Helen M. Chisholm; Silas M. Claypool; Ella M. Siple; William A. Reid.

STEPS TO FINANCIAL FREEDOM

"The liberal soul shall be made fat: and he that watereth shall be watered also himself" (Prov. 11:25).

"It is required in stewards, that a man be found faithful" (1 Cor. 4:2).



INDEBTEDNESS FUND

Notes Payable		$4,309.00
Amount received	$3,722.41	
Clyde M. Long	20.00	
Interest	10.22	
Oregon, Ill., Church	15.00	
Cash	6.00	
R. F. Dunbar & Sons	110.50	
Mr. & Mrs. F. G. Carpenter	5.00	
Burr Oak, Ind., S. S.	2.00	3,891.13
		$ 417.87

MRS. JOHN A. GARARD

Emma S. Curtis was born north of Frederick, Ohio, in Miami Co., April 29, 1883. At her birth her parents lived about two hundred yards north of the cemetery where she was laid to rest. During young womanhood she accepted Jesus as her Savior. On October 31, 1901, she was united in marriage to John A. Garard.

At the time her husband became a Christian she was reimmersed with him by Bro. J. H. Anderson, Nov. 15, 1917, and since that time, until hindered by failing health, she was a faithful worker for the Lord. After a lingering illness she fell asleep August 1, 1939, to await the call of the Master.

She leaves to mourn her death her faithful husband, John A. Garard; a sister, Mrs. Anna Kelly; a neice, Marjorie Shepley; and a nephew, Charles Kelly, besides a host of friends.

HERALD RECEIPTS

H. E. Hughes; Mrs. E. Blick; Mrs. Eva L. Page; Mrs. Harve McGinty; Abbie H. Fiske (for another); Emory L. Macy; Clyde M. Long (self and another); Mrs. Cora Decker; Mrs. Eldora Walker; Mrs. Alda Ruhn; H. S. Lasher (for another); Mrs. Mabel Burk; Mrs. Clara Chaffee (for another); Mrs. Howard Hamilton; Floyd Stilson (for another); William Huffer; Earl Smith; Harry Goekler (for another); Evan Knodle; E. A. Titus; Ruby A. Johnson; S. J. Wilson; Mrs. Ethel M. Hall (self and another); Herbert Kasper; E. Miller; C. N. Adams; Frank Switzer; Mrs. E. Miller; C. N. Adams; Frank Switzer; Mrs. Jane Glass; Dale Rouch; Mrs. Charles Warren; Elmer Magaw; Eliza M. Cassen.

R. H. Judd; Lottie E. Young (for another); W. W. Booth; Milton Lemon; Harold Starbuck; Wayne Thompson; Clint Scott; Willis A. Roose; C. R. Meyerhoeffer; E. C. Pearson; P. N. Benn; Mrs. H. D. Pearson; P. G. Coverston; Mrs. Roy Blanchard; Mrs. J. R. Updike; Charles Cooper.

THE RESTITUTION HERALD

The Restitution Herald is the official organ of the General Conference of the Church of God. It is published by the National Bible Institution at Oregon, Illinois.

L. E. Conner . Business Manager

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Receipts.—The change of date on your address label is your receipt. If date is not changed in two weeks after payment of subscription, please notify this office.

REMITTANCE FORM

National Bible Institution
Oregon, Illinois
Dear Sirs:

Believing in the things for which the Church of God stands, and wishing to have a part in the general work of the church, I inclose

$.....

If you wish to specify how you wish it used, fill out the following blanks:

For General Expenses . . . $.....

For Indebtedness Fund . . $.....

For Training School . . . $.....

For Golden Rule Home . . $.....

For Herald subscriptions $.....
(Per year—renewals $2.00; new subscriptions $1.50)

Name .....

Address .....

Name .....

Address .....

(Signed) .....

Address .....

HOW CAN THE CHURCH OF GOD SAVE HER YOUNG PEOPLE?

(Continued from page 11)

this work, but the results would be very satisfying.

When the child reaches the third year in high scho or "young people" stage, he should be given an opportunity to go out and meet and mix with other young people, and still not be exposed to the danger of getting in with "the wrong crowd." A gospel team would give him this opportunity, and would make it possible for him to display musical or other talents for the purpose of spreading the Word which he has been taught since infancy.

While out on evangelistic work, the young people would naturally meet people opposed to their doctrinal views. Here they would be given a chance to apply their knowledge gained through previous years of training in explaining their views, and they would, no doubt, be instrumental in bringing a number of other young people into the church. If properly organized, the gospel unit would become so interesting that you could not drag a member away from the line of duty by holding out worldly pleasures as an inducement. Everyone could have something to do. Those talented musically could furnish the music, and others could publish a bulletin, or take care of other matters necessary for a smooth-running organization.

If the young people are trained carefully from childhood by the Sunday school with the aid of their parents, are permitted to develop naturally with appropriate hobbies and supplementary athletic activities, and are given an opportunity to use their talents in church work under helpful supervision when they are older, there will be no need to save them. The young people will save the church.

MRS. ETTA BALL ELLIOTT

Etta Ball was born September 15, 1887, to the late David and Tryphena Ball, and was the granddaughter of the late Peter H. and Ann Bouk. Bro. Bouk was the founder of the Church of God in Fonthill, Ont., near where Sr. Elliot was born and lived all her life.

She and Bro. Elliott were baptized by Bro. F. L. Austin in 1903, before their marriage. They became members of the Church of God, and have lived true to their profession of faith in Christ.

She became the wife of Bro. C. B. Elliott September 20, 1905. To this union were born three children, David, Donald, and Helen. There was one foster daughter, Hazel, who was reared as one of the family. Hazel died nine years ago leaving one daughter, Margery.

Sr. Elliott leaves to mourn her death: her husband; the three children; three grandchildren; one sister, Mrs. Earnest Shute; one aunt, Mrs. Prycilla Clark; and other relatives and a host of friends.

The large concourse of people that attended the funeral, the great abundance and arrangement of flowers in the most beautiful display the writer has ever seen at a funeral, show the high esteem in which Sr. Elliott was held.

The writer has good reason to know of her goodness of heart, having spent about six months in the Elliott home, while supplying the churches at Fonthill and Niagara Falls.

Knowing Sr. Elliott's great love for her home, the writer spoke words of comfort from the subject: "The Eternal Homestead."

We laid her peacefully at rest in the Fonthill cemetery, there to await the call of the Master who will change her body of suffering and make it like unto His glorious body.

James A. Patrick.

MRS. D. E. EHMER

Goldie M. Darby was born in Doniphan County, Kan., August 8, 1878, and died July 31, 1939, at the hospital in Raymond, Wash.

She was married to D. E. Ehmer Easter Sunday, 1919. She was baptized at the age of nineteen years, while living at Mound City, Mo., and was for many years an active member of the Church of God at Corvallis, Ore.

After her marriage she lived mostly among strangers, but was always ready to contend for the truth, and was faithful until death.

She is survived by her husband; her father, A. W. Darby of Gresham, Ore.; a sister, Mrs. Alice Pryor; a brother, George Darby of Portland, Ore.; and several nieces, nephews, and cousins.

The many beautiful flowers and the people who attended the funeral services showed the esteem in which she was held by her neighbors.

A. W. Darby.

MRS. WALTER L. MILLER

Elsie S. Gesin, the only daughter of Bro. and Sr. Ernest Gesin, was born March 17, 1882, near Forreston, Ill., and died August 10, 1939, at her home near Freeport, Ill. She was united in marriage to Bro. Walter L. Miller on September 9, 1903, which union was blessed with one son, Ernest L., and two daughters, Mrs. Vinona Bear, and Elma L., at home with her father.

Early in life she obeyed the teachings of the gospel, and was baptized by her cousin, Elder S. J. Lindsay. She continued firm in her belief in these truths until her death. She was a loving and self-sacrificing wife and mother, and her most outstanding characteristic was her patient cheerfulness in the great suffering she endured in later years.

Mrs. Miller leaves to mourn her death: her husband, her son and two daughters, five grandchildren, three brothers, Charles F., Earl F., and Emil L., several nieces and nephews, as well as more distant relatives and many friends. She rests in peaceful sleep, awaiting the call of the Master to that perfect life when suffering will be no more.

Funeral services were conducted on Sunday, August 13, at Adeline, Ill., by Elder F. L. Austin, assisted by Elder Harvey Krogh, Jr. Bro. Robert Hardesty sang two beautiful hymns, "It Is Well With My Soul," and "Near to the Heart of God."

The following verse, which was found in Sr. Miller's Bible, had often given her solace in suffering:

"I have nothing to do with tomorrow,
My Savior will make that His care,
Should He fill it with trouble or sorrow,
He'll help me to suffer and bear.

"I have nothing to do with tomorrow,
Its burdens then why should I share?
Its grace and its faith I can't borrow,
Then why should I borrow its care?"

"My grace is sufficient for thee: for my strength is made perfect in weakness" (2 Cor. 12:9).

Mary A. Gesin.

DORTHY ANN SIPLE

Dorthy Ann Siple, aged seventeen years, daughter of Elder F. E. Siple, 140 Celia St., S.E., Grand Rapids, Mich., died July 31, 1939.

Sr. Dorthy was an active worker in the Southlawn Park Church of God of which her father was pastor for many years. She was of a retiring disposition, a student of much promise, who lived in an intellectual world largely apart from those around her. She graduated from Godwin Community High School with distinction this last spring.

She is survived by her father (her mother having died in 1930), her stepmother who tenderly cared for her throughout her illness, and five sisters: Marjorie E., Mildred R., Marcile L., Jeanette M., and Virginia Lee.

The funeral service was held in her home church, which was crowded to capacity by hundreds of friends and relatives who had known and loved her. She rests securely in the Master's keeping awaiting His return, for she had answered affirmatively the question of her Lord: "Wilt thou not from this time cry unto me, My father, thou art the guide of my youth?" (Jer. 3:4). G. E. Marsh, Pastor.

WILLIAM AUSTIN

William Lloyd Austin, son of F. L. and Mary Austin, was born February 5, 1900. He was baptized into Christ in 1923, and was united in marriage with Miss Nelle Stowe on Easter Sunday in 1924.

He died July 26, 1939, leaving surviving, of his immediate family, his wife, his father, and three sisters—Ruby, wife of John Railton, Rockford, Ill.; Mary, wife of Leland Hanson, Leaf River, Ill.; and Ethel, wife of Paul Johnson, Oregon, Ill.

The writer has known William, as he was always known and spoken of by his friends, during his entire lifetime, and when a boy he was a most kind, gentle, and affectionate youth. He grew to manhood in Fonthill, Ont., and some eighteen years ago came with his parents and family to Illinois, in which State he continued to reside the remainder of his natural life. After appropriate services, at which many beautiful floral pieces gave silent testimony of love and affection of friends and brethren in Christ, we laid him to rest in the cemetery beside the Oregon Church of God where his beloved mother had slept for some ten years, awaiting the return of earth's coming King.

L. E. Conner.

THE RESTITUTION HERALD

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Raising Money and Men

By G. E. Marsh

It is much easier to raise *money* than *men*.

Many people are willing to give of their money, but are unable or unwilling to give of themselves. That is, they feel, and rightly so, that to contribute of their material means to the cause of Christ requires much less sacrifice on their part than it would if they were to give of their time and talent. Unconsciously, they choose the easier, the less direct and less personal path of service.

Of course, money must be found with which to carry on any extensive program or purpose, for men must live while they labor. Even Jesus met this wholly material but unavoidable requirement. He paid His taxes, He appointed a treasurer to handle His funds, and when He was hungry He sent agents into the city with money to buy bread. His own physical wants were not miraculously supplied, at least, on all occasions.

In the early days of the church there were many who contributed generously to "the necessity of saints" at Jerusalem and elsewhere, while Paul labored with his own hands, plying needle and thread, that he might be a burden to no one.

There were in those days, as in these, many more people who gave of their money for the spread of the truth than there were who gave of their time and energy. There were many financially "contributing brethren" in Asia Minor, but only one Paul, one Barnabas, one John Mark, and a handful of others, who gave their lives entirely to the evangelizing of the world.

So it is today. And the consequence is that the church needs *men* more than it needs money! And the Church of God is finding it more difficult to secure men than to secure money. That is why I am making this appeal to our young people today.

The church wants *you* far more than it wants your money! That is the reason why it has established a Bible Training School where you may be received as a "living sacrifice," wholly, completely consecrated to the work of the ministry of Jesus Christ, and where you may be instructed in the best methods of using your lives in His service.

It is *young lives* we are the more anxious to obtain for this work—young men and young women before whom stretch all the remaining years of this rapidly passing gospel era. We want the vigor, the zeal, the quenchless energy, the resistless enthusiasm, the glowing hopefulness of youth to direct and educate for service to Christ until He comes!

Let the older ones—and the younger ones who cannot give their time and talent—furnish the money to carry on this great final campaign of conquest, but let the young folk who will give themselves enroll at once in the School of evangelism. The time is short!

EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

OCTOBER 2, OPENING DAY

In less than one month the Bible Training School will begin its regular work. October 2 is opening day. Every student should be present for the first roll call. Punctuality and success are twins.

THE FRONT PAGE

On the front page of this Herald Brother G. E. Marsh presents the Bible Training School. From the very beginning, Brother Marsh has been a member of the Board of Religious Education, and he is officially presenting this new and progressive undertaking to all our readers.

Young men and young women of the Church of God, read the front page and seriously plan to enroll for the training now being offered by your own church.

FOR ALL YOUTH

The Bible Training School is being planned to benefit both young men who wish to prepare for the ministry and *all* young men and young women of high ideals.

Many of our young people have for years been praying for just such a School. It is now being offered. It now rests with the youth of the Church of God to enroll.

THE COST IS LOW

The cost is remarkably low. *Board, room, and tuition are being offered for only two hundred dollars.* Some have asked how this cost can be placed so low; none has suggested the figure too high. Nor does the two hundred dollars have to be paid at one time. Instead, that amount may be paid in hundred dollar amounts at the beginning of each semester, and if necessary monthly payments can be arranged.

LENGTH OF TERM

Due to preparation time, the School this first year will be for eight months only. Hereafter, the regular nine-months' term will be maintained.

Students are urged to enroll this first year that they might help to build up this work. For the School to be a success it must be a success its first year.

"GOMER, AND ALL HIS BANDS"

Hitler is all the news. No Caesar could better say, "I came, I saw, I conquered." Versailles has not smothered Hitler's ambition of the *Deutschland Uber Alles.* Danzig is his fatted calf.

At nine o'clock, Friday morning, September 1, Germans bombed Warsaw, the capital of Poland. Also, Hitler ordered the German army to use force against Poland, which order was made on Thursday and thus preceded the attack on Warsaw. This bombing was no unintentional "off side," for at about the same time eight Polish towns were bombed. All neutral ships in the Baltic were warned that they entered the harbor of Danzig at their own risk.

Poland heard the hiss and shuddered. As if in a daze Poland watched the coil, and stiffened with the spring. There was no way, and little time, to dodge. Poisonous fangs spill their deadly venom in Poland's flesh. There is a hollow cry for help. Friends try to save her, but it may be too late.

Just why has Hitler struck?

The Dictator answers, "The German army will conduct a fight for honor and the right to the life of the resurrected German people with firm determination."

If the "corridor" to the Baltic Sea were really peopled by the Germans, there would be a reason for some little sympathy to the German demands. But such is not the case. The Poles far outnumber the Germans in this section, and they have no intent of submission. True, Danzig is an important step to Germany in her rise of power, but Danzig is *more* important to Poland in the maintenance of her present identity. When Danzig is swallowed, Poland must become a puppet state to the swallower. Yes, "The cat licks his whiskers." (See editorial of March 21.)

These are dreadful days. It may yet be discovered that "Gomer and all his bands" are forming. "Meshech and Tubal" (Moscow and Tobolsk, Russia) are now joined, too, with Gomer. All for an onslaught "against my people of Israel, as a cloud to cover the land; it shall be in the latter days" (Ezek. 38:6-16)!

A Better Time Coming

By W. S. Tomlinson

IT IS generally believed that a better time is coming, but as to the means of bringing it about there are many opinions.

Some years ago it was thought that knowledge and education would bring about that happy time, but as knowledge increases so does evil. It has been proven that what can be used to man's advantage can also be used to his disadvantage. It is claimed by some that men are learning by experience how to better their conditions, and that though they are now in trouble and distress they will in the future profit by past experiences. This, too, is a false idea, for one generation passes away before the next learns the lesson of wisdom.

Again, there are those who advance the idea that the spread of Christianity and the knowledge of Christ will bring about the desired results. No doubt, this would help matters very much. But where are the doctrines of Christ practiced? Is it by those high in authority; those who have power to do great good? Very seldom. The fact is, a true knowledge of Jesus is so rare that when He was here He asked, in the spirit of prophecy, this question: "When the Son of man cometh, shall he find faith on the earth?" (Luke 18:8).

However, there is a way by which the better time will be brought about. It is expressed in the prayer of Jesus when He taught the disciples to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven" (Matt. 6:10). When God's kingdom comes His will shall be done on earth. Judging from past experience, that seems to be the only way by which it can be accomplished. Man has been experimenting with various forms of government for nearly six thousand years, and appears to be no nearer a solution now than at the beginning.

The Word of God is the only reliable authority we have regarding the future, and it reveals a plan of bringing righteousness and peace and good will to all mankind. It is written in Isaiah 32:1, "Behold, a king shall reign in righteousness, and princes shall rule in judgment." This is absolute. Isaiah was a prophet of Israel. It had long been a matter of promise with the Israelitish nation that it should have a righteous and everlasting king. This belief was based upon the promise made to Abram that in him and his seed all the families of the earth should be blessed (Gen. 12:1-4; 15:18). This promise was confirmed to Isaac, Abram's son, and, again, unto Jacob, the son of Isaac, in these words, "I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; . . . and in thy seed shall all families of the earth be blessed (Gen. 28:13, 14).

As time went on, these promises were enlarged to the extent of showing how the *seed* would be developed. When the children of Abraham came to occupy their own land, Moses and others were appointed as judges to rule them, but after a time they clamored for a king to go before them that they might be like other nations. In 1 Samuel 8:7 it is recorded that the Lord said to Samuel, who was then judge, "Hearken unto the voice of the people in all that they say unto thee: for they have not rejected *thee,* but they have rejected *me* that I should not reign over them." From this we learn that God was their ruler and king, but they wanted a *man* king. Their request was granted. Saul was appointed king, but on account of his disobedience was removed and David was anointed to be king over Israel in Saul's stead.

From that time the kingdom of God and the kingdom of Israel became synonymous expressions. Compare 1 Kings 1:35 with 1 Chronicles 28:5.

Because of David's righteousness through obedience to God's commandments, exceeding great promises were made to him. When he desired to build a house for the ark of God to dwell in, God through Nathan the Prophet told David what He would do for him. "I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom for ever" (2 Sam. 7:12, 13).

Long after David's death the prophets made frequent reference to him and the establishment of his kingdom. Jeremiah said, "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS" (Jer. 23:5, 6).

Isaiah, too, prophesied of the man who was to occupy the throne of David. Using the form of speech common with the Hebrews in speaking of things past or future as present, he foretold, "Unto us a child is born, unto us a son is given: and the government shall be upon his

(Please turn to page 11)

Raca, or Thoughts on the Judgment

By Norman Macleod

"But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire" (Matt. 5:22). . . . . .

THE horrors of eternal torment have been made lurid by the teachers of most religions. They have based their doctrines on texts that have been distorted to fit pagan mythology, and to drag them in their distorted forms into the teachings of Christianity. But the enlightened mind revolts at the thought of a god who could punish his creatures by such methods. Such ideas are not those of punishment, but of revenge. Punishment is for the purpose either of correction or of annihilation. The understanding of the use of the word "judgment" is one that leads to a long line of misconceptions. The moment that the word arises, there is the picture of the courtroom scene where a trial is conducted, and the judgment given by the judge. The more correct understanding would be given by saying the "sentence." We thank the Lord that most of us have reached that stage of enlightenment when we no longer believe in eternal torment in eternal fire. Several key words are found in the verse which we have quoted that gives an entirely different idea about the teachings of Jesus which we here consider.

Norman Macleod

To authoritatively tell the average Christian that he is in danger of the judgment conjures to his mind ideas of torment that make his blood tingle. But when we examine this particular text, the idea fades into the background. To be in danger of the judgment is one thing, but to be in "danger of the council" may tell us something entirely different. What was the "council"? The governing body of the Jewish commonwealth! What would happen if you were in danger of the council? The equivalent today would be the "jury." If you were in danger of being condemned by a jury, would that affect your eternal salvation? Perhaps! But it does not sound nearly as serious as to say that you were in danger of the judgment. Yet in the language of the text, the second punishment is worse than the first: it is conveyed that to be in danger of the council is worse than being in danger of the judgment. The worst of all is to be in danger of "hell fire." In the Hebrew sense, that *was worse*. If you should say to your brother, "Thou fool" (we suppose without cause), you were committing an offence that would make you worthy of "Gehenna fire." In other words, such an offence would deserve the condemnation of society to such an extent that you would be cast out on the rubbish heaps where the fire burned all the time in the Valley of Gehenna.

The thought of the foregoing text is borne out later by the statement: "Agree with thine adversary quickly, whiles thou art in the way with him" (Matt. 5:25). In the Hebrew ideology anybody who was an overseer was an "adversary." The word "adversary" was commonly called "Satan" in the translations. Another use of the word is what we would call "prosecutor," or, in common modern parlance, the "district attorney." Let us read Matthew 5:25 with that idea in mind: "Agree with the prosecuting attorney quickly, . . . lest at any time the prosecuting attorney deliver thee to the judge, and the judge deliver thee to the jailor, and thou be cast into prison." If we do away with the idea of eternal torment, several texts then change their significance. And yet, though in general our people have cast aside the idea of eternal torment, they have not analyzed the passages in their true light.

One very famous passage among us is that found in Matthew 25:31-46. There we have the picture of the coming of Christ, and His sitting to judge the nations, and sending some to "inherit the kingdom prepared for (them) from the foundation of the world." Then we see another group which receives this condemnation: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. . . . And these shall go away into everlasting punishment: but the righteous into life eternal." Certainly, this everlasting fire is not eternal torment; Who, then, are "the devil and his angels," and what means this "everlasting fire"? Strange to say, this second coming of our Lord and Savior is so often connected with fire and the like in the Scriptures: "The heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. . . . But the day of the Lord will come as a thief in the night; in the which

the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto ('earnestly desiring' —A.R.V.) the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for a new heavens and a new earth, wherein dwelleth righteousness" (2 Peter 3:7-13).

Might it not be that the same fire that destroys the works of men, that melts the elements with its heat, that dissolves the heavens and the earth that now are, are the same as those into whom the "devil and his angels" are cast? What is the heat that is to dissolve the kingdoms of this world? What is it that will bring the rulers of this world into torment? Is it not the wars and greed that are found to thrive in this age? Do we not see the torments of the present day as a result of the last war? Will not another war such as the one of 1914-'18 completely destroy the economic elements of which our modern society is composed? In fact, can we be sure that the last war has not completely disjointed our economic foundations.

It appears to the student of world affairs that the present heaven and earth are passing away with a great noise! The noise of warfare that is deliberately caused to distract the attention of the downtrodden masses from the state of their economic affairs! The noise of "isms" and plans, of movements and counter-movements! The noise of desperation such as we find in Germany where they feel that their condition could not be worse, and they have a chance of making it better! The noise of the persecutions of the Jews, of the jangling between Fascist and Communist! And always the Holy Land becomes the

(Please turn to page 10)

Our Children

By P. H. Overholser

NOW that it is time for school to start again, our thoughts turn more vividly toward our children. Of course, there is not much Bible taught in the public schools, but there is a little. They teach the children short prayers, and have some religious opening exercises in the morning. The association with other children they meet there probably has more influence upon them.

So, if we are going to give our children the proper spiritual training which they should have, we must stop to consider the problem which our Sunday schools and homes have. Solomon tells us in Proverbs 22:6: "Train up a child in the way he should go: and when he is old, he will not depart from it." Therefore, it is necessary for us to start our children's religious education while they are as young as possible. At very early ages they should receive the foundation upon which they will continue to build as they grow older. It can very easily be seen that the childhood is by far the most important time in an individual's life for getting a good foundation upon which to build his spiritual education, and in the end insure his eternal salvation.

In our instruction and correction of children we must be careful not to lose their respect for us. Paul tells us in Ephesians 6:4, "Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." And in Colossians 3:20, 21 he says, "Children, obey your parents in all things: for this is well pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged."

There is another angle, also, to the child problem, if we would but realize it. If we could build up our Sunday schools with children whose parents do not come, it would be the link which would, in many cases, bring the parents in also. That is the goal toward which we are striving, to bring as many as possible unto Jesus Christ.

We should keep the Sunday school interesting, and give the children small tasks to perform. Small programs will also be good to keep them interested and coming.

But above all, children's spiritual training must not be neglected at home. The Sunday school cannot hope to accomplish in one hour each Sunday what parents can at home, where they have them most of the time. I think we should conduct a short devotional service in the home each day. In the morning would probably be the better time for it, but if this cannot be done, then by all means do it in the evening. Teach the children little prayers, and have them pray them. Letting them say grace at the table would also be helpful.

In our home the children take their turns at saying grace. They are very proud that they are allowed to do so, and each looks forward to when it will be his turn again. It teaches them reverence, gives them confidence, and it will come more natural to them as they grow older.

So, therefore, brethren, let us not neglect the children.

Steps to the Kingdom of God

By J. H. Anderson

CHRIST said to Peter, "I will give 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" (Matt. 16:19). How did Peter open up the way into the kingdom?

Peter wrote to the elect, to those who had obtained like precious faith with us (1 Peter 1:1, 2; 2 Peter 1:1). He wrote to those who had been born of the water and who had thus become babes in Christ (1 Peter 2:1-3). In 2 Peter 1:5-11 he points out the steps the babe in Christ must take to reach the kingdom. He starts with faith. "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord and Saviour Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins (in baptism). Wherefore the rather, brethren, give all diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

Christians must take these steps to become citizens of that wonderful kingdom. This is the way one must go from the water birth to death to ever enter the kingdom of God. As death comes before the kingdom, one must be raised from the dead, born of the Spirit, to enter the kingdom of God. Jesus said to Nicodemus, "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" (John 3:5). One must be begotten in this life to be born of the Spirit in the resurrection. "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life" (John 6:63).

The Word of God is the good seed that brings through the Spirit birth eternal life. "Now the parable is this: The seed is the word of God" (Luke 8:11). As we study the Word we are begotten by the Word, Spirit, the good seed that will in due time (resurrection) bring the Spirit birth. "If the Spirit (the good seed) of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken (bring to birth) your mortal bodies by his Spirit that dwelleth in you" (Rom. 8:11).

When men are begotten by the Word in conversion they begin a life in Christ that they live by faith. This life ends at death. Hence, Christians must be born again. The Spirit birth is the resurrection, when God's people are born from the dead. Christ is our example. Of Him we find these words: "He is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence" (Col. 1:18).

In Genesis 1:24 we have the law that everything produces after its own kind. Under this law, to be born of the Spirit, the good seed, the Word, one must first be begotten by that Word, and, as the seed must be pure to bring the Spirit birth, we should be very careful to take only the Word of God in all its purity. "Thy word is truth," and the truth only has the power to bring the Spirit birth to God's people in the first resurrection.

To show that men are not born of the Spirit in this life, Christ spoke the words of John 3:7, 8: "Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." No one can meet this test in this life. Hence, no one is born of the Spirit in this life. Christ met this test *after* His resurrection, *after* His birth of the Spirit (Acts 1:9-11).

We have pointed out the master's way into that world-wide kingdom soon to be established in all the earth, soon to be the eternal home of God's people of all ages. Reader, shall we take these steps until the King shall bid us enter that eternal home in the perfect day?

We cannot shout our way into the kingdom. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. 7:22, 23). "But be ye doers of the word, and not hearers only, deceiving your own selves" (James 1:22). "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:12).

Friends of Jesus and Paul

By Lottie E. Young

IN THESE days when "snaps" of everybody are taken, we do not have to greatly use our imagination to know how they look. However, the personal appearance makes little difference, as the old saying, "Beauty is only skin deep," still holds true, but what the "inner man" is has to be revealed in a study of his life and character. No authentic portrait has come down to us of the Apostle Paul, but after reading his letters to the different churches —he was truly a "living epistle"—if one were asked as to what type of man he was, some of the answers might be: "the most devoted follower Jesus Christ ever had," "a marvelous reasoner," "an indefatigable worker," or "a man whom no combination of circumstances could daunt."

He was certainly all that and more. We are likely to picture him as a man devoted to his work but so far above the rank and file of mankind as to stand alone, but a study of his letters reveals him as a sympathetic, loving friend of very many. While I have never counted the names he especially mentions, I have been told there are over seventy who could be called his close friends. There are several notably "dry" chapters in the Bible. For instance, in 1 Chronicles there are pages of nearly unpronounceable names. The first seventeen verses of Matthew 1 are not easy or comforting reading, beyond the fact that these names are important as they show the ancestry of the Lord Jesus Christ. Some might yawn over Romans 16, and wonder why it had to be included in this marvelous epistle of "justification by faith." When analyzed it will prove not to be at all "dry" reading, but brimful of the "milk of human kindness." Let us look at some of the persons mentioned therein.

Paul wrote to the church at Rome while he was working in Corinth, Greece. At that time the sending of a letter required more than dropping it into an envelope, sticking on a stamp, putting it into a box, and expecting it to reach its destination in safety as in this day, but was frequently entrusted to a messenger. This Roman letter was sent in the care of Phebe, a deaconess of the church at Cenchrea, who was going to Rome (possibly on personal business). Paul said, "She hath been a succourer of many, and of myself," but she was evidently wanting some kind of help herself, as the friends in Rome were asked to "assist her in whatsoever business she hath need of you."

We generally send our love or good wishes in a few lines near the close of a letter, but just look at the number of names of the persons to whom Paul wishes to be remembered. With Priscilla and Aquila we feel somewhat acquainted, Paul mentioned them several times as working with him at tent making in Corinth, and as such devoted friends of his they were ready to die for him. As in many small places today, the brethren gathered in their homes for worship. We know this couple was well versed in the Scriptures, as they were able to instruct the "eloquent" Apollos, who was "mighty in the Scriptures," and show him more accurately the way of God.

Then comes one whom Paul called, "My beloved," and another—a woman—"who bestowed much labor on you," and so on down such a lengthy number of Jewish, Greek, and Roman names of friends (now "all one in Christ Jesus") we wonder how he could remember their personal attributes. Some he calls "kinsmen and fellow prisoners," others those who are "approved in Christ," and yet others who "laboured much in the Lord." The one named Rufus is generally believed to be a son of that Simon, the Cyrenian, who carried the cross of Jesus, and whom Paul calls "chosen in the Lord." In the pastoral letters we have other names, such as Timothy, "my beloved child," Titus, "my true child," and how he longed for faithful Luke and Mark when the shadows of death were creeping close!

How proud we are when we can cite some famous man or woman as "a cousin of mine," or perhaps it can only be "a friend of a dear friend of mine." If these long-ago friends of Paul could know how their names were written in the Bible, and had been read by uncounted millions, how justly proud they would be.

And yet we who are living in these "last days" can have an even prouder title than friends of the great Apostle to the Gentiles, for our Lord and Savior, and coming King, said, "Ye are my friends, if ye do whatsoever I command you." What is His commandment? "Thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy mind, and thy neighbour as thyself." We are told of some who, in the day when the righteous Judge shall be revealed, shall call upon the rocks to fall upon them and hide them from His face, but there will be others who shall hear, "Come, ye blessed of my Father, inherit the kingdom prepared for you." It is for each one of us to decide which side we shall be on.

A Study of Life

An Inquiry

By R. H. Judd

DURING the course of years the writer has known of many advocates of the thought that the Scriptures teach two kinds of life, each so emphatically different from the other that two distinct words are used to make the distinction clear.

Probably the most widely known exponent of this particular view is that stalwart conditionalist author, Mr. J. H. Pettingell, A.M., whose scholarly work "The Life Everlasting" is perhaps one of the best on the subject.

Owing to the esteem in which this great writer is held, many have accepted and passed on his teaching on this particular phase of the larger study. So varied and so comprehensive are Bible subjects that come under our review, it is but natural for each of us to lean on others for information that we may wish to incorporate as helpfully in line with the main thoughts of any theme under consideration.

The author referred to has gone to considerable length to present his view, maintaining that, "Whenever the new life, the spiritual life, the life of God in man, the eternal life, is spoken of, the word *zoe* is always used; and whenever that life which is mortal and transitory—which man possesses in common with all animals—is spoken of, the word *psuche* is employed."

Further, after writing extensively in reference to the facts that men and animals come into being by the same methods, are sustained in life by the same means, and pass out of living existence by the same process of death, he remarks: "But there is another kind of life belonging specially to the spiritual world, and takes hold of spiritual things, and does not belong to the kingdom of nature. . . . Hence, it is called 'spiritual life.' " Again, he says, "It is the life of God Himself. . . . For this life the animal creation have no capacity whatever, but man is capable of a spiritual as well as a rational life, or direct intercourse and communion with God. . . . Herein lies the distinction between man and the brutes, . . . nor does every man actually possess this spiritual life."

To quote him again, he says, "*Psuche* is the word by which our natural and animal life—that which we have in common with the animals beneath us—is designated. This new life is designated by *zoe* to distinguish it from every other kind of life, and give it preeminence over them all." Here he not only suggests two kinds of life—the natural and the spiritual—but "other" kinds of life, also. Although his remarks imply that some men have the *zoe* life in the present mortal state as a sort of added capacity, he quotes: "That was not first which is spiritual, but that which is natural; and afterwards that which is spiritual" (1 Cor. 15:46), and "They which shall be accounted worthy to obtain that world (age), and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels" (Luke 20:35, 36), as evidently teaching a new and different life.

From the foregoing quotations from Mr. Pettingell he would, to the writer at least, appear to be confused as to whether the "new life" is in reality another kind of life, or a capacity belonging to life which the animals do not possess, but which some men do.

If it were an undisputed fact that Scripture uses *psuche* to teach what our friend calls animal life only, and *zoe* to emphasize the fact of another life, a different life, then we should naturally and reasonably expect to find that Scripture makes no exceptions, but always applies each word respectively to its kind. This, Mr. Pettingell admits, Scripture does not do, but remarks that the instances in which it is not done are rare. This admission would seem to us to weaken his case. To make his case appear stronger he adds that in the Old Testament *chai* and *nephesh* carry apparently the same distinctions between them as he claims for *zoe* and *psuche*.

Mr. Pettingell points to another important fact which he says favors his view. The fact is indisputable, but whether it affords any proof of his view is open to question. He says the word *aionos,* signifying "eternal" or "everlasting," is more than sixty times applied to *zoe,* but *never* to *psuche*.

Now let us see what conclusions we may draw from the foregoing. In the following twelve instances we would point out that *zoe* has exclusive reference to the *present* life:

"All the days of our life" (Luke 1:75).
"Man's life consisteth not" (Luke 12:15).
"Thou in thy lifetime" (Luke 16:25).
"He giveth to all life and breath" (Acts 17:25).
"Neither death nor life" (Rom. 8:38).
"If in this life only" (1 Cor. 15:19).
"Despaired even of life" (2 Cor. 1:8).
"Whether it be by life, or by death" (Phil. 1:20).
"The life that now is" (1 Tim. 4:8).

"Were all their lifetime" (Heb. 2:15).
"What is your life?" (James 4:15).
"He that will love life" (1 Peter 3:10).

So many occurrences are too numerous to be lightly passed over as being inconsequential to the argument, and would clearly seem to show that the thought of *zoe* being "employed *specifically* and *especially* to denote this higher spiritual life" (emphasis mine) is not sustained.

What, then, may be the real difference between these two New Testament words that will more closely apply to every instance of their use?

In the writer's opinion (and the same may be said of *nephesh* and *chai,* but we have not space to quote examples as in the case of *zoe*) *psuche* would appear to be life itself (and, by reason of having life, the person) and apart from its associations; while *zoe* has also unquestionable reference to the *same* life (as shown by 2 Cor. 1: 8 and Heb. 2:15), but, includes life *lived*— in *action,* hence the whole process of living; and explains why the words "eternal" and "everlasting" are with good reason attached to it when reference is made to the future life. The "life to come" will also be one full of action, with the definite purpose of knowing God (John 17:3). In this connection it is interesting to note that Young's Concordance gives to *zoe* the meaning of "life, motion, activity."

Mr. Pettingell, Dr. Bullinger, Young, and others agree that *psuche* is the Greek equivalent of *nephesh,* as is proved by comparing Acts 2:27 with Psalm 16:10, Romans 11:3 with 1 Kings 19:10, 1 Corinthians 15:45 with Genesis 2:7. Both these words are used to express variously the vital principle of life itself, and the thing or person

(Please turn to page 10)

What Is Death?

Ecclesiastes 3:18-21

By Ellsworth Richardson

SO MANY people tell us that when one dies he knows everything right on. Of course, we have plenty of scriptures to tell us that the dead know nothing (Psalm 146:4; 6:5; Eccl. 9:5). When one refers them to these scriptures, they say, "Oh, yes, but that refers to the body."

I wonder if they ever stopped to think about Ecclesiastes 3:18-21. If man and beast die alike, and go to one place—the soul of the beast (Num. 31:28; Job 12:10; Psalm 74:19) and the soul of the man are certain to go to the same place—it's a funny thing they never mention about the "soul" of the poor animal going to heaven. They even go so far as to say that an animal has no soul and a man has one, which distinguishes man from animal.

If it is the *"soul"* that receives eternal life, why should not the *"soul"* of an animal, as well as that of man, receive it? Of course, the resurrection is only promised to man.

Turn to Ezekiel 18:4, 20. "The soul that sinneth, it shall die." They say that death means a condition. I wonder if they think that when animals die they know anything? The word "die" *(muth)* is used for animals, souls, and men; so the death must be the same (Ex. 1:6; 2:23; 8:13; 9:6; Ezek. 18:4, 20).

David tells us, "In death there is no remembrance of thee: in the grave who shall give thee thanks" (Psalm 6:5). Solomon says, "The living know that they shall die: but the dead know not any thing" (Eccl. 9:5).

Our "neighbor" also tells us that when a wicked person dies he, or his soul, goes straight to a burning hell and begins burning in torment day and night. But Job tells us, "There the wicked (in death) cease from troubling; and there the weary be at rest" (Job 3:17). Job also tells us what is done with the wicked. Read Job 21:23-34, especially verse 30. Also, see 2 Peter 2:9.

In explanation of the word "soul": Some seem to think that the soul is "something" (but they never can explain it) that lives on after death. Also, they think that the soul is what receives the reward. We understand that the soul is the living man or living body, and that is what will receive the reward. Paul writes in Philippians 3:21, "Who (Jesus) shall change our vile *body,* that it may be fashioned like unto his glorious *body.*" "We know that we shall be like him" (1 John 3:2). Here it speaks of "body" and not "soul" at the resurrection. "There is a natural body, and there is a spiritual body" (1 Cor. 15:44).

Was Jesus raised a "spirit," a "ghost," or something of that sort? No, Jesus denied that: "Why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have" (Luke 24:38, 39). Jesus also "did eat" with His disciples, as recorded in verses 41-43.

So, after we get a clear understanding of what "soul" means and that man himself is to be resurrected, we can clearly see that the Scriptures teach life for the righteous (Rom. 6:23; 2:7), and death for the wicked (Psalm 37: 10, 20; Nahum 1:9, 10; Matt. 13:30-40; John 15:6; Mal. 4:1).

A STUDY OF LIFE

(Continued from page 9)

possessed of such life (1 Sam. 22:23; Matt. 16:25; Gen. 12:5; 14:21). The one possessing it may die, whether man or beast (Lev. 24:17, 18; Prov. 7:23), and both are called "souls" because both are possessed of life. They are called dead souls because they once had life.

In Isaiah 10:18 the vegetable kingdom is said to have both "soul" and "body," which is in full agreement with Scripture in 1 Corinthians 15, that wonderful chapter on resurrection life. There, in verses 37 and 38 (R.V.), we read, "That which thou sowest, thou sowest not the body that shall be, but a bare (or 'naked'—the Greek word is the same as in 2 Corinthians 5:3) grain, it may chance of wheat, or of some other kind, but God giveth it a body even as it pleased him, and to each seed a body of its own." Thus, it is clear that the *body* of the wheat seed—the bare (naked) grain—is the wheat *plant,* the body of the acorn is the oak tree through which it lives, breathes, and functions. The body of every seed is the plant that is derived from it. Paul takes us next to the animal world and draws the same analogy, and if we do not misunderstand him he applies the same thought to man.

Now, let us go back to the account in Genesis 1. The very same process and order is related there. First as to the vegetable, then as to the animal, with this difference, that in the vegetable world it is the "seed" (Gen. 1:4, R.V.) containing *dormant* life, and in the animal world it is the "soul" (see Gen. 1:30, A.V., margin Heb., wherein there is a living soul). Apparently, one is the equivalent of the other. Indeed, the term "seed" is time and again applied to the animal world and to man, as well as the word "soul," in every stage of their existence. In Genesis 1:20 we have the word *nephesh* for life, combined with *chai* (which Mr. Pettingell tells us is the equivalent of *zoe*) to represent the living, moving, active creature.

It is the writer's opinion, without being in any sense dogmatic, that there is but *one* kind of *life,* but differently manifesting itself according to the *body* given to it. In the case of the tree (the living individual tree, each with its own individuality—I was nearly saying "personality," and why not?) it dies, but its life is carried on by means of the seed (or soul) for the next generation of the same kind. The reader should look up in the dictionary the two words "seed" and "soul" and he will have little difficulty in coming to the conclusion that in their origins they have the same meaning of the vital principle of *life* (dormant) in its beginnings. In the case of the grub, the chrysalis, and the moth, its individuality would appear to be the same throughout until the death of the moth. I leave the reader here to draw his own conclusions.

There is much interesting food for thought, and many interesting questions might be asked, such as concerning the Bible word "sleep" in Daniel 12:2, "Many of them that *sleep* . . ," and 1 Corinthians 15:18, "They also which are fallen *asleep* . . ." Sleep implies a sleeper of some kind, as when we speak of "dormant seed" we mean the *life* is dormant and will not function until some outside influence gives it action in bodily existence. It may have been, or may not have been, Paul's thought that as Levi's identity (not his personality) existed in Abraham's time, so identity is preserved in the *psuche.* May it not be that *psuche* represents *life* both here and hereafter, for in Revelation 20:4 *psuche* is applied to those who have been raised; and that *zoe* represents the same life in action, glorified in spiritual bodies for living eternally (1 Cor. 15:43). Whether it is significant or not, the writer does not know, but Young's Concordance gives its primary meanings as "quicken": "to give or preserve life."

Dr. Pettingell makes one serious error in his preface in reference to resurrection. He says, "His death (Christ's) was human, for He died as a man; but His resurrection was a stupendous miracle. It was wrought only by the divine power that was in Him." If Mr. Pettingell means, as he appears to do, that Christ raised Himself, he is sadly mistaken, for repeatedly do the Scriptures declare that "God raised him from the dead." So we ask, "Is it a thing incredible with you that *God* should raise the dead?" "*Them* that *sleep* in Jesus will *God* bring with him."

RACA, OR THOUGHTS ON THE JUDGMENT

(Continued from page 5)

center of strife and commotion. Surely, it is moving to the student of world affairs to look at the plan of God unfold! Surely, the devil and his angels, as mentioned in Matthew 25, are none other than wicked people who have contrived to oppose themselves to God. Such were the ancestors of the Pharisees whom Jesus said were of their father, the Devil. Such an explanation of the Scriptures, which we feel is justified by the context, gives us an entirely different picture of the "judgment" from that which is ordinarily set forth.

If the Christian is living close to God as he should, and is not merely a nominal Christian, these events should herald the day that is one full of joy. And the passage from Peter should be the exact expression of our ideas: "Seeing then that all these things shall be destroyed, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?"

Should the Christian desire to see the day when the

governments about us shall be dissolved with the fervent heat of war and commotion? Should he look forward to the fulfillment of these terrible things in war, famine, and destruction? Yes, but only because there is the promise beyond which tells of the other side of the picture; because the passing of the old order means the setting up of the new. "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." That is the situation told by Isaiah: "Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind" (Isa. 65:17). Do we not long for that new heavens and new earth? Then we should earnestly desire the coming of that which precedes it: the war and tumults of the closing of this age. Does not the idea of the warfare which shall immediately precede the coming of Christ, as being the fire into which the "devil and his angels" shall be cast, fit in with the ideas as expressed in Peter's letters?

What is "the judgment and perdition of ungodly men"? Should it not be read, "the punishment and annihilation of ungodly men"? The nations which will come against Jerusalem (Zech. 14) are to be annihilated by the coming of Christ: "I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone" (Ezek. 38:21, 22). "Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle" (Zech. 14:3).

Always, these terrible events of warfare, pestilence, famine, and disaster are the prelude to the day for which we long. First the curse, and then the blessing. First the tribulation, and then the reward. First the turmoil, the strife, the confusion, the wars, riots, and revolutions of the present world; then the glories, the blessings, the inestimable benefits of the kingdom of God on earth!

A BETTER TIME COMING

(Continued from page 3)

shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever" (Isa. 9:6, 7). Luke informs us that a virgin named Mary would have a son, who should be named Jesus, and "the Lord God shall give unto him the throne of his father David, . . . and of his kingdom there shall be no end."

Paul, in Galatians 3, tells us that this Jesus is also the *seed* of Abraham. That being true, both the Old and New Testament agree that Jesus is to rule and bless the world.

Now, what testimony did Jesus leave us concerning His kingship? In Matthew 9:35 we read, "Jesus went about all the cities and villages, . . . preaching the gospel of the kingdom." Luke records it: "And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God."

Jesus sent the Twelve to preach the same message. Philip was commissioned by our Lord to preach the gospel, and it is recorded of him that he preached "the things concerning the kingdom of God, and the name of Jesus Christ" (Acts 8:12). The name of Jesus and the kingdom of God are very closely connected, because Jesus is to be the King of the kingdom.

After Jesus was raised from the dead He spent forty days with His disciples, "speaking of the things pertaining to the kingdom of God" (Acts 1:3). And when they were assembled together they asked Him, "Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6). That was their hope. They had been taught to pray, "Thy kingdom come." As to the certainty of the establishment of the kingdom, we are informed by Paul, in Acts 17:31, that God "hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained." Peter speaks of Jesus as the One "whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

To know that this earth is to have a just and righteous Ruler is certainly "good news." Look at our country, which is probably the best in the world, and what do you see? No employment for thousands who are willing to work; strife between capital and labor causing suffering and distress; people lacking in the midst of plenty to the extent that our President says, "One third are ill housed, ill clothed, and ill fed." Think of the tremendous amount spent by all countries in the mad race to excel in rearmament; and then ask yourself what more glorious tidings could be heralded through the land than that an administration of peace and justice is to be inaugurated! Then, "violence shall be no more heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. . . . The people also shall be all righteous; they shall inherit the land for ever" (Isa. 60:18, 21).

Such, briefly, is the revelation that God has given us of His purpose to establish a kingdom on earth, with Jesus as King, and all who believe and obey the gospel as rulers together with Him.

May it be ours to share in the glory to be revealed.

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REWARD ON EARTH

Some people seem to think that at death they go to heaven, and there receive their reward. I have heard many persons say, after one of their loved ones had died, that the friend had gone to heaven and would there receive his reward.

The Scriptures plainly teach that the righteous will receive their reward on earth at the time of the resurrection of the just, rather than in heaven at death. John tells us, "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." Scripture plainly states that men do not go to heaven.

Christ said, "Whither I go, ye cannot come" (John 13: 33). David did not go to heaven at death, but "is both dead and buried, and his sepulchre is with us unto this day" (Acts 2:29, 34). David was a man after God's own heart, yet he did not go to heaven, but will receive his reward on earth at the resurrection of the righteous.

"The Lord God shall give unto him (Christ) the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:32, 33). Where was David's throne? It was in Jerusalem, on the earth and not in heaven.

"The Lord shall be king over all the earth" (Zech. 14:9). "He shall have dominion also from sea to sea, and from the river unto the ends of the earth" (Psalm 72:8). The meek and all who keep God's ways shall inherit the earth (Matt. 5:5). "The righteous shall never be removed from the earth" (Prov. 10:30). If we go to heaven, surely we are removed from the earth, but here it tells us that if we are righteous, we shall never be removed from the earth. We shall also be "kings and priests: and we shall reign on the earth" (Rev. 5:10).

Here I have given you some of the reasons and scriptures telling that the righteous will receive their reward on the earth at the time of the resurrection, rather than in heaven at death.

(Editor's note: The foregoing article was sent to me from Oregon, Illinois, and was unsigned. Perhaps it was the thought of the writer to omit his or her name, but if it was an oversight, I would be pleased if you would let me know. To all writers I ask that you will kindly sign your name to your articles.'

KEEPING IT ALIVE

For over twenty-seven years a group of scientists in the East, headed by Dr. Alexis Carrel, have been keeping alive a minute portion of chicken heart, taken from the chicken before hatching. In the first place they were trying to discover the secret of immortality. However, about all they have succeeded in doing is just keeping this small portion of heart, almost nothing, alive. If one of the scientists should neglect his duty in the care of it, it would die. You may say to yourself that it is very silly and extremely unnecessary. I agree perfectly with you, but I wish to call your attention to the fact that the Christian is equally guilty.

In Romans 6 we find the statement made, "He that is dead is freed from sin." That is, if one is baptized into the death of Jesus Christ and is duly risen to walk in newness of life, he really dies to, or crucifies, his old sins, and is thereby freed from his sins. The sad part of it is, however, that not many are really freed from sin, when they are baptized. They are willing to be baptized into Christ's death, but are reluctant to rise and walk in newness of life. To them, baptism means nothing. They have been baptized because it was the wish of their parents or friends, and not because they wished to lead better lives.

You state that it is impossible to keep from sinning. I grant that you are entirely correct, but we have a freedom in Christ, in the grace of God, that frees us from sin. Our nation grants freedom to every citizen, but that citizen is not given the power to do as he pleases, but must conform to the laws of the land. That is also the way with Christians. We are free to do as we please, as long as we conform to the laws of Christ. Our faith in God and Jesus imputes to us God's righteousness.

Being dead to sin, let us really *die* to it, and not try to keep a portion alive, as do the scientists in their experiment.

"Let us not be weary in well doing: for in due season we shall reap, if we faint not."

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota

"Turn us again, O God, and cause thy face to shine; and we shall be saved" (Psalm 80:3).

Lesson: 2 Chronicles 30:13-22.

LOVING SERVICE ACCEPTED

Hezekiah's father had been a very wicked king who had worshiped idols. However, Hezekiah was a wise and good ruler. He first had the Temple cleansed, then had the people use it for worship.

The Temple was not fully ready at the regular time for the Passover. Nevertheless, when the Temple was ready, even though it was a month afterward, Hezekiah sent out a general invitation for the people to come to Jerusalem to keep the Feast of the Passover. Some of the people made fun of the invitation, while many others accepted it.

The people who came to worship had not fully prepared themselves according to the old laws, but Hezekiah prayed that God would forgive them and accept them.

Their worship was accepted of God. This fact helps us to understand that God looks upon the heart. If the heart is right, and one tries his best to do God's will, He will accept him. This does not mean that anyone can neglect any of Christ's teachings. Such unusual service can only be seen and judged aright by our just and righteous God. It is a comforting thought to know that God's judgment is always right.

This Passover Feast was one of the things Hezekiah helped to bring to pass. After the people had been made right in God's sight, they began to work, for we know that faith is dead if it has no works.

After these and other events, we find the children of Israel brought in "in abundance the firstfruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly" (2 Chron. 31:5). We find that when those people truly began to follow God, by bringing in their tithes and offerings, that God's chosen workers, the priests, had plenty, and *heaps* left over!

Hezekiah appointed different ones to have charge over certain offerings, and had rooms prepared in the Temple where their offerings and tithes could be stored. There was so much that they began to distribute to their brethren, and to the great and small!

What a lesson in acceptable giving there is in that story for us today! Let us cleanse our heart temples. Let us have pure hearts by doing our best in every way, to serve Him according to the lessons we learn from our Bibles. Then, when rid of all our idols, our tithes and offerings will be brought to Him, and will be accepted.

SCHOOL TIME

Many of you have enrolled in school. Here is a poem which, no doubt, expresses how you feel. It is entitled, "What I've Learned," by D. D. Stephenson.

"I don't remember nine times three;
But I can climb an apple tree,
And eat the apples that I pick:
It's more fun than arithmetic.

"My geography I've most forgot;
But I can run a race with Spot,
And find the nicest swimming pool:
I come out fresh and clean and cool.

"I didn't do so very well
In language class; but I can tell
The names of all the flowers aright,
And I can whistle like Bob White.

"There are many words I couldn't spell,
But I can ride on Bonny Bell;
I've found old Speckles' nest,
Though Grandma tried her level best."

"They'll find that when the school-bell rings,
Vacation's taught me lots of things."

HAPPY BIRTHDAY WISHES

Mary Helen Landry, age 13, Sept. 1, Hammond, La.
Rita June Landry, age 9, Aug. 30, Hammond, La.
Ralph Tow, age 12, Sept. 2, 14111 Jenne Ave., Cleveland, Ohio.
Ruth Dell Savage, age 7, Sept. 6, Waite Park, Minn.
Delores Mae Boyden, age 11, Sept. 6, Oregon, Ill.
Richard Hammer, age 13, Sept. 6, Bird Island, Minn.

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

Sept. 17—Hillisburg, Ind., Home-coming.
Sept. 17-Oct. 8.—Special Meetings at Hillisburg, Ind.
Oct. 17-Nov. 5—Special Meetings at Lawrenceville, Ohio.

HILLISBURG, INDIANA

The annual home-coming of the Hillisburg Church of God near Hillisburg, Ind., will be held on Sunday, Sept. 17. Following the home-coming day, Bro. James McLain, Indiana evangelist, will conduct a three or four week's evangelistic meeting at the Hillisburg church. We hereby issue an earnest appeal to all to worship with us on our homecoming day and during our evangelistic meeting.

Otto Dick.

ALWAYS FRESH

As a good speaker always brings things new and old to his audience in fresh and attractive ways, so the new ventilating fan which was installed in the attic of the Oregon, Ill., church just before Conference can keep the audiences supplied with fresh outdoor air. And fresh air helps the speaker to bring fresh thoughts to fresh minds.

The fan moves air at the rate of 9,600 cubic feet per minute. In other words, the air of the auditorium can be completely changed in two and one half minutes. At one evening service during Conference the temperature was lowered two degrees with a full house; on other occasions an even temperature was maintained throughout the service. The usual rise in temperature with a full house is between three and four degrees.

This ventilator was installed chiefly to keep the Conference audiences as comfortable as possible. Therefore, contributions are being solicited from the brethren at large, especially conference attendants who have benefited. The total cost was $200.00. Send contributions to the National Bible Institution or to Miss Elizabeth Ordnung, Oregon, Ill.

L. E. Conner.

BRUSH CREEK CHURCH OF GOD
(Near Tipp City, Ohio)

Marcia Gail, age two months and three days, died August 13, and was laid to rest in Arlington Cemetery August 15. She is survived by her parents, Bro. and Sr. Ralph Kleppinger, and three brothers, Donald, James, and Elmer. Final rites were conducted by Bro. Grover Gordon of Lawrenceville.

During the month of August the pulpit has been filled on Sunday evenings by Elders James Kessler and Vivian Magaw, and Bros. Ellsworth Routson and Richard Smith of this year's Bible Training School.

Twenty-five from here attended General Conference, and with the arrival next week of our new pastor, Bro. Harvey Krogh, Jr., and wife, we are looking forward to a busy year in the Master's service.

On August 17 the sewing circle met with Helen Pearson. Saturday evening the ladies will entertain their husbands at Tipp City park. The annual Sunday school picnic will be held Labor Day at Tipp City park.

The adult Berean class has been divided so that we now have a separate class for young people of high school age and over.

Eunice Pearson, Reporter.

Gleanings From the Field

"Glad to see a real forward movement is going on."—R. H. Judd.

Bro. M. O. Williamson of Pelzer, S. C., will soon appear in The Herald. He is one of our faithful ministers, and we are glad to enroll him with our contributors.

Bro. W. S. Tomlinson, who has a message for you on page 3 of this issue, lives at Chagrin Falls, Ohio. While he formerly wrote for The Herald, this is his first contribution this year. Come again, Bro. Tomlinson.

Bro. M. W. Lyon visited over Sunday, August 20, with brethren in Grand Rapids, Mich.

On Sunday, August 20, Mary Newell and Jeraldyne Louks, members of the summer Bible Training School, reported their work for the Southlawn Park Church of God in Grand Rapids, Mich., after which Bro. G. E. Marsh, the pastor, delivered a sermon entitled, "Dividends."

While on a business trip down to Kentucky, Bro. Emory Macy of Troy, Ohio, became acquainted with two parties who were much interested in Church of God doctrine. To encourage them in further study, Bro. Macy has sent us their subscriptions to The Herald. "Go thou, and do likewise."

"There is no other paper as clean as The Restitution Herald."—Mrs. Hattie Long, Bushnell, Ill.

Bro. J. M. Morgan has just closed a series of meetings at Greeley, Mo., and reports the baptisms of: W. O. Kay, Miss Minnia Adams, and Miss Martha Adams, all of Greeley, Mo. Also, Bro. Morgan reports that he will soon return to this place for a two or three weeks' series of meetings.

Bro. James McLain reports a good interest at the Western Nebraska Conference held in Holbrook.

We are pleased to add Paul Overholser of Springfield, Ohio, to our list of Herald contributors. He is one of the leaders in the progressive Lawrenceville church.

"The Oracle," published by the Oregon, Ill., Sunday school, has made its first appearance. James M. Watkins, assistant pastor of the church, is editor. He is supported by an able staff of workers.

During the Iowa Conference Bro. J. W. Williams was called to Holbrook, Neb., to conduct the funeral of Sr. C. A. Stowe.

"Sr. Emma Railsback gave a fine report of the General Conference. . . . I am glad to know that the Bible Training School is really being established as a permanent institution. I am sure our members will feel a willingness and a real urge to give to such an undertaking."—Jessie M. B. Kauffman, Riverside, Calif.

"Have just finished reading the report of the General Conference, which must have been a great meeting of the brethren. I am in hearty agreement with the action taken."—Eld. D. G. Harvey, Kokomo, Ind.

Bro. Omer J. Parker, who for many months was unable to continue his ministerial duties, is again in the service. He suffers blindness in one eye, but is nonetheless faithful to do all in his power to preach the gospel in Kokomo, Ind.

"Inclosed please find remittance to pay for The Herald to be sent to a friend of mine which I am hoping and praying will be led to the fountain through Christ."—J. L. Maggard, Scottsburg, Ind. . . . Faith works!

On Sunday, Sept. 3, Bro. James M. Watkins spoke for the Restitution Church at Eldorado, Ill. Before he returns to his home in Oregon, Ill., he expects to visit some of our other churches in that part of the State.

"We enjoy the wonderful messages we receive through The Herald, and pray God's blessing on each writer."—Mr. and Mrs. R. Harman, Grabill, Ind.

The editor has just returned home from a successful Iowa Conference. It was his first visit to Waterloo, but, the Lord willing, he will return next year.

Henry Teuscher of St. Louis, Mo., a close friend of our brethren there, died August 26. Sr. Leota B. Hanson of Oregon, Ill., was among those attending his funeral.

Bro. F. L. Austin, en route from St. Cloud, Minn., to his home in Chicago, visited a short while in Oregon, Ill., on Tuesday, Aug. 29. He will preach at the Church of God in Burr Oak, Ind., Sunday, Sept. 3.

Bro. Gerald Cooper, pastor of the Eden Valley, Minn., Church of God, is unable to continue his pastoral duties, and is urged by his physician to take a rest from all public activities. We pray his health may soon return.

HERALD RECEIPTS

Mrs. Clara M. Hunt (for another); S. J. Lindsay (for others); Clara Claypool; Mrs. Sophie Ammerman; W. D. Tierney; Mrs. Hattie Long; Glen Hoffman; C. H. Horton; Flem Anderson; Margaret Poole (for another); E. O. Stewart (for another); Fred Tavenier, Sr.; Ellsworth Richardson (for another); Gertrude M. Logan; Mrs. Harold W. Simpson; Ida Vogel; Ella M. Siple (for others); Mrs. Anna Fales; Emily Fyfe; Mrs. Minnie Telschaw; Hattie Gearhart; Ferne Moore; Mrs. Lillian Starbuck; Eldridge A. Ellis; C. L. Paulus; Alvin E. Phillips; Ronald Howe; Patricia Bean; Mrs. Grace L. Myers; J. L. Maggard (for another); Emory Macy (for others); Mrs. Hattie Poland; Mary White; Mary Richardson; Charles F. Doll.

LOUISIANA CHURCH NOTES

After more than a month's absence we returned to Hammond August 19, and resumed our work with the Blood River and Happy Woods churches. Splendid attendance greeted us at both churches, and it was gratifying to know that Sunday school and Bible study had maintained good attendance and interest the past month.

Mr. and Mrs. John Williams of Ponchatoula recently became the proud parents of a boy. His name is John Randolph.

There has been considerable sickness among our church folks the past month. At the present time Mrs. Clarence Barnum is recovering from an operation. Mrs. Warren Landry has been in the hospital for observation, and is still unable to be up. For these we pray that God's healing hand might rest upon them to restore them to health.

As we look into the future we feel there is opportunity for growth and development in the Master's service, and we pray God's guidance upon our work that it might be to His glory.

Harry Goekler, Pastor.

ASHEVILLE, NORTH CAROLINA

Elder J. H. Anderson of Michigantown, Ind., came to the South August 1, and held a week's meeting at Dana, N. C. We have no organized church here and no regular pastor, but interest is not dead. We have many of good, sound faith, yet, shown from the attendance at the meetings. The preaching was great, for Bro. Anderson always has a message of interest that holds a crowd spellbound throughout his discourse, and we never fail to be enlightened on some new point.

We are always glad to hear he is coming, for we get hungry for the preaching of the Word. It was through Bro. Anderson's teaching that I learned the importance of baptism, several years ago when he was our regular pastor. He was the one who buried me in the watery grave. He baptized my father, mother, and, thank the Lord, two of my children.

We are looking forward to his return in a short time. May the rich blessings of health be bestowed upon him, that he may be able to continue in the Master's work.

Mrs. L. W. McMinn,
14 Michigan Ave., W. Asheville, N. C.

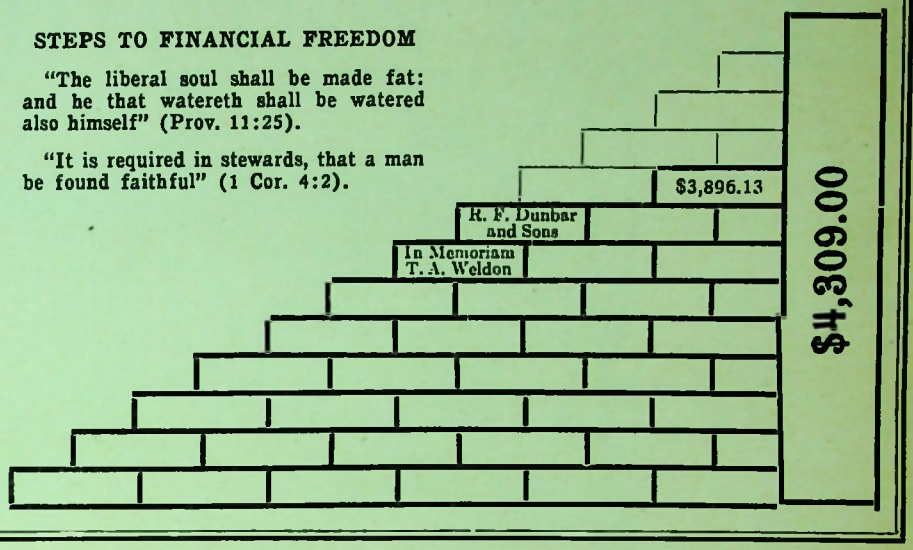
CONTRIBUTIONS TO N. B. I.

Mrs. B. F. Cook	$6.00
Mr. and Mrs. R. Harman	7.00
Maybelle Hanson	4.00
J. W. Sweet	2.50
Maurertown, Va., S. S.	2.61
Ontario	6.00

STEPS TO FINANCIAL FREEDOM

"The liberal soul shall be made fat: and he that watereth shall be watered also himself" (Prov. 11:25).

"It is required in stewards, that a man be found faithful" (1 Cor. 4:2).



GRAYTOWN, WISCONSIN

On the evenings of August 14 and 15, we had the privilege of having Bro. Vivian Kirkpatrick and Muriel Randall with us, bringing a message from the Word of God which was very inspiring and which gave us new hope.

We are looking forward to having Sr. Muriel Randall with us during the month of September to work with our young people, getting them started in the Master's service. We are glad to welcome any of the brethren who may be near to come and help strengthen us in the Word of God.

Mrs. Ed. Engebretson.

ARKANSAS MEETINGS

While recently in Arkansas we held meetings at Pisgah, Walnut Grove, McGintytown, Waveland, Cox Valley, and Cleveland.

We are now at Bear for a week, and expect to start to Austin, Texas, next week, where we shall hold a meeting before returning home. We held a meeting at the Lord's Schoolhouse, north of Morrilton, just before Conference, which closed with splendid interest.

Large crowds with keen interest gathered at every place. Strong solicitations from many, even of other denominations, to return to these places were gratifying. Men who never go to church, came, and listened attentively.

Our efforts at Cleveland resulted in six baptisms, which will be reported by the secretary. May God bless them, is our prayer.

E. O. Stewart, Sweetwater, Texas.

INDEBTEDNESS FUND

Notes Payable		$4,309.00
Amount received	$3,891.13	
Mrs. Anna Fales	5.00	3,896.13
		$ 412.87

CLEVELAND, ARKANSAS

Bro. E. O. Stewart of Sweetwater, Texas, began a meeting here August 15 and continued through Sunday night, the 20th.

There was a great interest shown by all the people attending. Bro. Stewart gave many interesting lessons from which we received many blessings, and which increased our desire to hear more of God's plan for His people.

There were six who came forward for baptism, all being past thirty years of age. They are: Mrs. Oma Slaton, Mr. and Mrs. Bryan Shumake, Mr. and Mrs. Gus Reiske, and my husband, Ed. R. Ring, all of Cleveland.

We are expecting Bro. Stewart back soon.

Mrs. Ed. R. Ring.

TRAINING SCHOOL FUND

California Sister	$ 4.00
Nagol	23.00
Mrs. Anna Fales	5.00
C. E. Randall	5.00

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Lydia A. Railsback; Maybelle Hanson; Jessie M. B. Kauffman; Leota B. Hauson.

LILLIAN D. MYERS

Lillian D. Myers, daughter of William and Susan Myers, was born March 28, 1863, at Mt. Morris, Ill., and died August 17, 1939, at the Moline State Hospital, Moline, Ill.

She was schooled in Mt. Morris, attending college there, and was a lover of art work. On August 31, 1902, she was baptized by Bro. S. J. Lindsay. This was within three years of the organization of the Church of God in Oregon, Ill., where she was for a time a very faithful superintendent of the Sunday school, and until death was one of the most faithful members. She was an eager Bible student, reticent in manner and speech, a beloved sister to us all.

Surviving are four brothers: Sherman, Fred, Clyde, and Edward.

The writer conducted funeral services from the Oregon Church of God, August 20.

Sydney E. Magaw.

THE BIBLE TRAINING SCHOOL

Enrollment Coupon

Students planning to attend the Bible Training School to begin at Oregon, Illinois, October 2, are requested to cut out this coupon, sign it, and send it to The Bible Training School, Oregon, Illinois.

Student's name: .....

Student's address: .....

.....

"I will go" (Gen. 24:58).

"Home, Sweet Home"

Provided by the love and sympathy of the entire brotherhood of the Church of God, *Golden Rule Home* assures to the members of its Family the comfort, security, and solicitous care which the word "home" always suggests.

Here the anxieties of earlier and more active life are laid aside forever. No threat of eviction for non-payment of rent or taxes or other indebtedness troubles the hearts of the residents of *Golden Rule Home*!

No doctor or hospital bills, no grocery, coal, or light bills to be met the first of the month, bring fear to the minds of the *Golden Rule Home* Family!

All such obligations and burdens are taken from the shoulders of these older ones immediately upon their entrance into the *Home* and are carried thereafter by the *Golden Rule Home* itself, which is amply able to bear the load on their behalf.

A hearty Christian welcome awaits all who seek the protection and lifelong support the *Home* provides.

Conditions of entrance into *Golden Rule Home* are as liberal as absolute security permits. Write for full particulars concerning the *Home* and its advantages. Or, better still, come and visit the *Home* itself and let the Family tell their own story of its advantages and comforts.

Address: *Golden Rule Home*, Mrs. Idona Romine, Matron, Oregon, Illinois.

THE RESTITUTION HERALD

VOLUME 28 OREGON, ILLINOIS, SEPTEMBER 12, 1939 NUMBER 48

"West Point" of the Church of God

By G. E. Marsh

BY a spontaneous and unanimous demand of our people, the Board of Religious Education has been instructed to proceed at once to the establishment of a nine-months' Bible Training School for the development of public workers for the Church of God. Seldom, if ever, has the denomination expressed itself so unitedly and so emphatically in favor of any forward-looking movement as it has in the present instance. It is clearly apparent that our brethren realize the momentous times through which we are passing and that the time for labor is short.

The need for qualified evangelists, pastors, and teachers is more pressing right now than ever before. It is no longer a question of finding fields for our laborers, but of finding laborers for the fields. We are convinced that the need for evangelistic work and the opportunity for such work has never been so great as at the present time. But conditions are changing. The people to whom the evangelist must appear are no longer Bible-reading, creed-defending men and women as was the case half a century ago. The masses know little of the Bible or its definite teaching. It is more generally true now by far than it was forty years ago, when Dr. R. V. Foster made the statement in his "Systematic Theology" that "comparatively few Christians even, to say nothing of mankind in general, know anything about doctrine." And yet doctrine, definite and positive teaching of the Bible concerning God and the conditions of salvation, provides our only basis for hope and faith.

Because of the ignorance and unconcern of the masses with regard to the Scriptures and their doctrinal contents, it is necessary that the evangelist, pastor, or teacher today approach his hearers in a fresh and vigorous manner and by methods quite different from those employed in the past. In short, if the Church of God is to succeed in these days in converting men and women by the preaching of the gospel, it must develop a new technique of presentation that will meet the demands of the religiously indifferent age in which we live. To develop and teach such a technique to our workers will be one of the major purposes of our School.

Our First Need—Students!

There can be no School without teachers and pupils. It was said of a certain great educator that if he sat on one end of a log and a boy on the other there would be a university. However able the teacher may be, there can be no school without the "boy" on the receiving end of the log.

The Board of Religious Education has been exceedingly fortunate in its selection of instructors. Teachers of the highest type and of exceptional ability have been secured, but their talent will be of no avail unless the Church of God provides young men and young women to be brought under their instruction. That is our most pressing duty at this time. We must influence consecrated young people to make all necessary sacrifices to attend the School. Furthermore, the churches themselves, the state conferences, and individuals of means among us, should contribute to the support of the School and its students with unstinted liberality.

The time for labor is short. The talents have been put in our hands. The Lord will soon return to question us concerning the use to which we have put His riches. The answer we shall make will be determined by our action now. Let's pray—and talk—and *give*, so that vigorous young soldiers of the cross may be thoroughly drilled, equipped, and organized for the final charge that will carry the army of redemption to victory before the Lord comes! *We must act at once!*

EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

STUDENTS

Brother G. E. Marsh is right. Speaking of the needs of the new Bible Training School, he points out, "Our first need is students." Indeed, "There can be no School without students," as Brother Marsh also says. Students, let us hear from you. October 2 is rapidly approaching. Will you arrive at Oregon, Illinois, on that scheduled day for the School to start? Write us today!

Everything possible is being done to make the School a success from the word "Go." A thorough and determined effort is being made at Oregon, Illinois, to be ready. Students, young men and young women of the Church of God, we are not going to fail you. You must not fail us!

INSTRUCTORS

The instructors of the new Bible Training School will be Elder L. E. Conner and your editor. These selections were made by the unanimous agreement of all five members of the Board of Religious Education. For further presentation of the teachers and their respective courses of study, see page 15 in this issue of The Herald.

THE STUDENTS' HOME

An ideal home has been secured for the young men and young women who enroll in the Bible Training School. It has every convenience, even automatic heat control. The building is commodious, clean, not far from the National Bible Institution and Church of God, and has received the endorsement of the Executive Board of the National Bible Institution as being the very wisest selection of a home that could be made. Further, it is so arranged as to conveniently house both the young men and young women who may attend the School.

An experienced and Christian matron will have charge of the home and do the cooking. Students will be expected to cooperate with the matron, and every effort will be made to maintain high Christian standards.

October 2 will soon be here.
Will you be here?
Enroll now!

EVANGELISTS

Evangelists built the Church of God. Only in recent years have many of our churches engaged pastors. A generation ago every minister was an evangelist. He had wide fields to cover. There was no letup in his work. New faces and new opportunities ever before him, he was kept ever zealous. There were many conversions. Meetings invariably resulted in baptisms.

John the Baptist and Jesus were evangelists. Their work has survived the centuries. There is no getting away from the need of evangelists. God gave them. God blessed them. And God still calls men to be evangelists.

The evangelists who founded our various churches are, one by one, taking their rest. Recruits are needed. They must come, in a large measure, from the young manhood of the Church of God.

May God so bless the Bible Training School that it will enlist and encourage and assist young men to become true and worthy evangelists. The Lord calls men!

PASTORS AND TEACHERS

In recent years nearly all our churches have engaged pastors. These churches are the truly progressive ones. The church that thinks it cannot afford a pastor is probably in deeper spiritual poverty than material poverty. God has called some ministers to be pastors.

A few years ago some of our members asked what would become of the young men then training for the ministry. Where would they serve? Today they are half or more of our settled pastors! God knew what His church needed, even if we did not.

Others of those formerly in training are teachers. Let it not be forgotten that Jesus, too, was a teacher. Sunday schools and Berean classes are ever in need of capable and willing workers in addition to those who are evangelists and pastors. Who will now volunteer?

ENROLLMENT COUPON

All students are requested to fill out the enrollment coupon on page 15, and send it to The Bible Training School, Oregon, Illinois. Enroll today!

Conversion by Conversation

By Muriel Randall

JANE and Mary, walking down the street, passed a large, beautiful church. One could see at a glance that it was the church home of many rich people. Truly, it was a most beautiful structure. Mary, who frequently attended this church, thought it was fine to be able to worship in such a place of grandeur. Just one block farther along the street they passed a little stone church with an inviting look. Above the door were the words:

Welcome
Church of God

This church was Jane's place of worship, and one that she loved dearly. It meant the place where she had found the difference between peace and strife, the difference between love and hatred, the difference between joy and discontent, the difference between satisfaction and dissatisfaction. It was the place where she had first found Jesus as her personal Savior.

She asked, "Mary, would you like to go into the church to see my church home?"

They entered, and Mary noticed at once the apparent commonness of this little, insignificant church. There were no large pictures, no statues—in fact, nothing to indicate riches, glory, or prestige. Jane's thoughts were of a thankful nature, because this was a place of rich spiritual blessing.

Finally, Mary could not refrain from asking, "Jane, why do you work with the Church of God?"

Jane immediately answered, "Because I believe we must have certain foundational truths in order to be Christians and to inherit the kingdom of God. Shall we sit down and talk about these things? We can look up some very interesting Bible references."

When they were seated, Jane took a Bible and turned to John 8:32. She read: "Ye shall know the truth, and the truth shall make you free," then added, "One of our truths is that we must repent and be baptized as Peter told the people on Pentecost. In Ephesians 4:5 we find that there is only 'one baptism.' The baptism is the one of which our Lord partook when John the Baptist baptized Him, as recorded in Mark 1:9, 10."

"What other truths do you especially believe in?" asked Mary.

"I believe, also, there is but one God, one Christ, one Mediator. They are one in purpose, but are three entirely different bodies. Matthew 16:16 proves that God and Christ are not one. John 20:30 also states this same truth. We know, too, that Christ did not create the earth. I suppose that you will ask me what I do with the reference of John 1:1, 'In the beginning was the Word, and the Word was with God, and the Word was God.' This implies Christ was in the beginning and was God. If you are acquainted with ancient history you would see that old philosophers capitalized and personified inanimate objects and words. Thus, 'Word' was one of the many words changed. I cannot think that Christ was His own Father. In fact, 2 Corinthians 1:3 clearly shows they were two persons. Therefore, I cannot believe in the Trinity."

"That is very interesting, Jane. What are some of your other beliefs?" questioned Mary.

"Yes, it is interesting, and it thrills me to think that it is all true. Our church believes that man is mortal and unconscious and does not go to heaven or hell at death. Psalm 6:5 and Job 17:16 give evidence of this fact. John 5:28, 29 says that we shall be resurrected. If we do not really die, then there is no use for the resurrection," replied Jane.

"Jane, aren't we to be like Christ?" asked Mary, in a tone of amazement.

"Yes, we are to be like Christ in all that we do," Jane said.

"Well, didn't Christ go to heaven when He died?" asked Mary.

"No!" Jane replied. "He did not. Luke 23:43 states it so that it might be interpreted as such, but we find that Christ died before the thief. In fact, according to the Jewish day He died one day, and the thief died the next."

"Jane, if a person fully believes and accepts, what is his reward, and what happens to the person who does not believe?" inquired Mary.

"That includes much, Mary, but the sum and substance of it is this: "John 3:36, Revelation 21:4, and Psalm 37:29 tell of the reward of the righteous. The complete 37th Psalm tells very plainly the reward of both the just and the unjust. The people who are not righteous shall be damned, according to Mark 16:16. Romans 6:23 speaks of the second death, and this death is final. Revelation 20:14 also speaks of death. Mary, would you like to die today?"remarked Jane.

"No, Jane, I would not," Mary replied decidedly.

"So it will be when we are divided for eternity. No one will want to lose his life. That is why God offers us His

(Please turn to page 10)

God's Power

By M. O. Williamson

IN ROMANS 1:16 we read, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation, to every one that believeth; to the Jew first, and also to the Greek." We here find the power is something called "gospel." So by reading, "If our gospel be hid, it is hid to them that are lost" (2 Cor. 4:3), we find if we do not know the gospel in which is revealed God's power we are in a lost condition. The gospel is a definite something to know, to believe, and be saved by; or from which to be hid and be lost by.

There is only one gospel that will save. No perverted gospel can save—"which is not another; but there be some that trouble you, and would pervert the gospel of Christ" (Gal. 1:7). There is a curse pronounced against man or angel who preaches another gospel.

M. O. Williamson

Whatever "the gospel" is, Christ brought life and immortality to light through the gospel. Please notice the word "the" always appearing before "gospel," showing it to be something definite.

Jesus, just before going to heaven, gave a mission of work or a message to be preached to every creature, to the end that they might be saved if they would believe and obey. "He said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15, 16). So we find it a savior of life unto life to those who believe the gospel, or of death unto death to those who believe not.

Let us see if you and I can find this, the gospel, in which is God's power. "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" (Gal. 3:8). Some perverter possibly may come to you with something like this: "God preached something to Abraham before the gospel." Here is the thought taught in verse 8: Before God could justify the heathen, the gospel had to be preached to them. Hence, before God justified them, He preached the gospel to Abraham. Note the Emphatic Diaglott rendering: "The scripture, having foreseen that God would justify the nations by faith, previously announced glad tidings to Abraham, that in thee shall all the nations be blessed." So we see the Diaglott says that glad tidings were announced to Abraham, as in Romans 1:16 the gospel was God's power to save. Whatever was preached to Abraham had the power to save.

Mark 16:15 and Galatians 3:8 teach Christians to go into all the world and preach what God preached to Abraham. If you and I do this, Jesus has promised that we shall be saved if we believe and are baptized. Jesus has said, "Search the scriptures" (John 5:39). Therefore, to find the gospel in which is God's power of salvation, we begin by reading the Old Bible. Some may say the Old Bible is fulfilled, but Jesus says, "Search it." So let you and me obey Jesus by reading from Genesis 12 through chapter 24. Now we have read the gospel, the one Mark 16:15 says to preach to every creature. In Genesis 12:1 God told Abraham to get away from his father's house and kindred, and into a land that He would show him. In verse 2 we read, "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing." "In thee shall all nations be blessed" (Gal. 3:8).

The word "gospel" means "good news" or "glad tidings." Is this not good news to know that God has promised to bless all nations (instead of the old theory of sending them to hell to torment them)? Just as Abraham was called from his father's house and kindred, we are called from our fathers' houses. Abraham did not obey in full at first; he took his nephew along. Some of us, after we understand, still want to support singing and preaching where men teach the doctrine of a never-dying soul. John 8:44 shows such doctrine originated with "a murderer." It brought strife and division in Abraham's day, and it will do the same today. God appeared to Abraham after he fully obeyed, and said, "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever. . . . 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, 15, 17).

Let us pause for a moment. Can people who believe they go to heaven at death do as Abraham did: view their everlasting home in every direction or walk in it while they are mortal? You and I, who believe the gospel, can do this, for Jesus said, "The meek shall inherit the earth" (Matt. 5:5).

Abraham was seventy-five years old when the Lord called him. Sarai and Abraham had no children at this time, and because the promise was to him and his seed this question arose in his mind: "Lord God, whereby shall I know that I shall inherit it?" (Gen. 15:18). God answered by telling him to make a sacrifice. Abraham obeyed and sat down to see how he was going to inherit the promises. Fowls came down to peck at the carcass. Just so today, when you begin to learn God's terms of salvation, some who believe they go to heaven begin to pick at your belief. We are told that Abraham drove them away; so if we want to drive away those who pick at our belief, just give them the Bible and they will go. A deep sleep, and horror of great darkness fell on him. He was told in verse 15, "Thou shalt go to thy fathers in peace; thou shalt be buried in a good old age." Resurrection was taught to him in the smoking furnace and the burning lamp passing between those pieces.

I want those who believe that everybody will be saved to please explain why the furnace and light went between instead of around them. In Matthew 25:33 we see that Christ "shall set the sheep on his right hand, but the goats on the left," just as was taught Abraham when God was showing him how he would inherit the land.

"I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee" (Gen. 17:6). Somebody has said He promised the land of Asia Minor. Dear brother, how do you read of Abraham who was to be father of nations and of kings? In Daniel 2:35 we read of "a great mountain, (which) filled the whole earth." (See "under the whole heaven"—Dan. 7:27.)

When Abraham became one hundred years old, Isaac was born. "By faith Abraham, when he was tried, offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called" (Heb. 11:17, 18). "And the Lord appeared unto him and said, Go not down into Egypt; dwell in the land which I shall tell thee of: sojourn in this land, and I will be with thee; and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws" (Gen. 26: 2-5).

Genesis 22 gives us the account of the trying of Abra-

(Please turn to page 11)

Denying Oneself

By E. O. Stewart

THEN said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24). Deny thyself, and take up thy cross, and follow Me.

Until one has denied himself, he has no use for a cross, for he has nothing to bear upon the cross until a dead victim appears upon the scene. The old dead self, killed through self-denial, is the victim which the newly risen creature, in Christ, bears upon his daily cross. Just so long as evil passions thrive and grow by giving way to lust and pride, no cross is needed, because the self has not been crucified. "They that are Christ's have crucified the flesh, with the affections and lusts" (Gal. 5:24).

Evil passions and lusts stick so closely to our flesh that they are figuratively called flesh. There can be no more positive proof of the truthfulness of this statement than the fact that we are continually making flimsy excuses by which we try to justify their existence.

I went to the circus to please the children. I drank a bottle of beer because an old friend asked me to. I earn my own money and have a right to spend it as I please. I feel that I should tithe, but I have worked hard for my money, and have a right to use it to satisfy my desires. I'll buy a radio, and take the daily paper, so I can keep up with the news. I would like to take our church paper, but we are too poor. I would like to help the preacher some, but I had to pay too much income tax.

These excuses, and a score of others, prove just how much we love and adore the flesh. Hence, self-denial and cross-bearing are at a very low ebb.

Christ Our Example

Jesus had the same right to turn stones into bread, and satisfy His hunger, as we have to spend our money to satisfy our own fleshly desires, but He denied Himself. He could have prayed the Father and received the aid of myriads of angels, but He gave Himself for others.

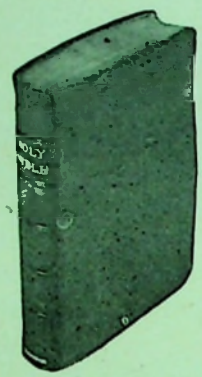
He is our example and forerunner; and God loves a cheerful giver.

We are praying God that He will open men's hearts so that they may forget self to the extent that they will give of their means to the ministry. Let us be self-denying, taking up our crosses to follow Him.

The Bible, God's Word

By J. H. Anderson

I CHARGE thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; *preach the word*" (2 Tim. 4:1, 2). Reader, in your study of the Bible, have you ever noticed the many statements in it about the Word? When we find what is said in the Bible about the Word, how much God thinks of His Word, and His care of the Word, we shall not believe that He has permitted the translators to fill that Word with errors. Our salvation depends upon that Word. As most of the people depend upon the Authorized Version, we shall use it in these articles unless we refer to another translation to make a point more clear to our limited minds. Reader, have you ever read the history of the King James translation of the Bible? There were forty-seven translators, and they spent seven years in the work of translating the Word into English, and this opened the way for millions to read the Word.



Since then God has been visiting these millions through this translation of His Word to call out a bride for His Son. "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name" (Acts 15:14). "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:10, 11). Only the pure Word could do this. Hence, God is visiting the Gentiles through the pure Word, calling out from among the Gentiles a people for His name.

God holds His Word above everything that men can handle in this life. "I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for *thou hast magnified thy word above all thy name*" (Psalm 138:2). Would God permit anyone to put errors in that Word?

"Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you" (Deut. 4:2). Has God allowed the translators of the Authorized Version to transgress this commandment? Let's see what His Son has to say in answer to this question. "Think not that I am come to destroy the law (the first five books of the Bible), 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" (Matt. 5:17, 18). Not a passage in the Old Testament can pass away until it has been fulfilled. "He called them gods, unto whom the word of God came, and the *scripture cannot be broken*" (John 10:35). There is no church, no organization on earth, that can either add to or take from the Bible, the Word.

How did this wonderful Word come into the world? "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 Ghost" (2 Peter 1:21). "All scripture is given by inspiration of God" (2 Tim. 3:16).

God's Book

It took nearly sixteen hundred years to write this Book. Moses wrote the first five books about 1500 B.C., and the last book—by John—was written about 100 A.D. Part of the Book has been in the world about thirty-four hundred years, and the entire Book for more than eighteen hundred years. This proves that God is back of His Word.

What must Christians do with this Book? "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39). Reader, do you believe that the Father would permit errors in the Book that testifies of the Son? "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, *rightly dividing the word of truth*" (2 Tim. 2:15). When we do this we find harmony in the Word of God. As stated, God is sending His Word to the Gentiles to call out a people for His name, even the church. This class is made clean by the Word—the Word only. "Now ye are clean through the word which I have spoken unto you" (John 15:3).

"Husbands, love your wives, even as Christ also loved the church, and gave himself for it: that he might sanctify and cleanse it with the washing of water (baptism) by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish"

(Eph. 5:25-27). Only the pure Word can accomplish all this.

Now listen to the Lord's prayer: "Sanctify them through thy truth: thy word is truth" (John 17:17). Here the Son prays to the Father to set apart His people *by the Word of truth.* We are brought into the bondage of sin and death by the Devil's lie: "Ye shall not surely die" (Gen. 3:4; John 8:44). It will take the truth of God's Word to free His people from the bondage of sin and death.

"As he (Jesus) spake these words, many believed on him. Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free" (John 8:30-32). We must continue in God's Word to ever come into this glorious liberty. In this long dark night of sin and death, God's Word is the only light that can open the way of the future.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise" (2 Peter 1:19). "Thy word is a lamp unto my feet, and a light unto my path. . . . The entrance of thy words giveth light; it giveth understanding unto the simple" (Psalm 119:105, 130). This light, the light of the Word, illuminates the path of the righteous to the perfect day. "The path of the just is as a shining light, that shineth more and more unto the perfect day" (Prov. 4:18). To doubt the Word is to dim the light.

(To be continued)

Fruit Bearing

By R. M. Abbott

"Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28).

By their inactivity in church work, it might indicate that some may have read this verse, "Come unto me, all ye that labour and are heavy laden, and, if you do, I will do all the rest."

Rest, the kind that Jesus speaks of in this verse, is the rest that is produced by work. Read verses 29 and 30 of the same chapter and they will tell us that.

The greatest kindness that God did for the man and the woman, when they were driven out of the Garden of Eden, was causing weeds to grow, forcing the people to work if they would eat bread.

What could have been a worse punishment than for the Lord to have told them that they would have to live about nine hundred years without being allowed to do one bit of work? A reasonable amount of work is a blessing to any able-bodied person, and even the sick live longer and more contentedly where they can at least do something.

Idleness is destructive to good morals. We are told that "an idle mind is the Devil's workshop." Unless the mind is occupied in doing good things, it is very likely to be "doing" anyone it meets. Even children are rested by having something to do to take up their time, and unless something is provided, they are in danger of being "arrested" and be "doing time" later on in life.

One "don't" to a child is far more distressing than two or three "do's," providing it is to do something worthwhile. Always create in the mind of the child a desire for positive, rather than negative, action. Learn to say "do" instead of "don't."

There are those who would be the very best of Christians, if they weren't required to live the Christian life to be Christians. They would like to be Christians, if they could be without being them. People of this kind are in a class with the lady who wanted to be a returned missionary without first having been a missionary.

We do not see Christianity when we see the person who is a Christian, but Christianity is the life they have lived and are living. One in Bible times said, "Shew me thy faith without thy works, and I will shew thee my faith by my works." When put in this form, faith can be seen. A Christian is not known to be a Christian by his present, but by his past, as a tree is known by its fruit, not by the fruit it may bear, but by the fruit it has already borne. God's people might be properly called a spiritual fruit orchard, bearing fruit unto eternal life.

Jesus said, "Herein is my Father glorified, that ye bear much fruit." "He that abideth in me, and I in him, the same bringeth forth much fruit." Just as in our natural orchards, so in this orchard of which God is the husbandman, there is a desire that it should produce more and more. "Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."

Here is where some of us flinch or dodge, and that is when the pruning knife, "the sword of the Spirit," is applied to our lives, and some branch of our way of living is severed from us. We should never object to the work of

(Please turn to page 10)

Does Death End All?

By Howard Giddings

WELL do I call to mind Psalm 146:3, 4: "Put not your trust in princes, nor in the son of man in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Study with me in Genesis 3:1-5, inclusive: "Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Give emphasis to "Ye shall not surely die"—*the first lie ever told.* If men do not die (total oblivion of consciousness), what miracle would have been performed in our Savior's resurrection? Why should we rob Christ of His well-deserved glory in making captivity (death) captive?

I invite your attention to 1 Thessalonians 4:13-18: "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 and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

Are saints to stay up in the air? No, because Jesus said, "Blessed are the meek: for they shall inherit the earth" (Matt. 5:5). For further proof that the dead are not immortal and conscious until after the resurrection, see 1 Corinthians 15:50-58: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God: neither doth corruption inherit incorruption. Behold, I shew you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. 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 be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." Is not this conclusive evidence that the dead are totally unconscious, that they return to the dust, and continue there unto the coming of the Lord? Does it not show that the final habitation of the righteous is the earth, cleansed of its curses?

Men will plant vineyards and eat the fruit of them. They will build buildings and live in them. No mortgages to be foreclosed! No goods will be taken from men. If saints go away from the earth at death, they would not be where Christ and the Holy City are to be (Rev. 21:2-4). The life on earth is in store for those who are born of the Spirit.

What is it that never dies? It is the conception of the spiritual life which must take place in this present life. Though saints sleep thousands of years in the grave, at the sounding of the last trumpet the birth with its fullness thereof will take place. Our Master told Nicodemus: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter the kingdom of God. . . . 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 every one that is born of the Spirit" (John 3:5, 8).

Before our Master's death and resurrection He would go into a room as you or I, that is, through the door, but after His resurrection, the room could be sealed tightly, and the Master would appear in the midst of those in the room.

When conception takes place in the mother, the child develops when she is asleep just as much as when the mother is awake, but when the birth takes place (which is likened unto the resurrection of the dead), the mother's

heart ceases beating for the child and the mother's lungs cease breathing for the child. Its heart and lungs must perform their own functions, so the child may live. So it is with us. The conception of the spiritual life must take place in this life, and at the resurrection will be our spiritual birth with the fullness thereof.

The Holy Spirit

By John R. Fiske, Jr.

THE Holy Spirit is termed by the Father "my spirit" (Joel 2:28). Hence, as to the Father, it is declared to be the "Spirit of your Father" (Matt. 10:20), "thy holy spirit" (Psalm 51:11), or the "holy Spirit of God" (Eph. 4:30). Therefore, Scripturally it is "the Spirit of God" (Matt. 3:16). Now God speaks of "my spirit" (Joel 2:28) and "my soul" (Isa. 1:14). If "my spirit"—"the Spirit of your Father" or the "holy Spirit of God"—is a person or "spirit" separate and distinct from the Father, then logically "my soul" is a person or "soul" separate and distinct from the Father, thus making "God, *the Father,*" "God, *the Spirit,*" "God, *the soul,*" and "God, *the Son!*" Four Gods! ! But, if "my soul" or "my Spirit" as to man do not mean persons distinct from the man himself, then it is certain "*my* soul," or "*my* Spirit," as to the Father, simply cannot mean a "soul" or "spirit" separate and distinct from the Father Himself.

What is "the Spirit of your Father"—the "holy Spirit of God"? Jesus, in predicting its coming, defined it as "power from on high" (Luke 24:49). He said those receiving it would thereby secure power (Acts 1:8). In Luke 1:35, "Holy Spirit" and "the power of the Highest" are used interchangeably. Therefore, the same in 1 Peter 3:18 and Ephesians 1:19, 20 show "the Spirit" that made Jesus alive was the working of His mighty power.

Romans 8:11 and 1 Corinthians 6:14 teach us that the Spirit that will quicken or raise the saints is God's power, but why add evidence? Surely these are sufficient. Vast indeed in numbers are the texts held yet in reservation which show us the Holy Spirit of God to be the power of the Highest, and not a person separate and distinct from God Himself.

The Holy Spirit cannot be a person for these reasons: (1) It has no name of its own. "*Holy* Spirit" is no more a proper name than is "*evil* spirit." (2) The Bible speaks frequently of the Father and His Son as living or alive, but nowhere is the Holy Spirit said to be living or alive. (3) It is poured out (Acts 2:17), and fills houses and persons (Acts 2:2, 4). (4) Christ was anointed *(smeared)* with God's Holy Spirit (Acts 10:38). (5) The Father sheds His Holy Spirit onto the believer (Titus 3:5). (6) People *filled* with the Holy Spirit are said to drink of the Spirit (1 Cor. 12:13). (7) People were baptized in Holy Spirit just as literally as they were baptized in water (Matt. 3:11). (8) Christ imparted it to His apostles by having breathed it upon them (John 20:22). (9) It was distributed to certain ones (Heb. 2:4, Diaglott), and they were thus made partakers of it (Heb. 6:4, 5). (10) Jesus was begotten by the Holy Spirit (Matt. 1:20, margin). Since it is "the power of the Highest," this would make Jesus the only begotten Son of the Father (John 1:14); but if the Holy Spirit of God—the Spirit of your Father—is a person separate and distinct from the Father, then His begettal by the Holy Spirit would make Jesus the only begotten Son of the Holy Ghost! !

Reader, can a *person* be poured out, thereby filling houses and people? Can one *drink* a person? Can a person be *anointed (smeared)* on another? Can a person be shed, breathed, or be baptized in? If not, then it is certain that the Spirit is impersonal and not a *separate* person from your Father.

By means of His Holy Spirit, the Father created everything and is everywhere present through it (Psalm 139: 7; 104:30; Job 26:4; Gen. 1:2). It proceeds from the Father (John 15:14), just as light proceeds from the sun. By means of it, He is in touch with the universe. Since the Holy Spirit of God is the Father's power, it is therefore considered just as much a part of Him as is His finger (Matt. 12:28; Luke 11:20). This being true, whatever the Spirit or His finger may do, such as begetting Christ of the Virgin Mary or raising Christ from the dead, it is *the Father, after all,* who has done these things. Through a figure of speech called synecdoche, in which a part is put for a whole, "the Holy Spirit of your Father" sometimes stands for the Father (Matt. 1:18; Acts 13:2).

John 16:13, 14 and 14:17 are commonly supposed to teach that the Holy Spirit is a person separate from the Father. But Nehemiah 9:20, if the translation of John 16: 13, 14; 14:14-17 in the King James Version is correct, shows the Guide, the Instructor, to be "the good Spirit"—"the Spirit of your Father." If the Father's wisdom can be personified as "she," "I," "my," "me," and "her,"

(Prov. 9:6), then surely in the same way the Father's Spirit, "the Spirit itself" (Rom. 8:16), could *through personification* be termed "he" or "himself."

Dr. C. T. Kuinoels said, concerning John 16:13, "The Spirit to which the pronoun refers is neuter in the original." Commenting on John 14:17, Professor J. H. Thayer of Harvard University said, "The pronouns in verse 17 are neuter in the best manuscripts." Professor Toy said, "The Alexandrine does not give the masculine." Professor Gardner of Chicago said, "The true antecedent of these pronouns in John 14:17; 16:13, 14 is *topneuma,* and this is neuter, of course, and a true grammatical rendering makes the pronouns neuter." Here is where we rest our case.

CONVERSION BY CONVERSATION

(Continued from page 3)

only begotten Son that we might have eternal life," Jane answered.

"Can I go with you to church this next Sunday, Jane?" asked Mary.

"Yes, you surely can! I'll call for you at nine forty-five, so that we can go to Sunday school, too," Jane replied heartily.

Mary went home a much more thoughtful girl, determined to learn more about Jane's religion. Jane went home happy to know that she had had an opportunity to tell of her church and its beliefs, but she also felt remorse because she had failed to ask Mary to go to her church with her long before this.

FRUIT BEARING

(Continued from page 7)

the Lord, for "he doeth all things well," and since pruning away the unprofitable will make what is left produce more abundantly, we should rejoice in that He counts us worthy of bearing more fruit for Him.

In Hebrews 12:11 we read, "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

What branches need pruning? One word will name the thing that needs much pruning and purging in the Christian's life. That word is "disposition." It is our disposition that makes up our character. Someone may say, "I am not to blame for my disposition, for I was born with that." That is true enough, you were born with your disposition, and you are not to blame for that, but while you are not responsible for the disposition you were born with, you are held responsible for the disposition you live with and die with. Regardless of what kind of dispositions we were born with, God has made provision whereby those dispositions may be brought into obedience to His will. It may take much cutting away of what stands in the way, but it will all be to the one end, that we may bear more fruit. First, that we may bear fruit, then more fruit, and at the last, that we may bear much fruit. "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples" (John 15:8).

NEVER ALONE

By N. H. Geiselman

The lightning will soon be flashing,
And the angry billows will roll;
The armies sure are gathering
To take an awful toll.
But we'll never be discouraged,
For Jesus has told us the way;
He's promised to keep us from danger,
And never to lead us astray.

Alone, no never alone,
His saints are never alone.
He's promised never to leave them,
Never to leave them alone.

The nations now are preparing,
And cannons surely will roar,
The storm is surely gathering;
God's Bible has fully foretold.
On land and sea and air
The meteors soon will fly,
And millions now so careless
We fear will surely die.

But when the war is ended
We'll land in Paradise,
No more to be offended,
And never His truth disguised.
But through the endless ages
We'll praise His holy name,
And fill the earth with glory:
Make Hallelujah ring.

"PRAY FOR THE PEACE OF JERUSALEM"

"I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, . . . give him no rest . . . till he make Jerusalem a praise in the earth" (Isa. 62:6, 7).

GOD'S POWER

(Continued from page 5)

ham's faith. When Isaac grew up, Abraham was told to offer him for a burnt sacrifice. They came to the place of which God had told him, and Abraham built an altar there, and laid him upon the wood on the altar. Abraham then stretched forth his hand and took the knife to slay his son. He would have killed his son had the angel not stopped him. Because of this the angel called the second time from heaven and said, "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies." "Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure" (Heb. 11:19). God swore by Himself when He made this promise, because He could swear by no greater, saying, "Surely blessing I will bless thee, and multiplying I will multipy thee" (Heb. 6:14). "Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us" (Heb. 6:17, 18).

"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ" (Gal. 3:16). And 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). So, we see Jesus, whom Paul says was the seed spoken of, did not receive the promised possession while He was here. We hear Stephen say of Abraham, in Acts 7:5, "He gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child." The question arises, As Christ had no place to lay His head, and Abraham not enough to set his foot on, when will God make good His oath-bound promise? "Your father Abraham rejoiced to see my day: and he saw it, and was glad" (John 8:5, 6). We see the antitype of the burning lamp and smoking furnace will be fulfilled at the resurrection.

Some ask, "Is baptism essential to salvation?" We find in the Biblical references already given that the earth (the land) was all given to Abraham and his seed only. If so, the Gentiles are not, in their present position, Abraham's seed. If we, Gentiles, wish to share in those promises, we have to accept God's provision. "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). There is no other way to put on Christ except by baptism. Notice verse 29: "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Is it essential to become Abraham's seed? If so, the same may be said for baptism. In Mark 16:15, 16 Jesus says that the belief of the gospel and being baptized will save us. Do you want to be saved? If so, get acquainted with the gospel that God preached unto Abraham, believe it, be baptized, and as Jesus said, "You shall be saved." "What is the mode?" you ask. "Therefore we are *buried* with him by baptism into death: . . . even so we also should walk in newness of life. For if we have been *planted* together in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. 6:4, 5).

When you have done these things, you have God's oath that you will have an everlasting inheritance. Jesus has promised to save; so, "why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16).

"God brought him forth out of Egypt; . . . he shall eat up the nations his enemies" (Num. 24:8).

BEAUTIFUL THOUGHTS

By Opal Poland

DID you, my friend, ever stop to think that the fruits of your thoughts will be passed on to your children and grandchildren? When you let your mind dwell on thoughts of sin, you are giving your unborn children an evil foundation on which to build. If we want our children to be honorable men and women, and strong in the faith, we should start with ourselves.

In 2 Timothy 1:5 we read that Timothy's faith started with his grandmother Lois and his mother Eunice.

"Blessed are the pure in heart: for they shall see God" (Matt. 5:8).

The angel said unto Mary, the virgin that was espoused to Joseph, "Blessed art thou among women. . . . For thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus." Because of the purity of her heart, Mary was chosen to be the mother of our Savior.

We love our children, we want to secure the very best for them that life can offer—something worth while and lovely—clean and beautiful thoughts!

"For as he thinketh in his heart, so is he" (Prov. 23:7).

BEREAN DEPARTMENT

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Woodstock, Virginia

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740 Laraway, S. E.
Grand Rapids, Michigan

It is with regret that, due to ill health, I am compelled to give up the editing of the Berean page for a time. It has been a source of pleasure and inspiration to me, and I trust it has been to you, its readers.

I ask that you will give your faithful cooperation to Sister Lorraine Brossard of Eden Valley, Minnesota, who will be your editor during my absence. *Please send your articles to her.*

May God bless you all, is my prayer.

Gerald L. Cooper.

INFLUENCE OF KIND WORDS

By Virginia Smith, Russellville, Ark.

Just as the beautiful flowers cannot tell what becomes of their sweet perfume, Christians cannot tell what becomes of their influence.

The little deeds of kindness we do and the kind words we speak will live on in the memory of those we have helped long after we have fallen asleep in death. Kind words always lift, encourage, and brighten the passing days of others. Nothing is more Christlike than speaking kind words to everyone.

The happiest people in the world are those who are always helping others. The Bible says: "Be kindly affectioned one to another with brotherly love; in honour preferring one another" (Rom. 12:10). Wherever the spirit of Christ sways the heart, there is passion to serve. "If any man have not the Spirit of Christ, he is none of his." What kind of a spirit did Jesus have? He was kind, meek, lowly, and always helping others.

We can't all do great things to influence hundreds of people, but as we go about the home, cheering and helping to make all within its circle happy, our influence is felt more than elsewhere. How sad it is that in many homes people speak kind words to their guests, but to their own families use a bitter tone. A few bitter words, spoken thoughtlessly, often cause needless heartaches.

We Christians attract hearts by the qualities we display, and retain them by the qualities we possess. We leave our influence with everyone we meet. "If our gospel be hid, it is hid to them that are lost" (2 Cor. 4:3).

Our great desire should be to live in service for the Master, so that when our lives are finished, others can truly say that this world has been made better by our having passed this way.

JUNIOR CORRESPONDENCE COMMITTEE

By Lorraine Brossard, Eden Valley, Minn.

The Junior Social Correspondence Committee handles a very important work of the National Berean Society, and this fact must be remembered not only by the chairman, but by every member of the Committee, and by the ministers and secretaries of all our churches. This work can progress effectively only when we have the wholehearted cooperation of these mentioned.

The Committee consists of twelve members from various sections of the United States. The work is handled very efficiently by this Committee, but even above this, we need the cooperation of the ministers and church secretaries who are the means of supplying us with the work. The reports of baptisms sent to The Restitution Herald are our only way of securing them for the files. We have on file for 1938-'39, seventy-two names, yet at the end of this year, it is very disappointing to discover that many names of those baptized had not been reported to The Herald, and in many cases we have found names with incomplete addresses.

To me, this work seems vital, for in very many cases new members are in isolated districts and have very few opportunities of contacting others of our churches. Through correspondence they may become friends with some distant church and its people. This Committee works primarily with young people, and there must be a wealth of opinions, expressions, ideas, and encouragement exchanged by letters as a result of these acquaintances. These letters bring about varied results other than pleasant correspondence. They have brought about organized societies in isolated places, encouragement for renewed efforts, marriage within the church, and exchange of ideas that have rebuilt societies, and they assure future conversions.

It is my earnest plea to anyone who possesses the knowledge of baptisms to report to The Herald with as much information as possible. Please cooperate with us, and we shall endeavor to do the work to the best of our ability.

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota

"What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

Lesson: Micah 3:1-12; 6:6-8.

MICAH'S MESSAGE

From the reading of the lesson we find that Micah told the rulers of their evil doings. Their judgments were not fair. They didn't even want to judge rightly, for he told them that they loved evil! Those leaders must have been somewhat like the leaders of the present time, in some of the lands overseas.

The rulers were not the only ones. We find that the prophets told the people wrong things so that the people made mistakes, too. The prophets cried, "Peace," when there was no peace. Because of their sinfulness God would not answer their prayers.

Micah, a true prophet, did not praise the rulers and false prophets, but said he was there to tell them of their sins.

Conditions are truly very bad when the judges judge for rewards. Such men no doubt accepted money as bribes and decided in favor of the ones who could pay them most, regardless of right or wrong. Do we have anything like that today?

The priests were not interested in teaching the people the truths of God, for they were preaching only for the money they were paid for their services. Today there are churches with ministers chiefly concerned about their salaries. Many boys and girls in school are sometimes so interested in getting high grades on their report cards that they do wrong by cheating to get the desired grades! Salaries, rewards, and good grades should all be a result of one's best efforts received with the knowledge that whatever has been the reward it has been earned honestly. God judges from the heart.

Let us take Micah's advice when he said, "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:8). May we all say with Micah, "Therefore I will look unto the Lord; I will wait for the God of my salvation: my God will hear me."

ECE CLUB NEWS

Soon there will appear on our page a picture of the ECE Club in Cleveland, Ohio. I know you are anxious to see some of your fellow members.

Any group which wishes to organize, and have a picture taken for our page may do so. Send to me for full directions if you wish.

NEW MEMBERS

Today we have one new member, our one hundred seventy-fourth! He is Charles William Mercer, age 11, of 529 W. Piper St., Macomb, Illinois. Some of you who like to write letters, write to these new members of your age.

There are twenty-six more membership cards before we have our two hundred members. If you want one of them just send me your full name, age, birth date, and address, soon. Your mother, sister, teacher, or even some friend may write to me for you. A postal card will do.

Here is what I received on a postal card this past week: "Dear Mrs. Savage: I thank you for my 'membership card.' I think it is very useful and I am trying to follow the rules on it. It looks very good on the wall of my room. I wish you much success in your leading of this Club. I thank you for Billy's address. I am

Very truly yours, Henry Hutchinson."

Henry is fourteen. His address is Rt. 3, Box 48, Hammond, Louisiana. Why not write to Henry?

Life is like a *ship* on the sea of life: son*ship* (Rom. 8:15); fellow*ship* (1 John 1:3, 7); friend*ship* (Prov. 22: 24, 25); wor*ship* (Ex. 20:3); steward*ship* (Luke 16:3-13). How many ships do you sail on?

Sing to the tune of "Jesus Loves Me."

"May each heart a temple be,
Pure and holy, Lord, for Thee;
Keep the faith, and turn from sin,
That a crown we all may win."

HAPPY BIRTHDAY WISHES

James Siple, age 14 yrs., Sept. 13, Hammond, La.
Eugene Evans, age 11 yrs., Sept. 13, Freedom, Neb.

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

Sept. 17—Hillisburg, Ind., Home-coming.
Sept. 17-Oct. 8.—Special Meetings at Hillisburg, Ind.
Oct. 17-Nov. 5—Special Meetings at Lawrenceville, Ohio.

CHILDREN'S SUNDAY SCHOOL QUARTERLY

Teachers, have you ordered your helps for the little folks in Sunday school? Sr. Verna Thayer, 1110 Rockton Ave., Rockford, Ill., has what you have needed and wanted for a long time. "The Bible Foundation" and the "A B C" booklet are filled with interesting and sound instruction for the children. Sr. Thayer will be glad to hear from you.

BROTHER COOPER'S ADDRESS

Bro. Gerald Cooper, pastor of the Church of God at Eden Valley, Minn., is convalescing in a sanatorium at Ah-Gwah-Ching, Minn. He would appreciate hearing from his many friends.

SKELTON, WEST VIRGINIA

The Church of God at Skelton, W. Va., has at last bought a church. Seven hundred dollars has been paid. Eighteen hundred dollars more is left to be paid, and some improvements must be made.

We expect to have the building ready in October for regular service. Brethren near and far are invited to visit us. We are but few to undertake this new work, and would truly appreciate any help that brethren could offer.

Mrs. Clyde Poland, Skelton, W. Va.

THE MISSOURI CONFERENCE

The Thirty-second Annual Conference of the Church of God of the Faith of Abraham in Missouri was held at the Fredericktown church, beginning August 12, and closing August 20.

Bro. S. J. Lindsay of Tempe, Ariz., was in charge of each service until Tuesday, when Bro. L. E. Conner of Dixon, Ill., came to be with us through the rest of the meeting. Bro. Lindsay left Thursday noon, so he might attend the Iowa Conference.

Bible classes were held each morning at ten o'clock and preaching each night. Our attendance was much better than last year. On Wednesday at eleven o'clock Bro. Harry Gockler of Hammond, La., delivered a short sermon which was enjoyed by all.

On Saturday at eleven o'clock our business meeting was held, with President Ed. Williams in charge. Bro. Williams was retained as president. Bro. Lloyd Cooper was elected vice president. Sr. Ethel Manken was retained as secretary. Bro. Roy Graham was elected treasurer, and Bro. John Beehler was elected as a fifth member.

It was voted to hold the Conference at Fredericktown again next year, as it is the most convenient place. If possible, Bros. S. J. Lindsay and L. E. Conner are to be in charge. The time will be in August, with the exact date to be determined later.

We were glad to have the cooperation of so many of the distant brethren, and feel that this Conference was one of the most successful ever held in Missouri. May we ever be found faithful. Ethel Manken, Secy.

EDMOND, OKLAHOMA

On August 30 Bro. and Sr. Lucian Murphy of Asher, Okla., brought their daughter Mildred to talk with us, as she wished to be baptized

I was surprised to find that Mildred, not yet twelve years of age, was able to answer the necessary questions. As we talked with her about the gospel, tears of gladness came into her eyes and she said she wished to be baptized for the remission of sins and so she might be a member of the bride class, the church of God. With much joy we baptized Mildred. May the Lord bless and direct and save.

J. M. Morgan.

MOOREFIELD, NEBRASKA

We are glad to introduce to the faith Mr. D. C. Dovenbarger of Ingham, Nebr. Mr. Dovenbarger has attended services at Jeffry Queen for the past three years, and is the first fruits of our long labor among the people of that community. We feel there are others to follow. The work at both Jeffry Queen and Moorefield is now a little more pleasant, as the attendance and interest are better than in past months.

Bro. Wilsie McKnight preached for us on Wednesday evening, Aug. 30. There were good attendance and interest. We are always glad to have Wilsie and his good wife with us.

E. E. Giesler.

Gleanings From the Field

Bro. and Sr. Lewis Romine and daughter Jo Anne returned home to Oregon, Ill., Sept. 3, after a vacation trip into Indiana and Michigan. They visited their daughters, Mrs. H. H. Nagle and Jeanette, Grand Rapids, Mich., some of the brethren in South Bend, Ind., and their son Damin of Chicago.

Bro. and Sr. Harold Starbuck of Rockford, Ill., recently visited Bro. and Sr. G. E. Marsh of Grand Rapids, Mich.

Sr. Dorothy Demmitt, Tipp City, Ohio, reports that Bro. Harvey Krogh is now serving the Brush Creek brethren as pastor. Bro. and Sr. Krogh's address is West Milton, Ohio.

"I am eighty-two years of age, still able to preach, and love to do so."—N. H. Geiselman, Tampa, Fla. . . . See his poem in this issue.

It makes us happy to know a real Bible Training School has been decided upon. We hope many will take advantage of it."—Benjamin and Eva Johnson, Spicer, Minn.

"I have been sick and unable to work for two years. . . . Please pray for me that I might understand more of the Bible."—Mrs. Nora Mallory, Mt. Sterling, Ill.

"I am glad a nine-months' Bible Training School is to start October 2."—Earl B. Friend, Newkirk, Okla. . . . Due to a late start this first term, the School will be only eight months. Succeeding years the School will be for the full term of nine months.

"I am making a scrapbook of the articles I like best from The Herald, and the pictures of churches and writers help much to make my book interesting."—Dorothy Magaw, 315 Dayton, St. Paul, Minn.

Bro. George A. Waters of Corpus Christi, Texas, who this week reports a baptism, is modestly but successfully gleaning for the harvest. He has just placed an order for forty-six Truth Seekers' Quarterlies.

Bros. S. J. Lindsay and J. R. LeCrone are visiting and fishing at Eden Valley, Minn. Bro. LeCrone's family is with him. The two elders preached for the brethren on Sunday, Sept. 10.

Students, enroll now for The Bible Training School.

Sr. Margaret Mattison of Oregon, Ill., has been engaged to assist the editor in his office work. Margaret is a granddaughter of Bro. S. J. Lindsay.

"I enjoy every word of The Restitution Herald."—Sr. Charles M. Updike, Washington, D. C.

"If you could, we would be glad to have you visit us."—Eld. M. O. Williamson, Pelzer, S. C. Thank you. That would be a joy.

"These are very trying times, but our heavenly Father tells us that when we see these things coming to pass we are to lift up our heads, as our redemption is then drawing nigh."—Mrs. Hattie Poland, Los Alamitos, Calif.

Bro. and Sr. John Railton and daughter Mary Catherine, and Sr. Verna Thayer, all of Rockford, Ill., have recently returned from a visit with relatives and friends in Virginia and Fonthill, Ont.

Suzanne Rose, born August 27, weight 7 pounds 15 ounces, now has a place in the family album of Mr. and Mrs. R. C. Duval, Chicago, Ill. Congratulations.

Sr. Walter Kirkpatrick of Cannon Falls, Minn., has recently returned home from the hospital.

"There is nothing I like better than a good sermon on prophecy and signs of the times."—Clyde M. Long, Buena Park, Calif.

Truth Seekers' Quarterly for the last quarter will be ready for mailing by the time most of you read this item. Have you ordered yours?

"I shall soon present an article for The Herald on current thought of the situation in Europe."—Paul M. Hatch, Harvey, Ill.

"The Sunday school and church attendance is splendid at Blood River. . . . Politics are very rotten in Louisiana."—Mary Richardson, Hammond, La.

CORPUS CHRISTI, TEXAS

We have the pleasure of reporting the baptism of Bro. Leon F. Kirksey after Bible class, Aug. 30. Bro. Kirksey is the husband of Sr. Kirksey whose baptism was reported some time ago.

We rejoice because the work seems to be progressing so well wherever the Word is taught. May we all be faithful until the end.

George A. Waters.

IN APPRECIATION

It would be physically impossible for us to answer personally all the dozens of kind and sympathetic messages which we have received from brothers and sisters everywhere since the death of our beloved daughter, Dorothy. May we here simply say, "Thank you."

Only in such hours as this does one fully realize how much it means to have real friends—those whose hearts are in tune to your own problem. Only in such hours as this does one fully realize how much it means to have a loving heavenly Father, and the hope of resurrection and reunion.

May the grace of that Father give peace and sustaining strength to you and to us.

F. E. Siple and Family.

WESTERN NEBRASKA CONFERENCE

The Annual Western Nebraska Conference convened at Holbrook, Aug. 20-27, with Bro. J. W. McLain as guest speaker, assisted by Bro. E. E. Giesler of Moorefield. Junior, young people's, and adult classes were held daily at 10:00 a.m. and 2:30 p.m. There was, also, a sermon each morning at 11:00, and each evening Bro. McLain gave an inspiring sermon which helped us realize our responsibilities as true Christians.

Bro. Giesler was called to Moorefield, Aug. 20, for a funeral of one of the brethren. We were pleased to have visiting brethren from eastern Nebraska, Colorado, and Kansas. We are always glad to have visitors from various parts of the country. Come again.

At the annual business meeting, which was held Thursday afternoon, the following officers were elected: president, C. R. Meyerhoeffer; vice president, Wayne Wilson, recording secretary, Eva Phelps; corresponding secretary, Ieel Stedman; treasurer, Leona Lathrop. Eva Meyerhoeffer, Cor. Secy.

REPORT OF GOSPEL WORK

I traveled about sixteen hundred miles in Oklahoma, Arkansas, and Missouri from July 13 to August 26, delivering three discourses at Morrilton, Ark., three discourses at the Loid Schoolhouse north of Morrilton, six at Cleveland, Ark., and sixteen three miles north of Cleveland. On the way home I preached once in Fort Smith, Ark., and eight times at Moffatt, Okla.

When I reached home August 15, I received a telephone call from Bro. E. Sutterfield of Bismarck, Mo., asking me to baptize Misses Minnie and Martha Adams, two of his cousins. They asked for me, as they wanted the same minister to baptize them who had baptized their mother some twenty-six years ago. Bro. Sutterfield and I enjoyed the sixty-mile auto trip into the hills. There I preached five times and baptized these two dear ones into the all-saving name of Christ. At the river I made another call for any who desired baptism. All rejoiced when W. O. Kay, a brother-in-law of the sisters, responded. We left an impression for good there, promising to return soon for a meeting of two weeks.

May the Lord direct, bless, and save for His everlasting kingdom.

J. M. Morgan, Evangelist.

THE BIBLE TRAINING SCHOOL

Opening Day: October 2, 1939

Instructors of The Bible Training School

Elders L. E. Conner and Sydney E. Magaw are selected as the instructors for the Bible Training School to begin at Oregon, Illinois, October 2, 1939. They are doctrinally sound, experienced, and zealous to found an institution of learning and character-building which will enrich the life of every attending student. They are dedicated to the task of building an institution which will truly lead the Church of God into more progressive and evangelistic service.

Each instructor will offer two courses. Brother Conner announces a course in *The Doctrines and Purpose of the Church of God*. His other course, not yet definitely determined, will be announced soon. Brother Magaw will teach *Biblical History* and a course in *Steps to Successful Evangelism*.

Costs to students are remarkably low: board, room, and tuition are offered for only $200.00 for the full term of eight months. $100.00 may be paid at the beginning of each semester; or, if necessary, monthly payments may be arranged.

An exceptionally choice and commodious residence has been secured as a home for the students. A matron will be in charge of the students' home. The very best of Christian care and management will be maintained, and the best possible training given.

Young men and young women of the Church of God, the Bible Training School is for you. Your prayers are being answered. You must now volunteer your cooperation to make the School a success. *The Church of God needs you!* Use Enrollment Coupon below.

THE BIBLE TRAINING SCHOOL
Enrollment Coupon

"I will go" (Gen. 24:58) to The Bible Training School to begin at Oregon, Illinois, October 2, 1939.

Signed .....

Address .....

"Home, Sweet Home"

Provided by the love and sympathy of the entire brotherhood of the Church of God, *Golden Rule Home* assures to the members of its Family the comfort, security, and solicitous care which the word "home" always suggests.

Here the anxieties of earlier and more active life are laid aside forever. No threat of eviction for non-payment of rent or taxes or other indebtedness troubles the hearts of the residents of *Golden Rule Home*!

No doctor or hospital bills, no grocery, coal, or light bills to be met the first of the month, bring fear to the minds of the *Golden Rule Home* Family!

All such obligations and burdens are taken from the shoulders of these older ones immediately upon their entrance into the *Home* and are carried thereafter by the *Golden Rule Home* itself, which is amply able to bear the load on their behalf.

A hearty Christian welcome awaits all who seek the protection and lifelong support the *Home* provides.

Conditions of entrance into *Golden Rule Home* are as liberal as absolute security permits. Write for full particulars concerning the *Home* and its advantages. Or, better still, come and visit the *Home* itself and let the Family tell their own story of its advantages and comforts.

Address: *Golden Rule Home*, Mrs. Idona Romine, Matron, Oregon, Illinois.

THE RESTITUTION HERALD

VOLUME 28 | OREGON, ILLINOIS, SEPTEMBER 19, 1939 | NUMBER 49

War! Prophecy Fulfilled Again! War!

By M. W. Lyon

AFTER years of desperately trying to stall it off, the dreaded conflict has been touched off. After twenty-one years of armistice, Europe has renewed the deadly struggle which promises to be more frightful than ever before possible.

What a mockery now is the "war to end war"! Where are the hopes and pledges of fifteen and twenty years ago that war would never again be resorted to "as an instrument of national policy"? Where are the fond expectations of peace-loving humanity who have tried to make themselves believe the world was getting better and better? Dashed to the ground like the hopes of a Chamberlain, who sees the labors of a lifetime now shattered in a day! What disillusionment for those who had hoped against hope that the folly of 1914-'18 might never be repeated!

When will men cease to place their reliance on human efforts and learn to regard the God of heaven? Has He not foretold, over and over again, these very things? There was a day, when men were crying "Peace and safety," a few years back, when we were laughed at for saying there would be another World War. But the Bible clearly predicts it, in language unmistakable. "Behold, in those days, and in that time, when I shall bring back the captivity of Judah and Jerusalem, I will gather all nations, and will bring them down into the valley of Jehoshaphat; and I will execute judgment upon them there . . . Proclaim ye this among the nations; prepare war; stir up the mighty men; let all the men of war draw near, let them come up. Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong" (Joel 3:1-10, R.V.). It is at the time of Judah's return to Palestine, therefore could never have applied to any time before this generation. And when has there ever been a war so well "prepared" as this one? For once no nation was caught unexpectedly and unprepared.

Consider also the prophecy of Zechariah 14:2-5, R.V.): "I will gather all nations against Jerusalem to battle . . . Then shall Jehovah go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east . . . and Jehovah my God shall come, and all the holy ones with thee." Observe that this is a world conflict, since "all nations" are engaged; it is to be centered at Jerusalem; and is to be in progress at the very moment when the Lord returns from heaven.

All this is corroborated in the New Testament vision of Revelation 19:19 (R.V.): "I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat upon the horse, and against his army." This is at the coming of Christ, when He will find the nations fighting against Him and everything He stands for. Russia has already outlawed God. Germany has returned to the ancient paganism and turned against the Jews, God's chosen people. These two are now allied together, as Bible prophecy indicates they would do, and some day they will attack Palestine and bring on the great struggle foretold.

Whether the conflict now begun in Europe will lead to this final struggle, we cannot yet say, but if not during this present war, then during another one yet to come. There will nevermore be peace on this earth until Jesus comes back to force it upon men unwilling to lay down the sword. Long ago Isaiah wrote, "Behold, their valiant ones cry without; the ambassadors of peace weep bitterly. The highways lie waste, the wayfaring man ceaseth: the enemy hath broken the covenant, he hath despised the cities, he regardeth not man" (Isa. 33:7, 8, R.V.). Today is this scripture fulfilled in your ears!

Even assuming that the aggressor can be crushed in battle, what assurance have *(Please turn to page 11)*

EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

THE BIBLE TRAINING SCHOOL

Faith Put Into Action

Elder C. E. Randall has been a leading spokesman for the new Bible Training School. He has not quit with mere talking. He has followed up his words with a decision that puts power into what he says. Brother and Sister Randall's only son, Celaine, is enrolled in The Bible Training School.

Brother Randall writes, "The move to found a Bible Training School is sound and worthy, and is deserving our heartiest cooperation. We believe in the need of such a School, and have faith that it will be so guided as to meet the requirements of our youth. We are sending our son, and when we recommend The School to others, we are not suggesting something that we are not willing to endorse for our own boy."

This faith put into action is what we hope to see in other parents. "Faith without works is dead." Faith that works will enroll students.

Parents Should Understand

There are but few young men and women who are able to enroll in The Bible Training School, unless they have encouragement from their parents. Most young people of Christian training are modest in their requests for financial assistance. Parents should recognize this, but it cannot be fair to take advantage of it.

Further, when a young man decides upon the ministry for his life's work, it is often hardest of all for him to approach his own father about such a decision. Instead of being first to encourage, father is sometimes last to encourage his son in the ministry of another Son who was thoroughly consecrated but little understood.

Though John and Mary do not beg to attend The Bible Training School to start October 2 at Oregon, Illinois, they may, nevertheless, have a burning desire to attend. Parents, suggest to your son and daughter that they enroll in The Bible Training School. Do not wait for them to beg of you.

Maybe there is a grandmother who cares. A grandmother once helped me.

"OCCUPY TILL I COME"—JESUS

The Lord Has Spoken

I hope and intend to be found working when Jesus comes. The Lord of men—greater than Moses, far wiser than Solomon—has charged that His servants occupy until He returns. What else, then, can a true Christian do? A traitor has never been glorified.

A certain centurion, whose servant was "sick," and ready to die," besought Jesus to but speak the word to heal his servant, for he knew that if Jesus gave commandment that the work would be accomplished. Said the centurion: "Say in a word, and my servant shall be healed. For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it" (Luke 7:8). Then said Jesus, "I have not found so great faith, no, not in Israel." The servant was healed.

Jesus is more than any centurion. Jesus is the Captain of the church of the living God. Jesus has commanded His people to "occupy" until He returns. Let nations fight. Let Hitler storm. Let men "believe a lie; that they all might be damned who believed not the truth" (2 Thess. 2:11, 12)! "What is that to thee? follow thou me"! The Lord has spoken. And she who bore the Prince has charged, "Whatsoever he saith unto you, *do it.*"

The Church Has Work to Do

The Church of God has work to do. This is no time for the folding of hands—or pocketbooks. The last of the battle is most important, for there the victory is won. The runner spurts to reach the goal.

The obedient child seldom needs commandment. He knows his father's will. The Church of God knows all too well that God would ever lead us on. To teach and preach, and over all, to live the gospel life, this is the work, the important work, that God would have us do.

The Bible Training School is not all our duty, but it is at this very present time a large part of our duty in working and building for Christ and the approaching kingdom and spiritual work. The Lord calls men to serve.

The Bible, God's Word

(Concluded)

By J. H. Anderson

HE (Christ) answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4). "As newborn babes, desire the sincere milk of the word, that ye may grow thereby" (1 Peter 2:2). Every person must have food to sustain life. The babe must have milk until it is able to take stronger food. The babe in Christ must have the sincere milk of the Word until he can use the meat of the Word. No true mother gives her babe adulterated food. She wants the best food, the purest food, for the child. The Father, who has all power and wisdom, would never give His Word (food) to His children if it had been poisoned by any one. "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:13). God is more careful of His children than the mother can be of hers.

Several years ago, a noted minister stopped at a home in North Carolina for dinner. When he and the family were seated at the table, and thanks had been given, the lady of the house said to the minister, "Eat, if you can find anything fit to eat. We don't have much that is fit to eat." The minister arose and left the table without eating anything. The woman asked him why he didn't eat. His reply was, "I don't know anything about the preparation of this food. You tell me it is not fit to eat, I'll not eat it." People who are hungry for the bread of life go to church to get spiritual food. They hear the preacher tell them they are reading a mistranslation of the Bible, that it is not in the original Word. They go away without the food that they so badly need. Did the preacher obey God, when he failed to give them the bread of life, the Word of God? "The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff (dream) to the wheat (Word)? saith the Lord" (Jer. 23:28)

If we ministers have the Word, then we must give that Word, and by the Word call out the bride. "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (John 12:48). If you reject Christ's words (which you find only in the Bible), His words will judge you in the last day.

The children of God are engaged in a war that will continue throughout this age. "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses" (1 Tim. 6:12). God has provided every soldier with a weapon and sword, the Word. "The word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12). Can we, as Christians, believe that God has provided us with a defective weapon to use in fighting for eternal life? No nation in war would give its soldiers defective weapons, if it could provide good ones.

God can provide the very best. Our weapon that God has provided is His Word. "Take the helmet of salvation, and the sword of the Spirit, which is the word of God" (Eph. 6:17). This weapon, the Word, will pull down the strongholds of the enemy.

"Though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Cor. 10:3-5). What better weapon could the soldier find? Those who find mistakes in the Word place themselves as judges of the Word. When Jesus comes, the Word will judge them and may condemn them. "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last days. For I have not spoken of myself; but the Father which sent me, he gave me a commandment (Word), what I should say, and what I should speak. And I know that his commandment (Word) is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak" (John 12:48-50).

How may I be clean in the Father's sight? "Ye are clean through the word which I have spoken unto you" (John 15:3). "That he might sanctify and cleanse it (the church) with the washing of water by the word" (Eph. 5:26). I want good, pure food, that I may live a true life in God's service. Where can *(Please turn to page 11)*

Seed—The Word of God

By Bonnie D. Martin

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (1 Peter 1:23).

ALL flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you" (1 Peter 1:24, 25).

When one thinks of flowers, he thinks of the blossoms of plants. They are wonders of nature which spring from the ground and appeal with their beauty and sweetness to the eyes and hearts of people. People see only the outside beauty of the flower. However, the outside of the flower is not the important part. In botany, the word "flower" means "a branch or shoot, highly modified for the purpose of insuring the increase of the plant through the production of seeds." When the seeds have finally been made, there comes the matter of putting those seeds into new ground, in new surroundings to start another generation of plants.

When God created the earth, He said, "Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth" (Gen. 1:11). The life that God put in those first plants was in the seeds of those plants. God has so created plants that they produce seed, thereby insuring the increase of the plant. He has also put His Seed in the world, and has given unto Him eternal life, in order that His Seed should never be removed from the earth. Christ is that Seed.

Now the seeds of a plant, in order to produce new plants, must die. There cannot be new plants without those deaths. In 1 Corinthians 15:36 we read, "Thou fool, that which thou sowest is not quickened, except it die." "Quickened" means to be made alive. Christ is the Seed of the Eternal One. He died and became the "firstfruits of them that slept." Christ was quickened, or made alive, by the Father. He received eternal life from the heavenly Father, who is the source of all life. Christ was then given the power to quicken whom He will. Christ, who is the Seed of the Eternal One, holds eternal life for the future generation—the redeemed ones.

A plant produces only one kind of seed. God's seed will all be of one kind, too. They will all be immortal because they are the seed of the Immortal One.

A person who has the Word of God abiding in his heart, is like a flower. It is not the outward appearance of man that counts toward eternal life, but it is that seed, that word of God, which abides on the inside. Jesus said, "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life" (John 6:63). The seeds of a plant must be sown or planted, in order to produce new plants that will bear fruit. If a plant does not have some outside agent to help distribute the seeds, then these seeds will fall on the ground near the mother plant, and that particular kind of plant will grow only in that territory. However, the heavenly Father has provided for wide distribution of plant seeds. Some seeds are scattered by wind, some by water, and others by birds and animals. This distribution of seeds causes new plants to grow in new territory, thereby increasing the seeds.

God has chosen the members of the church to act as outside agents in the distribution of the gospel—the seed—the Word of God. Christ has said to His disciples: "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). Just as the birds, wind, water, and so forth, help in the distribution of plant seed, the members of the church should spread the seed—the Word of God. The seed of a plant, if planted, will bear fruit. Just so, the Seed or Word, if planted, will find lodgment in someone's heart. We, in turn, will sow the Word, and thereby God's Seed is being continuously planted. In John 15:2 Christ says, "Every branch in me that beareth not fruit he (God) taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."

Just as Christ died, His followers will have to die or be changed, before they are born of this incorruptible Word. There is soon coming a day when this birth will take place. Every person who has believed and obeyed the Word of God is in Christ, and if he is in Christ, he will be given this birth into immortality by the Word of God that dwells in his heart. "This is the record, that God hath given to us eternal life, and this life is in his Son" (1 John 5:11).

"Verily, verily, I say unto you, the hour is coming, and now is, when the dead (in Christ) shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself" (John 5:25, 26). *(Turn to page 11)*

Departing From the Faith

By T. A. Drinkard

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils" (1 Timothy 4:1).

THE SPIRIT herein reveals the fact that, in the latter times some will depart from the faith of the gospel of Jesus Christ, giving heed to doctrines that are inimical to the welfare of the Church of God. How sad it is to realize that some will go astray by departing from the faith, thus denying their Lord and Master who did so much for them in the hour of need. The Spirit gives the warning that those faithful to the cause of truth might understand better how to meet the prevailing difficulties that confront them. This departure is from the faith, and indicates that before anyone can depart from the faith he must first be connected with it. By denying the faith, there is a denial of the saving efficacy of the blood of Jesus Christ, which is the blood of the covenant wherewith those of gospel faith are sanctified (Heb. 10:29). What advantage has been gained by allowing the seducing doctrines of men to lead them away from the faith? The Spirit of God knew what the conditions would be, and caused the Apostles to write accordingly.

Speaking by authority of the Spirit of God, Paul says, "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts 20:30). The Spirit of God, foreseeing this condition of things, forewarned the church to be on guard to defend her interests against those doctrines that undermine her faith. So it is today, that the Church of God is confronted with some of the most destructive doctrines, or teachings, that could possibly arise to undermine and destroy her faith, her hope, and future standing in the world.

We must notice that the Spirit of God particularly warns that the trouble starts on the inside. The Church of God must arise in its strength and might and renew its faith in the guiding counsel of God, and must follow the Spirit as it directs us through the Word of God in matters concerning the gospel faith and Christian living. We must go forward to exalt our Lord and Master, to uphold the faith of the gospel, the power which God uses in saving men and women. By authority of the same Spirit, it is written, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God" (2 John 9). Then, recognizing the necessity of safeguarding the faith of the gospel, it further says, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds" (2 John 10, 11). His evil deeds would be the teaching of error that tends to undermine the faith of the gospel.

The Spirit continues to warn the church against false teaching, which, if allowed to go unchecked, will lead away those of the faith, by saying, "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" (2 Peter 2:1). Not only will these heresies be brought in, but "many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of" (2 Peter 2:2). Men even denied the Lord that bought us with His own precious blood, in the hour of need when we most needed Him. It is almost unbelievable. The Master said, "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10), which means loyalty to the faith of the gospel of Jesus Christ.

In writing to them "that are sanctified" by the Father in Jesus Christ, Jude, in verse 3 of his letter says, "Ye should earnestly contend for the faith which was once delivered unto the saints." Why should we contend for the faith? Does it matter whether we are faithful or not? Can we be faithful, and, at the same time, depart from the faith? How can the Church of God be true to its Lord and Master, and at the same time allow error in doctrine to enter our hearts and lives which wreck and ruin the places where it takes root? How can the Church of God be loyal to its God and at the same time condone and tolerate teachers that advocate error? When the parents of the home see danger approaching, they take means of safeguarding the home's interests, thus protecting themselves and their children. The same principle holds true in protecting the interests of the Church of God by those who are leaders. The time will come when this fact will be acknowledged, but possibly it will be too late to save some soul deceived and led astray by deceptive teaching. God has abundantly supplied all necessary help along this line, if we will use it to His glory. Sad indeed it is to deny the faith; to deny our Lord and Master. May we see the urgent need of contending for the faith of the gospel, as it was given by the Spirit of God, and by so doing we can save both ourselves and those who hear us (1 Tim. 4:16).

The Bible and Science

The World Before Adam

By R. H. Judd

THY word is true from the beginning" (A.V.). "The beginning of thy word is true" (margin). "The sum of thy word is true" (R.V.).

Here are listed three readings of one text, Psalm 119: 160, but the central theme of each is the same, namely, the truth of God's Word. The first reading expresses a general unfolding of truth. The second lays emphasis upon a particular portion—the beginning; and the third recognizes the relationship that each part bears to the other, forming one complete whole, called "the sum."

R. H. Judd

Roughly speaking, the Book of Books was some fifteen to seventeen hundred years in the making. Therefore, its earlier portions have survived the changing circumstances of life through which the human race has passed during that period. Not only so, the Bible has kept in the forefront of progress, so that down through the centuries the keenest minds with which mankind has been endowed have acknowledged it as the source from which all true knowledge springs.

During recent years, discoveries in archeology have been continually vindicating the truth of the Scripture records. They have proven, for instance, that of the thousands of persons, cities, towns, and villages mentioned in the Scriptures—said to be some four thousand—not one is misplaced. The Bible stories of patriarchal times were declared to be myths, and even whole nations recorded in the Bible were said to be in the same category. As late as 1904, one noted archeologist declared that he "did not believe there ever were such a people as the Hittites." Since that date there has been brought to light information from the ruins of Boghazkeui to fully vindicate the Bible records of these people who "had treaty rights on equal terms with the great nations of antiquity, making the Hittite power a third great power with Babylonia and Egypt." Authority for the quoted statement is M. G. Kyle, D.D., Egyptologist. He also says, "The Bible glimpses of Canaanite practices and the products of Canaanite religion exactly agree." Many, many such testimonies are being continually turned up by the spade to demonstrate the absolute accuracy of Scripture, and that, too, in a land where one civilization followed fast upon the heels of another. We mention these facts, which can be multiplied almost indefinitely, to show the outstanding truth of Scripture. The Bible has never lost out in any of its assertions, historic, geographic, or prophetic.

In the face of such testimony the question may reasonably be asked: Though the Bible may not be regarded as a scientific textbook, may we not reasonably expect its statements to be scientifically accurate in fact though not neessarily scientifically stated? The writers of the Bible were human and, humanly speaking, could only express themselves through their natural characteristics and in general accord with the education of the times; allowing, of course, for outstanding personalities as we have them in our own times. Surely the marvel is that, instead of contradicting the science of today, the Bible record should approach so closely to science. Science has again and again shifted its position, while the Bible has steadfastly held its ground from generation to generation. As the Bible has been abundantly vindicated in its geographic and historic aspects, we may naturally look for its vindication in those deeper themes which are generally termed "scientific," and which have relation to creation, the earth, and man.

Much interest has been aroused by recent discoveries in Italy. A human skull, said to be seventy thousand years old, has been unearthed. Many Bible lovers are being severely tested by such events which crop up from time to time, which seemingly discredit the Scripture account of creation and the antiquity of man.

It must be frankly acknowledged that, according to what has been currently taught in the churches concerning those early periods of the earth's history, there is ground for concluding that the Bible and science are at variance with each other. While this is true, it is also true that there are many students of Scripture who, from love of the Word itself and whose circumstances are unbiased toward an independent study of these themes, have taken up the issue and have clearly demonstrated that there is no controversy between Scripture and definitely *established science*. We believe the Bible to be true, and that Bible lovers have nothing to fear in the encouragement of a sincere spirit of investigation. As one earnest writer re-

marks, "If the first chapter be the offspring of human error, where does divine truth begin?"

According to the teachings of geology and astronomy, the existence of the heavens and the earth are to be reckoned by myriads of thousands of years. It is commonly *supposed* that, according to Moses, they are but of yesterday.

We maintain that these differences are only apparent, the result of superficial reading of the Sacred Record, and a careless mixing up of human chronology with Bible events that has been misunderstood, if not actually misconstrued.

Facts Must Be Considered

The first question then is: What did Moses actually say? Quoting from the Authorized Version, his opening words are: "In the *beginning* God created the heavens and the earth." There are some very interesting points to be noticed in this brief statement. *Reshith* is the Hebrew word used for "beginning," and in the original is without the definite article. Moses says: "In *reshith* (not in *the reshith*) *Elohim* created the heavens and the earth." The Septuagint, Chaldee, and Syriac Versions all omit the article. It is also found to be the same in John 1:1, which is incidental but substantial proof that John's reference was directly to the Mosaic account of creation and to the *word spoken* by the Creator as represented in the frequently repeated phrase "God said." Further, a goodly number of authorities could be quoted who state that "in the beginning" refers to duration or time, not to order, and that it is indefinite in signification, meaning eternity or previous time, according to the subject under consideration. Meyer understands it as duration before time, and translates it "pre-temporality." He says it is equivalent to the Septuagint of Proverbs 8:23, "In the beginning *before* he made the earth."

Others give the meaning as "in antiquities or former times." Our translators, in Psalm 68:33, have expressed the same thought, "To him that rideth upon the heavens of heavens, *which were of old*"; or, as another translator has it, "that were from antiquities." In Psalm 102:25 we read, "*Of old* hast thou laid the foundations of the earth; and the heavens are the work of thy hands." The resulting thought, then, is that the Hebrew word is indefinite, and can include millions or milliards of years just as easily as thousands. The statement of Moses, therefore, is *not* contrary to science. His words are big enough to take in times indefinite, exceeding any computation that man can conceive. They also answer the absurd objection that God did not create anything during previous eternity, but was inactive until a few thousand years ago.

Here it will be interesting to note another line of argument confirmatory to the foregoing. We find some very definite allusions to it in the Old Testament, but it is reserved for the New Testament to more clearly state it.

Bible history uses a chronology, as do secular histories, which expresses itself in "years," "months," and "days." Current history finds its sufficiency and its limits in these terms, but the Bible does not. What is perhaps equally remarkable is the fact that not until comparatively recent years has humanity, in its wider search into the wonderful works of God, found it necessary to come into line with Bible facts in adopting measurements of time that far exceed what has hitherto been within the capacity of man to comprehend. In its unlimited vision, going back into the eternal past, and reaching forward into the ever-expanding horizons of time, the Scriptures have, thousands of years ago, adopted a mode of reckoning which is unique. This it does under the term "age." Of these "ages" there are five at least—there are probably more—but these five are traceable in the Inspired Word. We have no right to go beyond what the Bible reveals. Two of these ages are past, one now exists, and two are yet to come.

In the Old Testament we find that the word for "age" occurs but once in the Authorized Version, namely, in Job 8:8, 9, "Inquire, I pray thee, of the former *age*." In the Revised Version the word occurs twice; namely, in the passage just quoted, and where Solomon speaks of "the *ages* which were before us" (Eccl. 1:10).

That these ages refer to God's purpose or plan in relation to His works and His Word, there cannot be any question. Note this statement for example: "According to the eternal purpose ('purpose of the ages' in the Greek, or 'plan of the ages,' Diag.) which he purposed in Christ Jesus our Lord" (Eph. 3:11). See also Ephesians 1:9 and Romans 16:25, where God, in Weymouth's translation, is called "the God of the ages." (See also 2 Tim. 1:9, 10; Titus 1:2, 3.) These varied expressions are rendered by Young's Concordance, "age-lasting times"; by the Emphatic Diaglott, "times of the ages"; by Weymouth, "periods of past ages." It should be noticed also that in connection with these, different prepositions are used, as "*through* age times" and "*before* age times."

There is another expression in the New Testament which equally shows design and purpose. It is the expression "*the foundation of the world.*" It appears as marking a clearly marked point of time and action, dating certain important purposes or actions of God. Here, also, is additional evidence of the accuracy of the Scriptures. Two Greek words are employed to express the word "foundation," namely, *thermelios* and *katabole*. The first is used for the foundation of a building: "He looked for a city which hath foundations" (Heb. 11:10). The second is associated in every instance of its use with the word *kosmos* (world), while *thermelios* never is. The ten instances of its occurrences (Matt. 13:35; Matt. 25:34; Luke 11:50; John

17:24; Eph. 1:4; Heb. 4:3; 9:26; 1 Peter 1:20; Rev. 13:8, and 17:8) are always governed by one or the other of two prepositions. They are *pro* (before), and *apo* (form), as in "*before* the foundation of the world," and "*from* the foundation of the world"; *making the foundation of the (present) world a dividing line of time.*

There is a further remarkable fact concerning this word *katabole,* and which significantly fits in with a phase of the subject which we shall presently consider. This word is said to really signify a "casting down," "disruption," "overthrow." The verb *kataballo* has that meaning. It occurs in the Septuagint Version in 2 Samuel 20:15, "all the people with Joab battered ('undermined,' margin) the wall to *throw it down,*" and in the New Testament, in 2 Corinthians 4:9 (R.V.), "smitten down, yet not destroyed."

(Note: Some have been a little puzzled that the word "foundation," which to most conveys the idea of stability, should also have the meaning of "casting down." In all languages there are some words having that peculiarity. For instance, the Greek word in Luke 12:36 translated "return" is in Philippians 1:23 rendered "depart." This word strictly means "loosing again," hence is translatable "depart" or "return" according to the standpoint of the subject. The Diaglott renders the word "return" in both places. *(Turn to page 10)*

Practical Christianity

By Rufus A. Curtis

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 ye 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. 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. . . . But wilt thou know, O vain man, that faith without works is dead?" (James 2:14-18, 20).

"A living dog is better than a dead lion" (Eccl. 9:4). A living faith will prompt its possessor to heed the admonition, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Eccl. 9:10).

There is no ambiguity about the Master's instructions concerning "the poor," in every country on our globe. He has said, "Ye have the poor always with you; but me ye have not always" (Matt. 26:11). For this extremely needy class, "one having authority" has spoken, "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just" (Matt. 7:29; Luke 14:12-14).

"Be ye doers of the word, and not hearers only, deceiving your own selves. For if any man be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James 1:22-27; Luke 6:46-49). God "will render to every man according to his deeds" (Rom. 2:6). "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:7, 8).

"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God" (1 Cor. 6:9, 10). "Seek for glory and honour and immortality" "by patient continuance in well doing" (Rom. 2:7, 10).

"Immortality, 'tis a priceless boon, 'tis wealth untold,
The choicest diamonds, the purest gold:
Ah! better the world, and all therein
To lose, if so doing, the prize we win."

HOSPITALITY SHOWN JESUS

By Mary Richardson

TODAY we hear people remarking about how friendly they have been treated in the home of some person who has been their host or hostess. Haven't you often said that very thing? When given unlimited hospitality in someone's home, it is very apparent to us and impresses us. It makes us feel that we are welcome there, that our presence is desired. Yet, the moment a person enters some homes, he senses that his presence is unwelcome. No matter how much the host or hostess tries to smooth down the ruffled feathers, he fails to gain the semblance of cordiality. Some people possess tact, and often if you have called at an inopportune time, you will not detect it. It is very evident in some homes that you are indeed a welcome guest, because you are treated as one of the family.

I wonder if you ever noticed whether or not there was any hospitality shown Jesus. Was Jesus ever a welcome guest at people's homes? In spite of all His rejections and rebukes, Jesus found comfort and solace in the home of two sisters, Mary and Martha. It was in this home that Jesus spent many happy hours. It is spoken of Mary (Luke 10:42), that she had chosen the good part. Martha was busy with the various duties of the home, but Mary found time to sit at Jesus' feet and listen to His teachings. She even "anointed the Lord with ointment and wiped his feet with her hair." Jesus must have had a joyful heart to know that in this home He was a welcome guest, and that He was being shown consideration, for Mary had open ears and an open heart to His teachings.

On another occasion (John 11) we have the story of the death of their brother Lazarus. These women surely held Jesus high in their esteem, for in verse 21 Martha said: "Lord, if thou hadst been here, my brother had not died." Can you not see from this verse that a cordial welcome awaited Jesus in this home? His heart was touched very much, for we read in verse 35 that "Jesus wept." The love that Jesus bore for this family was so great that He raised Lazarus back to mortal life. In John 12:1-3, the hospitality shown Jesus by Mary and Martha is further emphasized. Again Mary anointed the feet of Jesus with costly ointment and wiped His feet with her hair.

Although Jesus is not on this earth, we Christians can show hospitality to our fellow men, for Jesus says in Matthew 25:40, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." We can be hospitable to Jesus by being obedient in baptism and patterning our lives after His. By baptism we come into a new relationship with Christ. If we welcome Him into our hearts, it is the best hospitality we can give Him. We should welcome Him into our meetings and let His Spirit dwell in us richly, guiding us ever onward. This is the king of hospitality that Jesus wants and likes. If we show Him this kind of friendliness, His presence will be felt more, and we will have a divine feeling of security and blessing which only Jesus can give. Let us all give Jesus our best hospitality and have the happiness and joy of living that all Christians experience.

"LORD, TEACH US TO PRAY"

By Mrs. Isabel Wright Kennison

O, the pity of prayerless Christians and prayerless churches! Much devolves upon the ministry and the home in respect to this. A recent experience may reveal my thought. A near-by pastor had been asked to offer the invocation at a school graduation, but, owing to car trouble, was delayed. Consternation was felt by all concerned, but not a person present could be prevailed upon to fill the breach, so they sent for me.

During the absence of a pastor, an assistant in the church school was to conduct the Bible school. I could not remain for the session, as I had to attend another service. The woman was past fifty years of age, and had been an official in the church and school since early youth, but her plight was pitiable, for she had planned that I should open with prayer. She said, "If you can't stay, we will have to have just the Lord's Prayer." That—after more than thirty years of church membership and the ability to talk and write on almost every subject!

Are we failing to pray for our churches, pastors, and youth? Are we seeking to inculcate habits of prayer in our children, in our houses, in our church schools, and in our Berean societies? God wishes us to have a new sense of the value of prayer.

THE LIVING STONE

By John H. Riutzel

Christ is the only true and Living Stone (1 Peter 2:4). Christ is also spoken of as the "Stone of Israel" (Gen. 49:24). In Isaiah 53:3 we find that Christ was rejected by men. We find, too, that the Stone (Christ) was rejected and became the "head of the corner." Compare these verses: Psalm 118:22, Matthew 21:42, Mark 12:10, Luke 20:17, and Acts 4:11. In the case of an ordinary stone, there is no life. Before we become Christians, we have no life nor foundation. We read these words of the Prophet Isaiah: "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste" (Isa. 28:16). Paul tells us that there is only one foundation—Jesus Christ (1 Cor. 3:11).

If the ray of a fluoroscope is thrown on certain stones,

it will reveal to the naked eye many glorious and rich colors. Even the hardest and plainest looking stones are softened into rich colors by the ray. So it is with us. Although as sinners we are hard, now, after the Light of the World, the Chief Corner Stone, shines into our hearts, we are softened, changed, and made alive (1 Cor. 15:22).

THE BIBLE AND SCIENCE

(Continued from page 8)

While the word *katabole* is correctly translated "foundation," it apparently carries the idea of foundations that are cast down, overthrown. Various well-known authorities seem to be agreed on that, such as Aldridge, Liddel and Scott, Campbell, Morgan, and I believe Griffiths Thomas. The fact that all instances of its use evidently point to the same instant of time adds weight to the thought and eminently fits in with other phases of the subject.)

Turning to Genesis 1:2 (R.V.), we read, "The earth was (or became) waste (Heb., *tohu,* ruin) and void; and darkness was upon the face of the deep." The Speaker's Commentary says: "These two words express devastation and desolation, and not a state of chaos on the way to order, but consequent upon preceding convulsion of cataclysm." This was wonderfully confirmed more than seven hundred years after Moses by Isaiah, saying in 45:18: "Thus saith the Lord that created the heavens; God himself that formed the earth and made it; . . . he created it not in vain (*to-hu,* i.e., ruin, same word as in Gen. 1:2), he formed it to be inhabited. If it was *not* created a waste, it must have become so at the period of Genesis 1:2. Who could associate the idea of disorder with the following?

"The Lord by wisdom hath founded the earth; by understanding hath he established the heavens" (Prov. 3:19), or "Where wast thou when I laid the foundations of the earth? . . . when the morning stars sang together, and all the sons of God shouted for joy?" (Job 38:4-7).

If these passages show conclusively that the creation of the earth was originally an ordered work, what was the catastrophe which thus occasioned its ruin and desolation? We learn from Genesis that this was a condition in which the earth was covered with water, and that "darkness was upon the face of the deep," so that the heavens were not seen. Other scriptures refer to this state as having been caused by a sudden onrush of hidden waters. Note very carefully the following statements:

"This they wilfully forget, that there were heavens from of old, and an earth compacted out of the water and amidst water, by the word of God; by which means *the world that then was,* being overflowed with water, perished: but the heavens that now are, and the earth, by the same word have been stored up for fire" (2 Peter 3:5-7, R.V.).

This is usually supposed to refer to the Deluge in Noah's day, but this inundation seems to be more extensive than that. This world that perished included the heavens and the earth. For the Bible definition of heaven see Genesis 1:8. We read of no creation of new heavens and new earth after the Deluge of Noah's time, but we do read of creation of heaven (atmosphere) and earth after Genesis 1:2. This passage, therefore, would seem to refer to that event. This same incident is mentioned elsewhere, and is closely connected with the statements of Genesis regarding the formation of the seas. Notice the following, and note also its reference to darkness, of which no mention is made in the later Deluge.

"Who shut up the sea with doors, when it break forth as if it had issued out of the womb? When I made the cloud the garment thereof, and thick darkness a swaddling band for it, and prescribed for it my decreed place (margin or boundary), and set bars and doors, and said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?" (Job 38:8-11).

Other passages, we believe, have reference to this same event. As to the reason or cause for this terrible upheaval we have no knowledge. The secret has been well kept. In view of the definite statement that the earth was not created a waste—that it was formed to be inhabited (Isa. 45:18)—there may be some significance in the fact that after the creation of man in Genesis 1:27, he was commanded to be fruitful and multiply and replenish the earth, which in itself is suggestive evidence that Genesis 1:2 is a dividing line. Who or what the former inhabitants were, we are not informed. The only certain conclusion to be drawn is that they were earthly and mortal —not angelic, as some have supposed—for the natural elements of earth were used for their destruction. It is not improbable that the gigantic fossils are the products of that earlier age.

(Note: *Re. "was" and "became."* One interested commentator remarks concerning this, "Much of the validity of the argument would seem to turn on the use of the word 'became.' We may remark that Prof. A. McCaul, professor of Hebrew at Kings College, London, England, and Prebendary of St. Pauls, gives his support to this use of "because," quoting as further evidence that Dathius translates Genesis 1:2, "had become desolation and emptiness." George Aldridge (deceased), author, and once editor of *New Zealand Bible Standard,* says: "The verb 'was' in Genesis 1:2 signifies 'became' as in Genesis 2:7—'man became a living soul.'" In corroboration of this it is significant to note that 1 Corinthians 15:45 (R.V.) alters "was made" of the Authorized Version to "*became* a living soul." Thus, we have the united testimony of several able scholars, together with the combined scholarship of the whole body of revisers. These facts, with others named, and others that might be mentioned, give us a reasonably strong case for the view that the earth was not created a ruin, but it *became* so.)

To be concluded

SEED—THE WORD OF GOD

(Continued from page 4)

"If the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. . . . For as many as are led by the Spirit of God, they are the sons of God. . . . The Spirit itself beareth witness with our spirit, that we are the children of God . . . And if children then heirs; heirs of God, and joint-heirs with Christ" (Rom. 8:11, 14, 16, 17).

Christ was the seed of God and He was an heir of eternal life. Then, if we are the children of God we will receive eternal life when Christ who is our life shall appear."

WHAT IS SUCCESS?

It's doing your best in whatever you do,
It's being honest and fair, just and true.
It's forging ahead, true to aims and ends,
It's making money, but holding friends,
It's being staunch, and keeping sweet,
It's being determined, denying defeat,
It's learning how, and thinking high,
It's going forward and learning why,
It's playing a little, but doing much,
It's being receptive and keeping in touch
With all that is finest in word and deed.

It's being a Samaritan to those in need,
It's facing failure with a will to dare,
To laugh even pleasantly at Dame Despair.
It's learning the meaning of Love and Life,
It's being a guidepost in this world of strife,
It's sharing happiness, sorrow, and loss,
It's having confidence, knowing gold from dross.
It's playing life's game with steady hands,
It's working and winning, making just demands,
It's unselfish service, it's striving and stress,
It's doing God's noblest: that is Success.

—*Pauline Dempsey.*

THE BIBLE, GOD'S WORD

I get this food? "He answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4). I want to be prepared to serve God in spirit and truth. Will His Word qualify me for service? "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, throughly furnished unto all good works" (2 Tim. 3:16, 17).

I am surrounded with darkness that will bring death. I need light that will bring life. Where can I find that light?" "In him was life; and the life was the light of men. That was the true Light, which lighteth every man that cometh into the world" (John 1:4, 9). How may this light enter my heart? "The entrance of thy words giveth light; it giveth understanding unto the simple" (Psalm 119:130). In this time of trouble men would like to find something that is sure, something that would give them light on the events of the future. Is there anything that we can depend upon that will show us what is coming? "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise" (2 Peter 1:19).

Brethren, we need ministers who will preach the Word. We need to believe and obey the Word. It is a dear and precious Book, given by our Father to point out the way for us to receive life. He has exalted it above His own name. (Psalm 138:2.)

WAR! PROPHECY FULFILLED AGAIN! WAR!

(Continued from front page)

we that the victors will be capable of making a just or lasting peace, any more than they did in 1920? False prophets have deceived the public, crying, "Peace, peace," when there is no peace. There is not wisdom enough, nor righteousness enough, in mankind to extricate itself from this international quagmire without the personal presence of Jesus Christ. Egypt is and always was a broken reed.

There will certainly be a second World War. It may have already begun! This is a dark day for civilization, with the world moving swiftly toward Armageddon. But for the true believer in God's Word, it is a bright day full of promise and thrilling hope, for Jesus said, "When these things begin to come to pass, look up, and lift up your heads, because your redemption draweth nigh" (Luke 21:28, R.V.).

In the face of such events, how can men go on living as though there were no God, as though there were no Bible, no judgment and no life to come? How can they still blaspheme His name and continue walking in the ways of sin and selfishness, hurling themselves recklessly into the destruction already upon them? In the very shadow of eternity, what manner of men ought we to be, in all holy conversation and godliness? Let us watch and be sober, for the end of all things is at hand!

BEREAN DEPARTMENT

Lorraine Brossard, Editor, Eden Valley, Minn.

J. R. LeCrone, President
Route 1
Woodstock, Virginia

Frances Munshaw, Treasurer
740 Laraway, S. E.
Grand Rapids, Michigan

Dear Bereans,

The National Berean Society is nearing a great revival! Praise God. The beginning was evidenced at the Conference at Oregon, Illinois, at the business meeting of the National Bereans. The Bereans present at the meeting, voted either to have an additional page in The Restitution Herald devoted to our work, or to start a mimeographed paper. The final decision rested with the official board members and they voted to have the paper.

The new publication will come to you once a month under the name of "The Berean Echo." It will have one editor in chief and several associate editors. "The Berean Echo" is to be sent gratis to each member or Berean family that is interested in the advancement of the various societies and isolated members. Money will be needed to publish such a paper, but many readers and friends should be willing to contribute toward its support. The purpose of the paper will be to establish unity among Bereans of the United States and Canada. If this purpose is accomplished, many should be glad to help with expenses. Contributions may be sent to the National Berean treasurer, Miss Frances Munshaw, 740 Laraway, S. E., Grand Rapids, Michigan.

"The Berean Echo" will be the size of two sheets of typing paper. One page will be used for the address of the receiver. Another will be devoted to the younger Bereans, and will be edited by Mrs. Verna C. Thayer. The two remaining pages will be used for reports from the various societies. It is not only the duty of all young people's organizations, local and state, to report activities, but it is an opportunity to let the rest of the world know they exist. All big business concerns advertise their wares. Why shouldn't the Bereans advertise for the greatest business on earth? All reports will be used, and new ideas that have proved successful in individual societies will be welcome. Please send anything that will be of help to someone else.

It is not the purpose of this paper to use articles such as those which now appear on this page. The new paper is a supplement to the Berean page in The Restitution Herald.

If it is desired, a set of Bible questions, riddles or the like, can be included each week. We should like to hear our readers' opinions about this.

It is necessary that, if each individual or family interested in "The Echo" is to receive it directly, we must have a mailing list. This requires much work and correspondence, so we appeal to you readers for help! Send in your name and complete address if you do not belong to an organized society. A postal card will do. If you *do* belong to a society, and your secretary or president has not yet had a request to supply a list of names, please make one out and send it to Lorraine Brossard, Eden Valley, Minnesota, or to Muriel Randall, Braham, Minnesota. We should like to have our mailing list complete by the last of September, so that the first paper may be sent out in October. Please notify us if several members of a society are in one family at one address.

The staff of this paper includes an editor, several associate editors, the printer, and his assistants. Publishing "The Echo" will be difficult, but will be done willingly if we may have the complete cooperation of each and every one. It is not a paper by or for one faction, one state, or one person, but for the entire body of workers in the Church of God. We shall be glad to consider any suggestions you may have to offer as to the general make-up and contents of the new paper.

It is hoped that this project of the Bereans will do much toward furthering the coming of the great kingdom, and that it will be as successful as the Berean page of the last year has been.

We need your prayers and contributions.

In the Master's service,

Muriel Randall.

"Resolved: never to do anything, which, if I should see in another, I should count a just occasion to despise him, or to think any way more meanly of him."—*Jonathan Edwards.*

NOTHING HID

"To sum it all up, in conclusion. Stand in awe of God, obey his orders: that is everything, for every man. For in judging all life's secrets, God will have every single thing before him, to decide whether it is good or evil" (Eccl. 12:13, 14, Moffatt).

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota

"His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

A PARTY REVIEW

"Oh, Mother! I have a letter!" called Grace as she skipped into the house. "It is an invitation from my teacher. See!"

"Dear Grace," read Mother, "You are invited to our home for dinner after the morning church services, September 24, 1939. Lovingly,

Mrs. White."

ECE Club, Cleveland, Ohio

The Truth Tellers' Class all were invited. As they walked home with Mrs. White, Jack said, "You know, Mrs. White, I do enjoy going to your home."

After dinner, Mrs. White told the class members to get ready to act out the lesson they liked best during the past quarter.

As soon as they were seated in the living room, Grace, the class secretary, asked, "Who has a lesson in mind that we can act out?"

Peter quickly announced, "The lesson about Hezekiah, the cleansing of the Temple, the keeping of the Passover Feast, and the storing and dividing of the tithes and offerings among the poor would be fun! I'll be Hezekiah if you wish," he added.

"Any other suggestions?" asked Stella Rose, the class president.

"Oh, I'd like to be Elijah! We could have the idol worshipers build their altar first, and then chant and cry to their dead idols," said Joe.

"Then Elijah could do his part. We could pretend we poured water over the altar," added Peter.

Margaret inquired, "Wouldn't it be fun to act out the story of the little captive maid who helped a great ruler to be cured from leprosy?"

"Whee!" laughed Bill. "I didn't know there were so many good stories to act out. Get your quarterly, Dave. Let's look over the others,"

When Mrs. White joined the group, they still were talking of the lessons and how they might be dramatized. After listening to them awhile, she offered, "Why not divide into groups and act out several of the lessons?"

"That's fine. You name the leaders. They can select their stories and choose the others to act certain parts," smilingly suggested Stella Rose.

Later that evening, Grace told her mother of the fun the class had experienced.

"That was a review you'll remember a long while," said Grace's mother.

ECE CLUB NEWS

Here is one of the letters I enjoyed:

"Dear Mrs. Savage, I have received my membership card and like it very much. I have it hanging on my bedroom wall where I can see it every morning. I have learned the motto, and try to do the aims. I try to read the Bible to Mother every night. I am reading in Daniel, and have read eleven books this summer. I would be glad to take part in the Correspondence Club. If someone will write to me I will answer your letter. Jane Waller."

CORRESPONDENCE CLUB

Billy Halls, Cleveland, Ohio, write to Dean Moore of Mineral, California. Donald Voelker, Cleveland, Ohio, write to Malcolm Magaw, Oregon, Illinois. Lois MacDonald, Lander, Wyoming, write to Ruth Anderson, Grove City, Minnesota. Marjorie Burnett, Ripley, Illinois, write to Evelyn Dennis, Vanzant, Missouri. Bobby Hightower, La Prairie, Illinois, write to Gordon Paul, Niagara Falls, New York. William MacDonald, Lander, Wyoming, write to Thelma Richardson, Hammond, Louisiana.

Anyone else write to any of the above list. Be sure to put your *full name and address* on the envelope so that it will be returned if not delivered. More names next week.

HAPPY BIRTHDAY!

Robert Frazier, age 12 yrs., Sept. 23, 670 E. 140th St., Cleveland, Ohio.

Shirley Anthony, age 14 yrs., Sept. 20, Cleveland, Ohio.

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

Sept. 17-Oct. 8.—Special Meetings at Hillisburg, Ind.
Sept. 29-Oct. 1—Northwest Conference (quarterly) at Corvallis, Ore.
Oct. 8- —Evangelistic Meetings, Golden Rule Church of God, Cleveland, Ohio.
Oct. 8—Church Dedication, South Bend, Ind.
Oct. 9-28—Evangelistic Meetings at South Bend, Ind.
Oct. 17-Nov. 5—Special Meetings at Lawrenceville, Ohio.

OREGON, ILLINOIS, RALLY DAY

Sunday, Oct. 1, has been set for Rally Day at Oregon. All members and friends within driving distance are invited to be present for the day. Sunday school will begin at 9:45 a.m., morning worship at 11:00, Berean at 6:30 p.m., and evening sermon at 7:30. Basket dinner will be at noon. Bring your own dishes and silver. A special Rally Day program will be given during the Sunday school hour.

JUNIOR QUARTERLIES

"Bible ABC's" and "The Bible Foundation," our new publications in junior Sunday school quarterlies, have been mailed to those who ordered for the quarter beginning October 1. A few orders can still be filled. Send orders to National Bible Institution, Oregon, Ill.

SOUTH BEND, INDIANA

The decorating of Hope Chapel is nearing completion. The church building will be open for organization and Sunday school on Sunday morning, Oct. 1, 1939, and at 9:30 each Sunday morning thereafter. Watch for announcements of dedication and other church services. Frances Boyle, Secy.

HERALD RECEIPTS

P. L. Morron; Earl B. Friend; Mrs. George M. Siple (for others); Benjamin Johnson; Mrs. Elizabeth Frier; Don J. Swartz; L. T. Hanson; Mrs. Frank Rogers (self and another); Mrs. E. C. Railsback (for another); Mrs. Virda Sitler (for another); Mrs. C. J. Fletcher; Albert Harper; Walter C. Kuhlmeier; Grace Johnson; Mrs. D. W. Kirkpatrick; Mrs. Eva C. Collins; E. E. Rogers; John D. Davis; Maurice Chapman; Charles T. Lindsay; Leo Behrends; June DeWitt; Carol Wilson (self and others); Mrs. Oscar Jenkins; Mrs. Hilding L. Anderson; A. Nichols; J. E. Wilson (self and another); Mrs. Nora Mallory; Paul Cala; Mrs. C. H. Simpson; Mrs. Max Tarrant; Mrs. Maurice S. Guest; Mrs. Mae Magnus (for another); Mrs. Mae F. Swanson; Mrs. Nettie S. Evans; Mrs. Blossom Stedman; Mrs. Frank Moran; Maurertown, Va., S. S. (for another); Mrs. Ada M. Eldridge; Mrs. B. B. Holcomb.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Delos and Mabel Andrew; Georgia and Wayne Thompson; Dorothy Magaw (2); Mrs. Eva H. M. Fletcher; Mrs. Helen M. Chisholm; Silas M. Claypool; Ella M. Siple; Mr. and Mrs. Paul C. Johnson; W. A. Reid (2).

SR. EDNA BREWER, MATRON

The Board of Religious Education is glad to announce that Sr. Edna Brewer of Tipp City, Ohio, has been secured as matron and cook for The Bible Training School. Sr. Brewer is mother of four children who are united with her in the faith; she is experienced and qualified in all ways to make an ideal "mother" for the young men and young women who will live in the students' home.

LAWRENCEVILLE, OHIO

A record-breaking attendance greeted us at Sunday school September 10. We had a total of fifty. We are looking forward with great pleasure to the meeting to be held at Bro. James Patrick's home in Ashland on September 16, at which time we expect to organize an Ohio Conference. Six or eight members of the Lawrenceville church plan to attend. Our pastor, Bro. Grover Gordon, has a new class of girls of high school age. There is a membership of six and a good prospect of more.

Our new pews are expected to be delivered within two weeks, and we think we shall then have a church building that can be compared with most of them. That the Lord may bless our work here is our prayer.

Charles L. Netts.

SOUTHLAWN PARK CHURCH OF GOD

Grand Rapids, Michigan

While Bro. G. E. Marsh was at Conference and on his vacation, the pulpit was occupied by Bros. Frank Siple, Arlen Marsh, and Laurence Bridegam. At one session Miss Mary Newell and Miss Jeraldyne Louks, members of this year's Bible Training School at Oregon, Ill., gave their reports of the work done.

Bro. Arlen Marsh has been ill the past two weeks. Last reports are that he will soon be back at his work in the church and Sunday school.

At the official board meeting held Sunday, Sept. 10, the board voted to set aside one Sunday evening offering a month to be used for the Bible Training School at Oregon, Ill.

Bro. Robert Hall, one of the younger members of the church, has left for the John Marshall Law School at Chicago, Ill., where he will continue his studies. Sr. Evelyn Barr, director of music at this church, and Sr. Lois Blakely have just returned from the University of Michigan where they attended summer school. Both are teachers here in the public schools. Leslie Niles, Secy.

Students, enroll now for The Bible Training School.

Gleanings From the Field

While en route from Pittsburg, Pa., to Minerva, Ohio, Bro. H. H. Hawkins' mother suffered a paralytic stroke. Many will recall having met Bro. Hawkins of Cleveland, Ohio, at the recent General Conference.

The Golden Rule Church of God in Cleveland, Ohio, plans a special series of meetings to begin October 8. Elder C. E. Lapp will be the guest speaker.

Bro. J. W. McLain will hold evangelistic meetings at the new church in South Bend, Ind., October 9-21. Bro. J. H. Anderson will then continue the work through October 28.

Bro. and Sr. Irvin Barnhart, Fonthill, Ont., are the happy parents of a nine-pound boy. Congratulations! Bro. Barnhart is treasurer of the Fonthill Church of God.

Born to Mr. and Mrs. Roland E. Beise of 4112 W. 45th St., Minneapolis, Minn., a daughter. Congratulations! Roland was one of the editor's boyhood pals.

Sr. Dorothy Frazier and Sr. Marcella Rickter are the teachers of the Cleveland ECE Club, which is shown on the children's page. Sr. Frazier appears on the picture.

Bro. Delbert Jones, enrolled in the new Bible Training School, writes: "I am bottling up surplus heat that we have at the present time, that we may open up the bottles this coming winter. If the bottles last, you won't need to worry about the fuel bill. It is 100 degrees today."

Bro. C. E. Randall announces Sunday, September 24, as Rally Day for his churches.

Bro. and Sr. F. E. Siple and daughter Jeanette, of Grand Rapids, Mich., were recent guests of Bro. and Sr. Charles Gesin and the editor and family. From Oregon they left on Saturday, Sept. 16, for Rockford, Ill., where Bro. Siple delivered a sermon on Sunday. From Rockford the Siples went to Madison, Wis., to visit their daughter Marjorie, a nurse in the University Hospital.

Sr. W. D. Tilton, eighty-one years of age and a member of the Oregon, Ill., Church of God, died September 11. Elder G. E. Marsh of Grand Rapids, Mich., her former pastor, conducted funeral rites September 13.

"The Bible Training School will be of great value to our church in the future. What can we do to help? . . . The Hemingford group may have a young person that would be interested."—E. E. Giesler.

Bro. S. J. Lindsay and Bro. J. R. LeCrone and family, who had been visiting in Minnesota, arrived in Oregon, Ill., September 12. At midnight the editor was eating fish. On September 13, Bro. LeCrone and his family continued on their way to Woodstock, Va.

John H. Riutzel whose article, "The Living Stone," appears on page 9 in this issue, is but fifteen years of age. He lives in Macomb, Ill. He writes, "Through the reading of The Restitution Herald I have come to know more Bible truths."

Miss Marian McClellan and Jack Brown of Niagara Falls, N. Y., were united in marriage September 4 by Elder C. E. Randall. They honeymooned to Quebec, Maine, and New York City.

THE ANNUAL IOWA CONFERENCE

The Annual Iowa Conference of the Church of God was held at the Waterloo Church of God campgrounds, August 22-27. The large attendance and interest for truth were very gratifying to those in charge. The officers wish to thank all for interest shown.

The food was of the usual high quality, being well prepared by Sr. Iva Palmer.

Two visiting ministers were Bro. S. J. Lindsay of Tempe, Ariz., and Bro. Sydney Magaw of Oregon, Ill. We were sorry Bro. Lindsay had to leave for the Nebraska Conference on Saturday morning, but were glad Nebraska could profit thereby. This was Bro. Magaw's first visit to the Iowa Conference. His work was so well received that he was asked to return next year. The Bible class teachers were: Sr. Hester Berry, Sr. Mayme Jones, Sr. Blanche Harland, Bro. H. S. Hunt, Bro. J. W. Williams, Bro. S. J. Lindsay, and Bro. Sydney Magaw.

Bro. Williams assisted four young people into the body of Christ: Joseph Williams, Jr., Cedar Falls, Iowa, was baptized last fall. Paul Williams, Donald Lukow, and Melissa Stauffer of Gladbrook, Iowa, were baptized at Conference.

The following officers were elected for the coming year: president, H. S. Hunt; vice president, A. M. Jones; recording secretary, Florence Allard; corresponding secretary, Esther Jenkins; and treasurer, Charles Howe.

Four brethren have fallen asleep in death during the past year. Their names will be found in the following resolutions. We, the Committee on Resolutions, appointed by our president, Bro. Hunt, submit the following:

First, we desire to express our gratitude to our heavenly Father, who has made this Conference possible through His blessings.

As we assemble here, we are reminded again of our obligation to those who were, in the past, instrumental in securing these beautiful grounds.

We are thankful for this opportunity to learn more of His Word, through our evangelists and teachers.

We are grateful to the officers who have made possible the continuation of this work from year to year.

This year we are especially thankful for our young people, who have enriched our services by their presence and assistance in the music.

We appreciate the provision for our material needs.

We wish to welcome into our fellowship those who were baptized during the past year.

Our sympathy is extended to the bereaved, whose dear ones have fallen asleep since our last Conference, namely, Sr. Arthur Johnson, Helen Mae Harland, Bro. T. J. Ellis, and Bro. J. E. Robbins.

Above any gratitude toward each other, is that for the love of our heavenly Father, without which these would be an empty repetition.

Dr. J. M. Prime,
Mrs. Hattie Gearhart,
Leona Marsh.
Esther Jenkins, Cor. Secy.

CONTRIBUTIONS TO N. B. I.

Robert Hardesty	$10.00
Mrs. Emma C. Railsback	4.00
Mrs. Lilian Railton	30.00
Mrs. Eva H. M. Fletcher	10.00
Cleveland Friend	25.00
W. A. Reid	2.00

TRAINING SCHOOL

Pennellwood Young People's League Grand Rapids, Mich.	$ 5.00
Cleveland Friend	25.00
Mrs. Ada M. Eldridge	1.10

THE BIBLE TRAINING SCHOOL

Opening Day: October 2, 1939

Instructors of The Bible Training School

Elders L. E. Conner and Sydney E. Magaw are selected as the instructors for the Bible Training School to begin at Oregon, Illinois, October 2, 1939. They are doctrinally sound, experienced, and zealous to found an institution of learning and character-building which will enrich the life of every attending student. They are dedicated to the task of building an institution which will truly lead the Church of God into more progressive and evangelistic service.

Each instructor will offer two courses. Brother Conner announces a course in *The Doctrines and Purpose of the Church of God*, and another in *orthoepy*. Brother Magaw will teach *Biblical History* and a course in *Steps to Successful Evangelism*.

Costs to students are remarkably low: board, room, and tuition are offered for only $200.00 for the full term of eight months. $100.00 may be paid at the beginning of each semester; or, if necessary, monthly payments may be arranged.

An exceptionally choice and commodious residence has been secured as a home for the students. Sister Edna Brewer of Tipp City, Ohio, will be in charge of the students' home. The very best of Christian care and management will be maintained, and the best possible training given.

Young men and young women of the Church of God, the Bible Training School is for you. Your prayers are being answered. You must now volunteer your cooperation to make the School a success. *The Church of God needs you!* Use Enrollment Coupon below.

THE BIBLE TRAINING SCHOOL
Enrollment Coupon

"I will go" (Gen. 24:58) to The Bible Training School to begin at Oregon, Illinois, October 2, 1939.

Signed .....

Address .....

The Interesting Road

By Muriel Randall

THE Church of God is at a fork in the road. One road is downhill. The other is lost to human view, but looks very interesting. Let us think about the interesting-looking road. It goes up and downhill, and winds around obstacles, but, at the last turn, the rising sun can be seen. Is anything more beautiful than a sunrise, after one has completed a journey on a strange road?

Along this way are numerous signs guiding each traveler. Needless to say, a good road map is used. God, in His all-sufficient and all-seeing way, has given these helps. Let us, as true believers and members of the Church of God of the Abrahamic Faith, use this map, the Bible, as we begin our journey.

Some of the obstacles that we must journey around are finance, indifference, and worldly cares. In 1 John 2:15, we are told: "Love not the world, neither the things that are in the world." Share your cares with God, and He will give you a peace in your heart that cannot be duplicated by any amount of money.

Around the first curve is a "filling" station. No gas and oil are sold here, but a fuel is given out which can do more than make a machine run. It is a fuel which "fires us up" to win souls for Christ and His kingdom. We need to refill our vehicles with this fuel so that we may continue the journey with renewed spirit and a surety of reaching our destination. What can be a more fitting illustration than the nine-months' Bible Training School? Truly, it is a filling station where the Church of God can fill the young people with truth. It is a station where renewed energy and strength can be given to carry on the great journey of life.

Funds are needed to operate this business enterprise which is necessary as ordained of God, "to preach the gospel," and bring people to a knowledge of our Savior Jesus. Many friends of the new School will be glad to help in this effort. "It is more blessed to give than to receive." That truth forms an unending effect on both giver and receiver. You people, who help some individual or The School in carrying high God's banner, make it possible for the product of The School to go out to give the good things they have learned to others. The hearers, in turn, can learn and practice the truths they hear, and thus shape their lives so people may see they are shining lights in this world of sin. Little does anyone realize now the great good that can and will, by God's grace, come from any and all financial help that is given for the Church of God "filling station." Some would-be students cannot attend The School because of adverse financial conditions. It is a sad state to see willing hearts turned aside for lack of money.

It perhaps will be impossible for all to contribute financially. Not only finance is needed, but also faith. Pray for the success of The School. Trust in God. All things are possible with Him. "Seek ye first the kingdom of God, and his righteousness, and all these things (worldly goods) shall be added unto you."

Usually, at filling or fuel stations, there is a pump with free air. So it is—talk about The Bible Training School to your church friends. Encourage the support and attendance of this School.

It is customary to have several attendants at a station, some to give out fuel, some to encourage old vehicles to continue their journeys, and some to fix flats. Come, one and all, for a position at this station. Both boys and girls should be encouraged to come, that they might go forth and help bring the Truth to the world. The Church of God needs to expand! Ministers and evangelists are needed. There is a place for all who can and will enroll. There is no unemployment in God's business.

After a stop and complete check-up at this station, where a well-known, guaranteed-to-work fuel is given out, surely the church will increase both spiritually and physically. Thus, the small, young, and weak churches of our denomination can get young people from The School to lead them in their work. Perhaps some of the groups would like to begin that work now by sponsoring some young person at The Bible Training School.

The road seems to broaden! It seems crowded with eager travelers! Surely the Church of God is at the beginning of a great campaign for spreading the truths we hold so dear. All along the path we can see signs reading, "We know that all things work together for good to them that love God, to them who are the called according to his purpose."

This is only an imaginary road, but there are possibilities that are becoming more real every day. Will you travel along this road?

All possible is being done by The Board of Religious Education to make The Bible Training School a success. All the churches should cooperate. Every young person of the church who can go, should go. It is time now to enroll. October 2 is opening day.

THE RESTITUTION HERALD

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Skies Are Clearing

By Paul M. Hatch

A FEW days ago all the nations of earth were rocked with a momentous announcement from the capital city of Russia. A pact with a potential enemy nation, Germany, had been agreed upon—a nonaggression agreement, a pledge to peace between them. One year ago this was an unthinkable situation; five years ago, an impossibility. The wily dictators of Russia and Germany softened. Or did they?

Paul M. Hatch

Upon the unsuspecting world a confusion arose. New alignments of nations seemed imminent and inevitable. What would those alignments be? What effect would force and geographical locations have on those alignments? What had caused this sudden reversal of face on the part of Germany and Russia? All these questions are only partially answerable to men of the world. They await with quaking hearts and gathering gloom of despair the unfolding of these questions.

Not so the Christian student of prophecy. To him the skies are clearing and God's great closures are nigh at hand. Quickly, it would seem to him, the dividing of the nations into two great hostile camps will come. They are now coalescing in military pacts, scrapping treaties of nonaggression, maneuvering in power politics. Not long will the world wait for the religious element to enter the scene and have its dynamic effect in the division of the nations.

Germany, from the revelation of the Word of God, has a destiny with the nation of Russia. According to the Prophet Ezekiel, Germany is named as "Gomer and all his bands" being allied with the Prince of Rosh, Meshech, and Tubal (Ezek. 38:1-6, R.V. and A.R.V.), and the Lord Jehovah is prophesied to be in opposition. Language could hardly be plainer than this in naming the foregoing alliance. Further, these powers are indicated as appearing and being united in the latter days when God's people Israel shall be dwelling safely in unwalled villages of their own land—the land which the Lord gave to Abraham, Isaac, and Israel as an everlasting possession.

Almost all the nations named in Ezekiel 38 can be identified today: Gog, land of Magog, Prince of Rosh, Meshech, and Tubal are identified as all Slavonic peoples, such as Russia, Poland, Lithuania, Latvia, Esthonia, Slovakia, Bulgaria, and Jugoslavia. Gomer and all his bands are recognized as Germany, Austria, Czechoslovakia, Prussia, Hungary, etc. Persia is now the nation of Iran. Ethiopia and Libya are now subject lands of the Italian Empire. Togarmah is not yet recognizable, but is suggested to be Turkey and Armenia.

These peoples, according to Genesis 10, are descendants of Japheth and Ham. None of them are from Shem, father of the Semitic peoples. God singled out certain descendants of Shem to show His favor. The greatest one of these was Abraham, the Hebrew, dwelling in Chaldea at the time of his call. Abraham became the progenitor of the nation of Israel upon whom God sheds His particular favor, and God will be the Defender of them in the latter days.

Many times have these people been driven from the land, though promised possession in it. God's face has been set against them. His anger has been kindled against them, and He has hid His face from their plight because of their transgressions and infidelity. But when Gog arises to cover the land, God's fury will come up in His face and He will call for a sword against him throughout His mountains (kingdoms).

God's anger is especially kindled against Gog because of his godlessness, brutal and cruel treatment of Christian and Jew alike. It is God's anathema. When Gog shall think an "evil thought" to tread on holy land, to destroy and waste, he will invoke God's *(Please turn to page 11)*

EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.
Sydney E. Magaw, Editor Two Dollars per Year Paul C. Johnson, Associate Editor

THE SCHOOL IS READY

By the time this message reaches our Herald readers, The Bible Training School will be about ready to start. Brother and Sister L. E. Conner will have moved from Dixon, Illinois, to Golden Rule Home in Oregon, that Brother Conner may take up his work as one of the instructors in The School. The students' home will be furnished, and the classroom equipped. Already several donations have been made toward The School, and every mail brings us words of encouragement and gratitude for this new undertaking.

WE NEED STUDENTS

There is yet time for students to enroll. However, they should do so *at once*. October 2 is but a very few days away. In fact, any students coming from the distant states should already be packing their traveling bags and studying railroad schedules.

At this late hour there are not yet enough students enrolled to make The School as successful as it should be its very first year. A special appeal for more students to rally to the cause of this new and important work appears on the back cover page. Please read every word of it. Study the problem as we are studying it. This work has necessarily been done at top speed, but that is all the more reason why all our brethren should get into the spirit of the work without being coaxed.

STATE CONFERENCES

If every State Conference would cooperate by sending but one student each, we would not only have a good sized class, but these Conferences would feel thankful in the years to come that they really put their shoulders to the wheel and helped to get this work going. Let Minnesota, Michigan, Indiana, California, Nebraska (both Conferences), Virginia, California, Missouri, the Carolinas, the Northwest Conference, Iowa, and let even Illinois get more unitedly behind this work by each financing or helping to finance a student. Any Conference which sends a student may make the payments in eight monthly installments of twenty-five dollars each.

SEPARATE CHURCHES

Some of our strongest churches are in states where there is no organized conference. To these individual churches we also appeal. You, too, are needed in helping in this forward movement of the Church of God. Is there not one in your group who can be enlisted to attend The School? This is the Lord's work, but He has commissioned His servants to "occupy" until He returns.

WE SHALL GIVE YOU TIME

That State Conferences and individual churches might more faithfully get behind this new work, a few days extra time will be allowed to solicit students. This would not be done if it did not seem absolutely the only wise course to take; it should not be done next year, nor even next semester. But because of there being such a short time since General Conference for our young people to prepare to come, and for the churches to become thoroughly informed about the actual importance and certainty of the new undertaking, we are offering TEN DAYS MORE TO WORK FOR THE BIBLE TRAINING SCHOOL. Students will be received as late as *October 12*.

Every student now enrolled, and all others who possibly can, should be at Oregon, Illinois, 9:00 o'clock, Monday morning, October 2. Opening Day has not been changed! October 12 has been set as a final time for students to arrive at Oregon for The School, only to make it possible for additional young men and young women to come. This is a favor to those who may positively need it, but others should not take advantage of this situation. *The School will start on October 2.*

WE ARE HONEST AND OPTIMISTIC

Let none suppose that the extension of time to enroll students is so much as a whisper that The School is not a "Go." Only God knows what lies before us, and we are praying to that only true and living God. We cannot succeed if God is not with us. But when has God refused to bless a work that was planned only to build the usefulness and effectiveness of His own church to do gospel work? We are honest and optimistic.

Have You the Faith of Abraham?

By R. M. Abbott

HO, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price" (Isa. 55:1).

When we of the Church of God read this verse, there is danger that we are likely to get the idea that salvation to the Christian is never to cost him anything in cash.

The call is to him "that hath no money" to "buy . . . without money and without price," but when we realize this call is to the sinner and not to the Christian, we then understand it better.

It is true that salvation is free to the sinner who "thirsts" to be freed from his past sins. He isn't asked to pay one cent for his salvation from sin, but when he is saved by the grace of God from all guilt of past sins, he is no longer a sinner, but "a sinner saved by grace." He has then passed into a position where he is to pray and pay, and he must pay that his prayers may be heard.

While salvation to the sinner is "without money and without price," the plan of redemption was something that cost much. It cost God the gift of His Son; the Son, the sacrifice of His life; and, to meet the requirements laid down in the plan, it will cost everyone's entire life and living (Rom. 12:1).

There are subjects that should be brought to our minds from time to time in order "to stir up our minds by way of remembrance," and the subject of church finance is one of them.

We would have to travel many miles and visit many churches, before we would find one that had all the money it needed for the spreading of the gospel. Yet, every church that is worthy of the name should be expected to have that much. Surely, God who was wise enough to give a plan of redemption through Christ, had, also, foresight to provide means for the publishing of the plan, even to the ends of the earth.

The business of the church is to preach for the salvation of souls, but without sufficient money it can be done only in part.

In any church, where true conversions have been followed with a full Bible teaching of how funds should be raised, and where that teaching has been put into practical use, there should be little difficulty experienced in meeting all its needs and obligations so far as money matters are concerned. Just like any other need of the church, the financial need will be met when we apply Bible direction instead of ideas or opinions we may be harboring in our minds.

Where there is a lack of financial support in any church, it must be for one of two reasons, or for both: There is a lack of understanding of God's way of raising money for His work, or there is unwillingness to be guided by His direction.

We church members read in the Bible that there is "one Lord, one faith, one baptism," and we say we believe it. Do we not realize that the same Bible has a record in it of just one recognized method by which money was paid to the Lord?

We may be united in believing there is "one Lord" and "one baptism," but when it comes to "one faith," there are those who have a faith of their own, and each has his own belief as to how money should be raised to carry on church work. They do this instead of having faith in God's plan and putting it into practical use.

We call ourselves the church of the Abrahamic faith, and so often we hear the expression among the membership of "being of like precious faith" of "being of the faith." This all sounds very well, and it would be spiritually legal if it were humanly true. The question is, "Is it absolutely true?"

Abraham's faith in God was so complete that "it was counted to him for righteousness." What did his faith do for him? It made him willing to go into a land that he knew nothing of. Not only that, it made him willing to give "a tenth part of all." (See Gen. 14:20 and Heb. 7:2.)

Can we, by any stretch of the imagination, believe that Abraham was too faithful? If he practiced true faith in paying the tenth, are we doing the same by not paying it? Are we, by this means, proving that we are of the Abrahamic faith?

Some reason that we should not pay the tenth, by saying that we are not under the law. Abraham was not under the law, nor was Jacob, yet they paid their tenth. These were *before* the law.

Others object to paying tithes because they say it is Old Testament doctrine. This is true, it is Old Testament doctrine, but it is just as true in the New. In Matthew 23:23 and in Luke 11:42 we have an instance of people's tithing, and Jesus said to them in regard to their tithing: "These ought ye to have done." His criticism was that they had not attended to other matters as well as their tithing.

Would Jesus have told these *(Please turn to page 11)*

European Potpourri

By Arlen Marsh

"Potpourri: a dish made of various kinds of meats and vegetables; a medley or mixture; from French, meaning 'rotton pot.' "—Winston Simplified Dictionary.

DURING the last fortnight (this is being written on September 16), everyone in the United States, outside of Mickey Mouse, has expressed at least one opinion in regard to the European war.

Most of the soothsayers are agreed on two ideas: (a) that the democracies—i.e., France and England—will win; (b) that the Treaty of Versailles is responsible for the current explosive exchange of old iron and chemical products.

The majority of those who accept point (a), of course, either overlook or are ignorant of the fact that Britain and France entered the war ostensibly to protect a dictatorship. Since early 1938, Poland has had an authoritarian, one-party state, with Edward Smigly-Rydz as absolute dictator. (Poland's first premier, the now-exiled pianist, Ignace Jan Paderewski, commented from Switzerland shortly after the Smidly-Rydz regime took over that "it will be impossible to introduce this Fascist system without provoking war!" Paderewski is something of a prophet.)

Furthermore, the totalitarian government of Poland is distinctly anti-Semitic—which is to say, it opposes all Jews with vigor. Ten per cent of the country's population is Jewish, the largest quota outside of Palestine. It was intended, prior to the outbreak of the hostilities predicted by Pianist Paderewski, that the Jews should be gradually evacuated. Minor pogroms were frequent. Following the death of Polish Dictator Joseph Pilsudski (who fought with the Germans against Russia during the World War), there was a three-year intermission between the acts of the great Fascist opera. This intermission was marked by violent outbreaks against the Jews, who had been smart enough to grab fifty thousand of the best professional jobs in Poland. The Smigly-Rydz contingent strode into office largely to solidify and manage the public's efforts to crack down on the chosen people.

This Polish enterprise was given the silent treatment by Great Britain and France, who ached to protect themselves against the rising power of Germany's Adolf Hitler. Hitler was a little more spectacular in his treatment of the Jewish question; so propaganda flowed around the world about his inhumanity to man. Poland, of course, was rarely mentioned. Neither was it mentioned that General Smigly-Rydz was a dictator as absolute as Hitler.

The British and French have not, however, tried to convince the earth that they are fighting solely to preserve Poland, although they have openly confessed that this is one of their purposes. They are fighting, they have declared, to preserve democracy and to abolish the threat of Hitler's Nazi cohorts. It seems odd, to say the least, to carry on a major war to preserve one dictatorship at the expense of another—and to do it in the holy name of democracy! It seems doubly odd to condemn Hitler for anti-Semitic activities and to support Smigly-Rydz, whose anti-Semitism is quite as bitter as the German Fuhrer's!

Primarily, the threat mentioned by Britain and France is Hitler's propensity to rebuild Germany to the power it once had. Conquest, by force of arms or by force of bluff, is taboo in the modern European circles. Hitler has shattered the taboo, and Hitler, consequently, must forever perish. So must his politics and all his works, including *Mein Kampf* and the embattled Siegfried Line.

Poland, backed by British and French force, has not been notable for keeping her own nose out of other people's business. In 1920, after national boundaries presumably had been set by the Treaty of Versailles, a Lithuanian border patrol, for some inexplicable reason, crossed the frontier and shot a Polish soldier. An immediate outcry arose from thirty-four million Polish throats. An expedition under Smigly-Rydz seized Lithuania's capital, Vilna, together with some square miles of Lithuanian farm land. An ultimatum from the Polish forces convinced Lithuania that discretion was the better part of valor, and Vilna was formally annexed to Poland. The League of Nations—with Britain and France as leading lights—accepted this military conquest in a spirit of good clena fun, and allowed the boundary realignment to stand. From 1920 to 1939, a state of undeclared war has existed between Poland and Lithuania as a result of the Vilna episode. Lithuania no doubt is having a good laugh over the present plight of Poland, who drew half Europe into war when Hitler tried to reclaim German territory.

That the democracies will win the war is almost certain—"almost," because nothing about the war is altogether certain. A pact between Japan and Russia has caused the cessation of hostilities on the Manchukuoan border, and has thrown the weight of Russo-Japanese influence behind Germany. Four million men under full

war kit are standing guard for Stalin's Kremlin over the Polish frontier, and Russia has publicly suggested that Poland be split into three parts—two small republics favorable to Russia, and a portion for Germany. That Japan, Russia, and Germany must eventually unite is indicated quite clearly by Ezekiel 38. If this union is accomplished as an active military force during the present war, the democracies will have more troubles than Pandora ever dreamed of. To counteract British-French propaganda, and to build a thought of fraternity, Germany officially has proposed, through its army journal, to give the United States Jamaica and Bermuda if these islands are included in Germany's spoils of war. This will, Germany hopes, be an additional inducement for the United States to keep its hands off European affairs, and will consequently make a democratic victory more doubtful.

That the United States will ultimately be pulled into the caldron despite German assurances of territorial gains in return for non-intervention is practically a foregone conclusion. Preachments of neutrality are all very well, but no nation can be neutral in fact when it is decidedly unneutral in thought—and the United States, almost *en masse,* is playing favorites.

II

The causes for the war lie much farther back than the Versailles Treaty. David Lloyd George and Georges Benjamin Clemenceau were only agents for the racial antagonisms and unreasoning brutalities that had developed slowly through the European centuries. To saddle the treaty they fostered with the whole blame for the new war is as insane as to hold the Outlaw of Doorn responsible for starting the war of 1914.

From the time of Charlemagne (742-814 A.D.), Europe has been a battlefield almost continuously. This is speaking, obviously, of battles fought by nations; before Charlemagne, wars among tribes, and between tribes and the Roman Empire, were frequent, too. Racial hatreds have been stirred by conquests and by propaganda that no human force can eradicate.

In the comparatively recent past, strong evidence is found to oppose the view that the Versailles Treaty is chiefly responsible for the war. Bismarck's campaigns in the middle of the nineteenth century, and his carving out of an empire from a miltitude of German states, caused a rash of trouble for Europe that will last as long as men's rule lasts. Long before Bismarck, Napoleon, with his dreams of a United States of Europe, had laid the basis for further trouble, for further hatred, for further economic and social disaster. (The French are not through yet paying the bills of Napoleon and his wars.) After Bismarck, Balkan and other wars kept Europe in a constant turmoil. The Versailles Treaty was born from this chaotic hate and greed and economic ruin; they, not it, were responsible for the war that is now sweeping Europe.

After the Treaty of Versailles had been signed, Europe settled down to peace. It was a brief peace—it was shattered before the signatures were dry on the treaty documents. American and Allied troops fought the Russians on a line that meandered through Siberia. Greece invaded Turkey, and was driven back. Rumania, Czechoslovakia, and Yugoslavia invaded Hungary and seized much livestock and many locomotives. Poland took Vilna from Lithuania; Lithuania took Memel from Germany—and Lithuania may now be hoping that Germany will not take all Lithuania in return. Yugoslavia conquered and absorbed Montenegro, which had been independent for many centuries. For three years, a Sinn Fein government battled with the English over Ireland. In Morocco, the Spanish—and, later, the French—fought with Riff tribesmen and made famous Abd-el-Krim.

These death struggles of the World War were the cause of much of the disaster that has now overtaken Europe. Lithuania's Memel is pro-Nazi, with a large German population. Poland's western and northern territory is largely German. Danzig, by the Treaty of Versailles, merely resumed its role as trouble-maker; for centuries, Danzig had veered from nationality to nationality, and had spent much time in its capacity as a free city, independent of any country. The treaty itself settled little; had the governments it covered adhered to its provisions, there would have been no war on August 31, 1939. But the treaty, carved out of hatred, was not a treaty that could be kept by anyone. It had originated in causes for war; other causes were created by governments in spite of, rather than because of, the treaty; and the total result was that a second continent-wide struggle could not possibly be avoided.

No matter who is victor in the present war, no matter what treaty is composed, another conflict will be inevitable. War breeds war. The bases of the World War and the war of 1939 lie in wars which occurred as long ago as the decadence of the Roman Empire—as long ago as prehistoric European tribes. No treaty can abolish these causes; no form of education can change centuries-old suspicions, jealousies, and greed—and no treaty can augment them a great deal.

III

No matter what the outcome of the war, religion and the Jews will lose. If Hitler wins, then a government will dominate Europe in a way to fight actively all forms of Christianity on the ground that the state is supreme. If Hitler wins, Europe will be directed by a government which is founded upon the principle that it is the will of God to persecute the Jews; (*Mein Kampf,* Hitler's own book, states this notion very bluntly). On the other hand,

(Please turn to page 10)

The Bible and Science

The World Before Adam—Part 2

By R. H. Judd

IN agreement with the stated fact that God had already created the heavens and the earth, the conclusion would seem to be a quite natural one that the "days of creation," which followed the upheaval to which reference has been made (Gen. 1:2), were but days of *renewal* of the *face* of the earth—surface work. (See Psalm 104:30 where the Hebrew is *chadash*, meaning to repair.) Thus Exodus 20:11, stating "in six days the Lord made heaven and earth," is in full harmony with facts, and no reason is required for any other than the ordinary meaning of the word "day." Volumes have been written on this particular point, but if we take the narrative as written, accepting Bible definition of terms (as in Gen. 1:8), more than half our difficulties vanish. Those who imagine that here must be found the building up of the solid earth from center to circumference are unnecessarily adding to the Word and affirming that which is not declared in Genesis. Thus read, the narrative becomes comparatively easy to comprehend, and there is no call made for deep scientific knowledge to enable the reader to understand it.

Why, to gratify human learning, should difficulties be placed in the story which are not there? Care must be taken to distinguish between Bible *fact* and Bible *inference*. The language is, in the main, easy to understand. The real difficulties lie in the facts that *events described* are outside the range of human experience. Modern readers of Genesis have been influenced by current ideas concerning "origins," and this has led them to imagine that the language of Genesis *ought* to convey these ideas. The attempt to do so has brought confusion to both the Bible and science. The reader will be amazed to see how difficulties disappear by careful, prayerful, and thoughtful study of God's Word.

Before going further, it will be well to recapitulate the main points in which we have attempted to bring the Bible and *established* science into harmony with each other. This will do two things:

(1) It will show us the wisdom, in such records as we have in Genesis 1 and 2, of getting *an understanding harmony as we proceed,* rather than borrowing from chapter 2 in order to get an understanding of chapter 1. The latter process is not logical in instances of this kind.

(2) It will give us a *settled basis* from which to advance, for every step *proved* is so much definitely gained toward an understanding of what is to come.

The following items have in all reasonable assurance, both Biblically and scientifically, been definitely established:

(a) The language used by Moses is comprehensive enough to embrace any periods of whatever length that may be assigned by human investigation to all the processes of creative work.

(b) The Bible use of the word "ages" harmonizes with this fact, and evidences divine purpose both in "ages" before and "ages" to come.

(c) The earth was *not* created a waste, but became so.

(d) Previous to the present creation a universal catastrophe occurred, to which Scripture definitely points, and from which all preceding and succeeding data are reckoned.

(e) The creation *succeeding* the catastrophe is a *surface* creation, and in the light of the marvelous advance of even present-day knowledge concerning the forces of nature, there is no valid scientific reason why such surface work could not have been accomplished within the *six* literal days. This, undoubtedly, is the clear import of the words of Moses in Exodus 20:11, "In six days the Lord made (the word 'created' is not used here) heaven (see Gen. 1:8) and earth, the sea, and all that in them is."

In this brief sketch of the world *before Adam* we must include the creation of man in Genesis 1:26-28. It is usually considered that the account in Genesis 2 is a more detailed supplement to the account in chapter 1. But why assume this? Why do men not examine closely the details to see if Genesis 1 is a legitimate conclusion? Genesis does not so state, but proceeds to events in the second chapter which succeed the works of the six days. The manner in which the second account is introduced suggests something different to what has already taken place. In fact, the first chapter ends with Genesis 2:3, and a *new* section opens with the words: "These are the generations (*toledoth*) of the heavens and the earth." In all other occurrences of this word—and there are eleven in Genesis—it refers to what *follows* in the text. Why, then, make exception here and go back to that which is already reckoned in the past? We shall now make a detailed comparison of some of the more important differences. These are so striking and so numerous that we venture the assertion that it is practically impossible for the two accounts to refer to the same event.

Genesis 1

(1) In this chapter male and female are created on the same day, namely, the sixth day. If what has been previously said of the "day" being one of natural length is correct, and we think it is, then less than twenty-four hours intervened between the creation of male and female. Nothing is said as to how many there were.

(2) There is no restriction of territory.

(3) There is no limitation of food supply. They are "given" herb and tree "upon the face of all the earth."

(4) Multiplicity of seed amounts to a command accompanied with blessing.

(5) The creation of animals precedes that of man.

(6) The animals are not named, and except in one instance (v. 21) no special notice taken. (See "great sea-monsters," R.V.) The original word signifies "long-stretched," and it is somewhat significant that this should be noted in view of later events and the trail of the serpent in human affairs.

(7) Here nothing is "planted." To this day many primitive races do not till the ground.

Genesis 2

Without question there is a considerable period between the creation of Adam and the creation of Eve.

Just one man is named.

Adam is definitely placed alone in a defined area.

Adam is limited to "every tree of the garden," which is a restricted area "in Eden," and there is a further limitation of two trees.

No mention is made (until later) of offspring, and then conception is imposed as a burden, if not as a punishment.

Man is first formed, then the animals, then the woman.

The animals in this chapter are formed and brought to Adam. It would seem, therefore, a reasonable conclusion that they were selected, domesticated animals, suitable for life within an enclosed area. The word "field" does not occur in chapter 1.

Here "God planted a garden . . . in Eden," and Adam was instructed to dress it and keep (guard) it." That the forms of plant life are specially those associated with cultivation is implied in the words: "There was not a man to till the ground." This statement does not mean: "There was not a man to till the ground," but "There was not a man to till the ground." In other words, there was no gardener for the garden.

How, in view of the foregoing seven important differ-

(Please turn to page 10)

Marriage in the Church

By Walter Wiggins

THE young people of the Church of God are among the most precious gifts that God has given to us. If the Church of God is to grow, we must keep our young people in the church. The young people of today will be the church of tomorrow. We older ones have not given the young people and the children of our church enough consideration. We turn them loose and hope that what knowledge of God's plan they have accidentally received, will some day cause them to turn to accept their Lord.

The Church of God has been very liberal in its policy toward its young people. This liberality usually reflects upon the training in the home. The church permits her young people to make their own decisions in uniting with the church, selecting companions, and other problems that occur. In view of the present social conditions, the marriage problem is the most dangerous. Many mistakes can be corrected, but if a mistake is made in marriage, it is very seldom righted, and usually wrecks the lives of both individuals.

The young people of the church should marry within the faith if at all possible, but if without, it should be with complete understanding. Anyone who has attained marriageable age and is not a Christian, *will not* make a desirable companion for one who has answered the high call and who is preparing to become coruler with Christ in the kingdom.

Christians need to be surrounded with the best of environment, for we all have times when we need help. We become discouraged and need someone to aid us to carry on. This is impossible if the home is divided. There are none of us so self-sufficient that we keep these problems from arising. Let us quote 2 Corinthians 6:14: "Be ye not unequally yoked together with unbelievers." There is a natural enmity between those who believe in the teaching of the Church of God and those who follow the Orthodox doctrine. This false doctrine has been on earth since the lie of the serpent in the Garden of Eden. What fellowship has light with darkness?

The Jews are a good example of racial purity. They have been scattered throughout all the world, yet they are a separate and distinct people. They have accomplished this through child training and marriage control. We, if we are true Christians, are commanded to come out from among the world and be separate people, separated by the gospel unto Christ for a special purpose.

When we Christians realize the greatness of our call, we shall be very careful in selecting our companions to help carry the loads of life.

Look around you to see how many of the young people in your locality have drifted away from the faith because they have married outside the church. The time to train young people is when they are children.

"Conservation is better than reclamation." The conservation method has been tried very successfully by the Jews and Catholics. To the Jews, God gave His plan. If it is God's plan, why would it not be good for the Church of God? Let us think upon these things, that we may keep God's holy church pure and free from isms.

Handle With Care

By Mary Richardson

PERSONS who have worked in the Post Office Department, or who have been in any way connected with it, know that there are sometimes packages on which are written these words, "Fragile, Handle With Care." Have you ever noticed such a package? The reason for this warning is that the contents of the package are precious, are easily broken, and therefore require careful handling. Sometimes, though, these instructions are not carried out, and when the package reaches its final destination, the contents are not in good condition. Would you not be disappointed if the package being sent you arrived in a damaged condition?

Mary Richardson

There is another thing we should handle with care—our speech. We can use our speech to the glory of God, or we can use it in degrading His name.

People are very often careless in their speech, sometimes resulting in "hard" feelings. A cruel word may be instrumental in causing the downfall of a life. Bitter words might cause our friends or those about us to have hatred in their hearts toward us. Sharp words may inflict lasting wounds that even time will not heal. If we unthinkingly repeat a rumor we have heard, it may injure a reputation. A gossipy person is one of whom to beware, lest we become entangled in the rumors.

In 1 Peter 3:10 Christians are admonished to keep their tongues from evil and that their lips speak no guile. In Proverbs 18:21 we read, "Death and life are in the power of the tongue." James 3:5, 6 contains the thought that even though the tongue is a small member of the body, it can really do great harm if not controlled. In verse 8 it says, "The tongue can no man tame, it is an unruly evil, full of deadly poison." The tongue can never be fully controlled, for ofttimes we speak without thinking, but if we have the will power we can curb it to a certain extent. If cruel words are continually spoken to an individual, that person may come to feel that the world is against him and become very indifferent. There is a saying, "Kind words will never die." I think this saying is very truthful, and it should not be treated lightly.

The Christian should do his very best in controlling his speech. Read James 1:26: "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." The substance of this verse is that if any person seems to be religious and cannot bring his tongue under control, he does not value his religion. "Out of the abundance of the heart the mouth speaketh" (Matt. 12:34). What is in one's heart will largely determine what his life will be.

As I have said, speech can be used either to the glory of God, or to the degradation of His name. If we as Christians are kind and gracious, our speech may turn away wrath and can be very helpful in bringing others to Christ. Speaking a kind or joyous word to people may make the day seem bright and cheerful for them. How pleasant it is to be greeted by a cheery and smiling person who says, "Good morning" as if he meant it, a good morning that radiates warmth and friendliness toward the world. We so often say "Hello" as though the very utterance of the word is a burdensome task of which we are glad to be rid. All the vividness and vitality are stripped from the greeting, leaving only the bare skeleton which rattles and squeaks, creating in others a feeling of morbidness. Such a salutation might well have been kept to oneself for all the cheer or happiness it may give to others. Rather than having a pleasing effect it tends to dampen the spirits and bring to mind undesirable and unpleasant thoughts. Like a cold sharp gust of wind it passes, leaving in its wake a shivering, drawn-up feeling of loneliness. A cheerful greeting not only makes the recipient joyful, but it also creates wthin the giver a feeling of happiness and warmth. Speak words that will not only uplift your own life, but also the lives of others. By your speech, if it is Christian, others will know that you are following Christ and that you are trying to live by His teachings. They, through contact with you, might be led to accept Christ.

If you have not started bridling your tongue, begin today. Try watching everything you say. Wouldn't you rather that your speech be for the glory rather than the degradation of God? If you are in the habit of often using slang, try correcting that. Slang shows that you do not have much respect for yourself, much less for others. It isn't showing good taste, either. Slang is characteristic of persons who have low standards, morals, and ideals, but we, as Christians, should get rid of this unbecoming habit if we possess it, and show to the world that we are Christlike, that we respect ourselves too much to lower

(Please turn to page 10)

What He Believed

By Vivian Kirkpatrick

WHEN Ichabod and Jonathan first met as roommates at college, their conversation turned to religion. Ichabod was a member of one of the modern orthodox churches, while Jonathan was a member of the Church of God.

"Just why are you working in the Church of God, Jonathan?" was the first question asked.

"There are a number of reasons why I am working in the Church of God," replied Jonathan. "Some of these reasons are: the nature of man, the question of time and location of the kingdom of God, the questions of the Trinity and the preexistence of Christ, and the church name. These are all points in which the Church of God differs from all other denominations."

"You spoke of the difference in belief in a church name. The name doesn't make any difference, does it? Isn't it just the mark of distinction between one denomination and another?"

"Yes, Ichabod, I think your conception of the church name is correct insofar as the majority of churches are concerned, but that is not the reason the Church of God bears the name it does. When Paul wrote to the Corinthians he wrote to 'the church of God,' and in many other references he speaks of that same church. He rebuked the Corinthians for trying to take different names."

"If those passages you told me about are in the Bible, then it sounds reasonable to suppose that there is a Bible name for the church. You spoke of the differences in belief in regard to the nature of man. I don't believe I know just what you mean by that."

"Among the orthodox churches the belief is that man has a dual nature. That is, they believe man has a separable soul which goes from the body at death. I believe that is wrong. If you read Genesis 2:7, you will understand that man became a *living soul* when the breath of life was breathed into his nostrils. Hence, before the coming of that breath, he must have been an *inanimate soul*. God sentenced *man* to death if he ate of the tree of knowledge of good and evil—He didn't say the body would die and the soul go to heaven. From the reference I gave you, I gather that *man* and *soul* are synonymous. Again, in other places we are told that man is dead when he dies. We are told he knows nothing after death. We are not told that he goes to heaven at death. So far as that goes, we are not believers in a heavenly kingdom, either."

"You aren't! What do you believe, then?"

As I have already said, I do not believe the Bible teaches inherent immortality, and so I believe that there is no basis for believing in a kingdom in heaven for departed souls. Our belief is that when a man dies he is dead for an unknown period of time, until God sends His only Son back into the world. At that time, the Bible teaches that the dead saints will be caught up with the Savior, alive once more, and that the saints still living will also be caught up with them."

But what then? Are they to continue in the air forever, or is there a kingdom there to which they go? I'm not sure I know just what you mean by the word 'saints,' either."

"I'm sorry. I thought you knew that Paul referred to the members of the church of the living God as saints, hence it will be saints who will be caught up with Christ. As to the answer to the other question, my reply is, 'Yes.' There is a kingdom which the saints will inherit with Christ. This kingdom will eventually be on this earth, which will be changed to allow for the perfecting of the saints. The New Jerusalem will be prepared and placed on earth where Christ will be our King, and if we are found faithful, we will inherit with Him."

"There goes the bell. We'd better hurry, or we will be late to class, Jonathan. Your views are new and interesting to me. Would you mind sitting down with me tonight and telling me more about these things? Before I can feel I should believe the things you have told me, I want you to show me your Scriptural proofs."

"That is just what I want to do. Tonight I'll talk to you about these same things, and I'll have my Bible to prove that what I say is what the Word of God teaches."

"YE WOULD NOT"

By M. W. Lyon

Can you imagine Jesus' reaction to the stupidity of the human race by this time, as He watches those who call Him the Prince of Peace butchering each other in war? Like as not He is saying, with sorrow of heart, as He said of Jerusalem so long ago, when once before they rejected Him and His counsel, "Oh, sons of men, how often would I have gathered thy children together, as a hen gathereth her chickens under her wings, and ye would not!"—*Golden Rule News.*

JEWISH POPULARITY

Speaking of the regathering of Israel, God says, "I do not this for your sakes, O house of Israel, but for my holy name's sake" (Ezek. 36:22). Though ten tribes were once rent from the Davidic rule, God said, "I will not rend away all the kingdom . . . for David my servant's sake, and for Jerusalem's sake which I have chosen" (1 Kings 11: 13). Likewise, Israel is to yet become head of the nations for God's "holy name's sake," "for David (His) servant's sake," and for "Jerusalem's sake."

When Jerusalem has become "a praise in the earth" (Isa. 62:7), "many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. . . . In those days . . . ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you" (Zech. 8: 22, 23).

HANDLE WITH CARE

(Continued from page 8)

ourselves to this low standard, and that we do have high ideals, standards of well-being, and morals.

The precious package—speech—we carry daily should be handled with the greatest of care, so that it will in no way be impaired in its delivery. Handle with care—your speech.

THE BIBLE AND SCIENCE

(Continued from page 7)

ences, the two accounts can be said to refer to the same event is difficult to understand. Those "outside" have said, "The two accounts do not agree," and they are right. They have looked to the churches for explanation, but the churches have failed.

Many questions have arisen, and many books have been written on the supposition that all the inhabitants of the earth descended from one pair. Does the Bible affirm that all men descended from one pair? The answer can be given quite decisively and clearly—*it does not.* Any evidence in favor of the view is wholly inferential. Every seeming objection to the evident truth that there was more than one creation can be honorably and fairly met. Secular history records the facts that there were other people living at the same time as Adam. There could be no reason for Adam's separation in a selected spot, to dress it and to guard it, unless there were foes outside. That Eden was well known, contemporary with other districts, may be reasonably inferred from Genesis 4:15, 16, and 2 Kings 19:12. Cain, being turned out of Eden and expressing fear of being slain, is evidence that the land of Nod was populated. That he built a city in commemoration of his son is also evidence, for the distinction between cities and towns is well maintained throughout the Bible. There are other lines of evidence, both secular and Biblical, which also indicate this truth.

Surely the angels must smile when they see the multitudinous efforts to reconcile the Bible and science when the Bible is written in language easy to understand, were preconceived notions ruled out.

The inquiry here has so far been limited to the testimony of two narratives, but there is much later testimony found in the Word bearing on the theme to show that race plurality is the Bible idea. The story as we have thus far viewed it is the story of a *special* creation of a *special* man, placed in a *special* place, designed for a *special* purpose in relation to all mankind.

We are fully convinced that God is the Author of all nature, and that He is also the Author of the Bible. Therefore, we say again that the Bible and science *must* agree. If they do not, it is our duty to find wherein the disagreement lies.

EUROPEAN POTPOURRI

(Continued from page 5)

if the "democracies" win, an anti-Semitic dictatorship will be continued in Poland, and anti-Semitism will not have been stamped out in Germany.

Conscientious objectors will have no place in the war. Should the United States enter the conflict, mobilization day plans provide that conscientious objectors may be excused from active military service, but that they will be assigned to non-combative "defense service" behind the lines—in manufacturing, relief work, or actual military activity. About the same provisions have been established by the democracies already at war. Once the plan has gone into effect, it is most doubtful that it will ever be revised other than more harshly.

There will be the inevitable reaction against religion following the war. People may pray—occasionally—when war is actually at hand; but they completely forget God as soon as it is over. The unavoidable depression which will follow the war will affect the church, also—people cannot spend money for religious work when they have no money to spend for themselves.

On one front only will religion and the Jews gain. More Jews will ultimately be forced into Palestine, and the economic powers of that country will be built more

firmly. Coalitions already in the offing will be established which enable the church to prove the truth of the Bible through the use of current events—as it has been able to do during the last several years. Ezekiel 38, predicting a union of Germany, Russia, Ethiopia, Libya, Persia, must yet be fulfilled; and the ground must be still further prepared for the battle of Armageddon. This war will stimulate such preparation; the European rotton pot does have some purpose, after all!

SKIES ARE CLEARING

(Continued from front page)

covenant with Israel which God has made with them after their regathering into their land. God has promised the Israelites that they will never again be uprooted out of it and scattered abroad.

Germany was once the light of the world. From out of the Dark Ages she arose resplendent in a garb of religious freedom when Martin Luther threw from her shoulders the enthrallment of a spiritual darkness. People of other nations were made to hope, after he had organized the spiritual lines in reformation. Luther brought in a liberal upswing of religious tolerance, and stimulated a keen desire among men to more thoroughly know the Word of God. Because of the Reformation, learned men of French and English-speaking peoples were moved to search out and translate into their respective languages many versions of the Holy Scriptures.

From such a spirit, also, Germany produced a Bach, a Mendelssohn, a Handel, and a Wagner who brought forth chords of beauty, and a Goethe beautiful in thought and pure in aspirations of man's unfettered freedom. Many others of like nature did Germany mother. All contributed something fine, something substantial, something uplifting to the museum of man's progress through the ages.

On the other side of German nature, a dark picture arises. Characters sinister lurk in her historic annals. These have contributed not to Germany's greatness, but rather to her shame. There was a Karl Marx who sowed the seeds of social reform, and who assaulted the citadel of capitalism by teaching organization of the masses of labor into revolt. There was a Nietzsche who set forth the diabolical philosophy of the "Overman," cruel and unrelenting against the order of religion and moral laws. Bismarck was an exponent of Prussian militarism and teacher of "Might makes right." Hitler now appears on the scene, and combines all three in fury.

Woe unto you, Germany, for you are taken in with a beast and now tied to a serpent. A godless nation! Today you have rejoiced over a seemingly diplomatic victory. Tomorrow you will weep bitterly for your folly of shortsightedness. More and more will you be enmeshed in its fatal coils until you go down into oblivion. The Lord has spoken and His words have gone to the far reaches of the earth. He has a controversy with the nations, and His day approaches.

Yes, kind brethren of the Church of God, the day of the Lord is approaching. Who will be able to stand? Only those who are of pure mind and heart—those who have not lifted themselves up to vanity, who have kept the faith, unfaltering, pressing onward to the goal of the high calling that is in Christ Jesus. May we all be found faithful when the Lord shall come. Out of the treasures of His storehouse will He bring forth many who have been rejected of men, despised, afflicted, smitten. Of small and insignificant account in their sight, they are precious and holy, and prepared for the glories of the kingdom of God. Basking in the full sunshine of the Savior's love, they will be given authority over the nations of earth—not the authority of a Hitler, Mussolini, Stalin, or any other earthly potentate, but the courage and kindliness of true authority of government. Have courage, then, brethren. Falter not, for soon "he that shall come will come, and will not tarry."

To write fully of the day of the Lord, another article will follow.

HAVE YOU THE FAITH OF ABRAHAM?

(Continued from page 3)

people that they ought to tithe, if it were only for the people of Old Testament times?

According to what has been quoted and said, if I fail to tithe as Abraham did, I am not of the Abrahamic faith, neither do I love Christ as I should. Christ said, "If ye love me, keep my commandments," and His commandment in relation to tithing is: "These ought ye to have done." "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James 2:10). Since God is no respecter of persons, it would seem fair that the same rule that is for one is for all.

"Examine yourselves, whether ye be in the faith; prove your own selves . . . for we can do nothing against the truth, but for the truth" (2 Cor. 13:5, 8). "The time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" (1 Peter 4:17).

In the words of Paul, "I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction" (2 Cor. 13:10).

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MARCHING FORWARD

By Arlen Marsh, Grand Rapids, Mich.

It has already been reported on the Berean page (August 15) that at the last annual conference of the National Berean Society, the Cleveland, Ohio, Bereans (through their president, Miss Ruth Tomlinson) advanced a number of constructive criticisms of the national work.

Primarily, these suggestions simmered down to two points: first, that the National Berean Society had not kept in sufficiently close touch with local Berean groups and that, consequently, the local groups were losing all interest in the national body; second, that no evidence of a definite program for Bereans everywhere had been furnished either to those who attended the annual conference or to those who did not.

It was notable that the Cleveland society was the only local organization which had a criticism of any kind to make of the national group. Unfortunately, this does not speak well for the National Berean Society, although on the surface it might seem to do so. From the discussions during the conference, it became obvious that other local and state groups had given no serious thought to the problems of work outside their own fields; and it was equally obvious that no one expected any appreciable amount of new business to be advanced by anyone before the national conference.

Tying the local societies together will be accomplished, it is hoped, by the new mimeographed "Berean Echo," soon to be published regularly by the National Berean Society. Local groups will be made aware of what other groups are doing, will be given suggestions for organizing and handling lessons, and will be shown in some detail just what their national organization is accomplishing.

But this is, after all, rather unimportant. What is important is found in the record of previous annual conferences of the National Berean Society. In 1929, only thirty were actively participating in the business of the conference; ten years later, approximately sixty voted. During this same ten-year period, the Berean organization has shown a consistent liking for decay.

Ten years ago, there were six active Berean societies in Illinois; today, there are two. Ten years ago, there were four active state organizations; today, there are three—and only one of these meets the minimum requirement set by the national constitution: "Any state Berean society of the Church of God *having three or more local societies* is eligible to membership in the National Berean Society."

Simultaneous with this drop in Berean power—and probably its cause—has been a decline in *active* work at the national annual conferences. Reports have been heard—dry as Death Valley in July; officers have been elected—with the cheerful assumption that anyone elected *must* be capable; but a truly forward-looking program has fallen more and more into disrepute. No serious efforts have been made even to analyze the reports; no effort has been made to use the reports as a basis for future work.

Programs are produced by cooperative effort. The Cleveland, Ohio, society this year gave constructive hints as to what should be done; it remained only to work out the details, by open discussion, of a plan to meet the Cleveland proposals. Had every local society, had every Berean present at the national conference, been loaded with suggestions regarding possible improvements of Berean service, literature, and organization, there would have been real reason to clap hands over the injection of new life into "Bereandom." Had even *half* the local groups or *half* the ones in attendance at the conference produced something besides a statistical record or a written ballot, this year's assembly would have been incomparably better.

Now is the time to be planning for next year's conference. Think about possible officers for the national or state society with which you may be affiliated; voting on nominations blindly will accomplish little good next year. If you have ideas for improving the correspondence work, the publishing work, the editorial work, the administrative work—say so. Your officers may issue a bulletin to keep you in touch with what other societies are doing, but this bulletin cannot be considered to be a constructive program for more than a year. Next year, it will be old, an *established* part of Berean work. Doubling the attendance at the national Berean conferences is meaningless unless the number of suggestions for the advancement of Berean work is doubled, also. When the Bereans as a whole go to work, many problems will be solved.

THE CHILDREN'S PAGE

PREPARED BY MADGE SAVAGE

Waite Park, Minnesota

"They shall call his name Emmanuel; which being interpreted is, God with us" (Matt. 1:23).

GOD'S WATCHFUL CARE

When Wise Men from the East visited the Child Jesus, they worshiped Him. They gave Him gifts suitable for a King, for He was born to be a King.

Although King Herod had asked the Wise Men to come to him when they found Christ, they went home another way. God had told them in a dream that they should not return to Herod. God was watching the Baby Jesus, for He was too little to care for Himself.

God also warned Joseph and Mary to take the Child and flee into another country, Egypt. God told them that Herod was going to try to destroy Christ. Joseph and Mary, too, took good care of Jesus. They obeyed God. They didn't wait until it was morning, but arose and took the young Child away in the night.

What a different world we would live in if all people obeyed God today in that manner. His Word tells us what to do, yet how few, when they understand the Bible, start *at once* to DO what they KNOW. I hope you boys and girls begin to do the right things you learn in your church, Sunday school, or home—AT ONCE! The evil ones know and tremble; the good ones know and work, obey, and trust God.

Joseph and Mary did all they could to take care of Jesus. They stayed in Egypt until God told them that Herod was dead.

What did Herod do when the Wise Men failed to return and bring him word of Jesus? He was very angry. He had taken great care to find out as much as he could about Jesus from the Wise Men. He knew that Jesus was under two years of age, so he sent his soldiers forth and they killed every child under two years of age in Bethlehem and in all the towns around there. What a terrible thing for Herod to do! How many homes were left with heartbroken parents, brothers and sisters? How anxious was Herod to get rid of that Child who might become king in his place (so he thought) some day!

When God had told Joseph and Mary of Herod's death, and told them to go back into the land of Israel, they went at once. But, when Joseph learned that Herod's son reigned in Judea, he was afraid to go there.

How much like other loving parents they were! Joseph and Mary took every care to see that their Baby was safe. They went, not back to Bethlehem of Judea, but into another part of Israel—to Galilee. There they lived in the city of Nazareth. In so doing, they did not disobey God, for He had not told them to return to the same city, but only to the land of Israel, which they did.

There are several prophecies fulfilled in our lesson. Can you find them? What prophets foretold these events?

In the beginning of our six-months' study of the "Kingdom of God," we find the One who is to be the King over that kingdom being very well cared for by His loving parents and an all-wise God.

ECE CLUB

By this time, those whose names were listed in the last Herald should have received letters. If the person hasn't written yet, I suggest *you* write to that one. Be sure you inclose *complete addresses.*

If you are eager to write to someone, send me a card.

CORRESPONDENCE CLUB

Write to the one whose name follows yours. The last one on the list write to the first one: Robert Bartlett, 13720 Darley Ave., Cleveland, Ohio; Iola Magaw, 109 S. 7th St., Oregon, Ill.; Alvin Dennis, Vanzant, Mo.; Richard Savage, Waite Park, Minn.; George Murphy, Marshall, Ill., Rt. 4; David Unterkircher, Sherrard, Ill.; Clarence Poland, Shady Springs, W. Va.; Mildred Murphy, Asher, Okla.; Florence Klassen, 13504 Eaglesmere Ave., Cleveland, Ohio; Herbert Hutchinson, Hammond, La., Box 48; Virginia Coulter, Eden Valley, Minn.; Phyllis Ann Johnson, Hector, Minn.

Write about your church, home, school, hobbies, country or town, or pets.

HAPPY BIRTHDAY WISHES

Thomas M. Savage, age 3 yrs., Sept. 29, Waite Park, Minn.
Versal Dennis, age 13 yrs., Sept. 27, Vanzant, Mo.
Darlene Denchfield, age 5 yrs., Sept. 28, St. Cloud, Minn.

AMONG THE CHURCHES

CALENDAR OF EVANGELISM

Sept. 17-Oct. 8.—Special Meetings at Hillisburg, Ind.
Sept. 29-Oct. 1—Northwest Conference (quarterly) at Corvallis, Ore.
Oct. 4-8—Michigan Fall Conference at Blanchard.
Oct. 6-8—Southern California Conference at Pomona.
Oct. 8-22—Evangelistic Meetings, Golden Rule Church of God, Cleveland, Ohio.
Oct. 8—Church Dedication, South Bend, Ind.
Oct. 9-28—Evangelistic Meetings at South Bend, Ind.
Oct. 17-Nov. 5—Special Meetings at Lawrenceville, Ohio.

OREGON, ILLINOIS, RALLY DAY

Sunday, Oct. 1, has been set for Rally Day at Oregon. All members and friends within driving distance are invited to be present for the day. Sunday school will begin at 9:45 a.m., morning worship at 11:00, Berean at 6:30 p.m., and evening sermon at 7:30. Basket dinner will be at noon. Bring your own dishes and silver. A special Rally Day program will be given during the Sunday school hour.

ST. LOUIS, MISSOURI

The Church of God in St. Louis, Mo., held its annual business meeting on September 6. The following officers were elected: Claude Graham, Sunday school superintendent; Roy Graham, assistant superintendent; Allie Graham, secretary; Earl Logan, treasurer; and Edwin Graham, song leader.

Allie M. Graham, Secy.

OMAHA CONFERENCE

The Eastern Nebraska Conference of the Church of God held its fifty-third Annual Conference at Omaha, from August 27 to September 3, inclusive. For speakers we were fortunate to have Bros. S. J. Lindsay and James McLain, who together formed a team that brought us God's Word in a way which made a deep and lasting impression on all who heard.

All meetings had a large attendance and many brethren out in the State were present throughout the week.

Bro. Harvey Krogh spoke to us on the opening evening, and Bro. Richard LeCrone, who spent the entire week with us, spoke several times. Our sincere thanks go out to these two brethren and all other members for the part they took in making this Conference one of the most successful ones ever held in eastern Nebraska.

A business meeting was held in the afternoon of the closing Sunday, and the following officers were elected: president, Bro. Howard Appleby; vice president, Bro. Arthur White; secretary-treasurer, Bro. J. E. Lawrence; corresponding secretary, Sr. Edna Kjargaard.

Edna Kjargaard, Cor. Secy.

TRAINING SCHOOL

Mr. and Mrs. Harold Starbuck	$10.00
Mrs. Alvin Bennett	1.00
Charles Netts	$10.00
Mrs. Grace Wiggins	5.00

SOUTH BEND, INDIANA

Public opening and dedication of Hope Chapel will be Sunday, October 8. The program for this day only will be as follows:

Sunday school	9:30 a.m.
Open house	11:00 to 12:00 noon
Basket dinner	12:30 p.m.

(At the park, if weather permits.)

Dedication program, F. L. Austin,	2:30 p.m.
Evening service, F. L. Austin	7:30 p.m.

We make this announcement because many have requested it and are planning to attend our dedication program. Also, Bro. James McLain will begin an evangelistic campaign starting on Monday, October 9, and it will continue through October 21. A Sunday school campaign is in mind, as this is a new field. We expect Bro. McLain in time to arrange and lead the music for the dedication.

We invite all the brethren to come to enjoy these meetings. It has taken us four months to remodel and redecorate. Anyone who saw the condition of the church when purchased, will understand why it took so long.

H. G. Pierce, Publicity Commitee Chairman.

SOUTH CAROLINA REPORT

Elder M. O. Williamson, Pelzer, S. C., pastor of the Guthrie Grove Church of God of the Abrahamic Faith, preached in Greenville, S. C., August 25, 26, and September 8, 9. Much interest was shown by the large crowds which attended. Three came forward to request baptism. Bro. Williamson baptized them September 9 in Greenville. Those requesting baptism were: Mrs. Clara Bishop, Miss Lilly Mae Bishop, and Mrs. Mattie Smith, all of 510 Queen St., Greenville.

Sunday morning, September 17, Bro. Williamson baptized three more candidates near the Guthrie Grove church. They are: Archie Morgan, Greenville; Hershal Vaden and his wife Thelma, Piedmont, Rt. 1.

May the Lord's blessings rest upon each of these new members.

(Miss) Corine James.

CONTRIBUTIONS TO N. B. I.

H and E	$20.00
Mrs. G. B. Sprinkle	.50

Gleanings From the Field

Bro. L. A. Chaplin, Arkansas City, Kansas, has just placed an order for ten Junior Berean Books. Lawrence is a good builder.

Speaking of The Bible Training School, Bro. E. E. Giesler of Moorefield, Neb., says, "We here would help a little to finance any young man who would attend from this State."

Bro. Vivian Kirkpatrick is now pastoring the Church of God at Blanchard, Mich.

"My sister, Lottie Young, is on her way East to attend the National W.C.T.U. Convention, and to visit some of her friends."—Amy L Young, Seattle, Wash.

"There were one hundred twenty-two in Sunday school at Brush Creek this morning."—Vivian Magaw, Tipp City, Ohio.

"I do not want to miss any of The Heralds, as they are so full of good articles."—Mrs. Fred E. Hall, Alto, Mich.

Sr. Leota B. Hanson, accompanied by Sr. Lewis Lindsay, visited in St. Louis, Mo., and Lebanon, Ill., September 23, 24.

Bro. S. J. Lindsay delivered the morning sermon at Oregon, Ill., September 24. He had an appreciative audience. He and Sr. Lindsay left September 26 to resume their duties with the brethren at Tempe, Ariz.

Bro. R. H. Judd and wife, 111 Milverton Blvd., Toronto, Ont., Canada, celebrated their fortieth wedding anniversary on Monday, September 18. Congratulations!

"I hope to see and read more articles by my uncle, A. R. Johnson, as he is a really remarkable Bible student on prophecy and signs of the times."—Mae F. Swanson, Hector, Minn.

As we go to press, the program of the Southern California Conference is at hand. The speakers and the teachers will be: Norman J. Macleod, J. E. Adamson, George P. Lichty, and Srs. Emma C. Railsback and Jessie Kauffman.

The Iowa State Conference plans to hold its 1940 meeting over two Sundays, beginning Saturday evening following the General Conference.

"We plan moving to Corvallis, Ore., some time this fall."—Leo Behrends, Isanti, Minn.

Following a two week's visit with the Fonthill and Niagara Falls churches, Bro. John Eagleston is en route to California.

"The Herald is very helpful and encouraging in these evil times, as we wait patiently for the coming of our blessed Lord and the setting up of His glorious kingdom. All the inhabitants of the earth will then learn righteousness."—Margaret Burns, 1519 Skunk St., Philadelphia, Pa.

"I think The Herald is very good, and we need it."—S. J. Humphreys, 279 Woodlawn St., Hot Springs, Ark.

"By the way things look in Europe, the appearing of Christ to take away the church may be much nearer than many may care to believe. . . . This is a time to look up, but not give up."—R. M. Abbott, 3808 John Ave., S.E., Grand Rapids, Mich.

Bro. J. M. Morgan, now holding a meeting at Greeley, Mo., reports that he has baptized eleven since General Conference.

Mr. Bernard O'Brien of Oregon, Ill., son of Mrs. Minnie O'brien of Golden Rule Home, died September 17 at the Veterans' Hospital, Hines, Ill.

BLAIR, NEBRASKA

Sunday, August 20, our small congregation at Blair was pleased to hear two of our young ministers, Bro. Harvey Krogh, Jr., and Bro. Richard LeCrone, who came to visit home folks and attend the Omaha Conference. Bro. LeCrone had charge of the Bible class during Sunday school, which was followed by a sermon by Bro. Krogh. We pray that these young men may be strengthened to continue in the Master's work. Bessie Jenkins, Secy.

CORVALLIS, OREGON

After the morning services on September 3, we drove to the country home of Bro. and Sr. Delbert Hathaway, where we had a basket lunch.

Following Bible study, led by Bro. H. J. Prosser, we sang favorite hymns. After supper we drove back to the chapel for the evening services.

We had such an enjoyable day that we decided to hereafter have our basket lunches in the homes on the first Sunday of each month when Bro. Prosser is with us.

Miss Jane Kerr has returned home from Salem, and Sr. Flora Hogue has returned from California.

Mr. Counsul Weatherbee, who is now stationed at the San Diego Naval Base, visited several days among the church people and friends here.

Out-of-town visitors at the meetings were Mr. and Mrs. Lawrence Stewart, Seattle, Wash., and Mr. and Mrs. S. P. Baker, Mrs. Orr, and Mrs. Minnie Rogers, all of Eugene, Ore.

Bro. Hiel Hathaway is vacationing at the coast.

We were deeply grieved to learn of the death of Sr. Goldie Ehmer, of Menlo, Wash., who for thirty-three years had been a member of this group. Her cheerful disposition in the face of many adversities and zeal for the faith, though isolated for twenty years from a church of her faith, will not soon be forgotten. Gladys Barber, Secy.

VIRGINIA BIRTH NOTICES

Bro. and Sr. Ernest Boyer—a daughter, Nancy Jean—born July 21, 1939. Bro. and Sr. Ezra Boyer—a daughter, Natalie Rebecca—born September 10. Congratulations to both families, who are active in the Dry Run church.

J. R. LeCrone.

INDEBTEDNESS FUND

Notes Payable		$4,309.00
Amount received	$3,896.13	
Oregon, Ill., Church	4.20	
Burr Oak, Ind., S. S.	2.00	
Anonymous	2.00	
Cleveland Friend	25.00	
Ripley, Ill., S. S.	3.56	3,932.89
		$ 376.11

HERALD RECEIPTS

S. J. Humphreys (self and another); Elmer Goekler; Frederick O. Sapp; Mrs. Earl Brossard; Mrs. J. H. Snow; G. H. Bradford; Glenn M. Birkey (for another); Miss Margaret Burns; B. E. Decker; E. M. Williams; Mrs. Valura Karnett; Mrs. G. B. Sprinkle; Mai George; J. A. Squires; Golden Rule Church of God, Cleveland, Ohio (3); W. H. Klindt; Florence Dart; Arthur Gilbey (self and others); Louis H. Ralston; Fred E. Hall; Mrs. Elmer Holthaus; Mrs. Sophia Carlson; H. H. Stebbins; Mrs. Lydia Mathes; Mrs. Alvin Bennett.

RIPLEY, ILLINOIS

The writer is again in Ripley, Ill., to continue another year's work with the Ripley Church of God. During August we attended the General Conference, and visited Mrs. McKnight's parents, Elder and Mrs. V. R. Thoms of Emily, Minn., and the writer's parents, Mr. and Mrs. W. S. McKnight of Moorefield, Neb.

While on our visits, we spoke at St. Cloud, Minn., and at Omaha, Neb., while en route to Moorefield, Neb., and three times at Moorefield. We returned to Ripley in time for services on the first Sunday of September.

During our absence, the church at Ripley was pleased to have Bro. Lyle Rankin of Washington and Bro. J. W. McLain of Indiana as its speakers. Sr. Emma Railsback of California and Bro. T. A. Drinkard of Texas were also visitors.

We have started the new year with renewed interest, especially in prayer meetings, where we are studying Old Testament prophecy. Wilsie J. McKnight, Pastor.

MARCIA GAIL KLEPPINGER

Marcia Gail Kleppinger, infant daughter of Ralph and Pauline Kleppinger of Brookville, Ohio, was born June 10, 1939, and died August 13, 1939.

The short time she was among us made her life very dear to us, and now that she has fallen asleep, we are brought more fully to know that while the aged must die, the young also may die. We look to a kind and loving Father in heaven for comfort in our sorrow.

Funeral services were conducted at the home by the writer, and Marcia Gail was laid to rest in the Brookville cemetery.

"Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy" (Jer. 31:16).

Grover Gordon.

ALFRED JACKSON EALY

Alfred Jackson Ealy, known around Moorefield, Nebr., as "Uncle Dick," was born January 7, 1856, near Greenville, Tenn. He died August 20, 1939.

Mr. Ealy moved with his parents, Mr. and Mrs. E. W. Ealy, from Tennessee to Arkansas when he was a child, continuing there with them until after the Civil War. Then he, with his parents, moved to Belle Plaine, Iowa, where he spent the most of his childhood days.

He came to Moorefield in 1883, and filed on his claim, then went to the eastern part of the State where he stayed only a short time, returning to Moorefield in the spring of 1884, and lived here the last fifty-five years.

On March 4, 1886, Mr. Ealy was united in marriage to Miss Hester M. Guinn. To this union were born five children, two sons, and three daughters: Mrs. Bert Ealy of Sundance, Wyo., Harold of Moorefield, Mrs. Hazel McLaughlin of Sundance, Wyo., Gordon of Midwest, Wyo., and Gertrude Stone of Laird, Colo. There are thirteen grandchildren, and ten great-grandchildren. His wife preceded him in death a little more than twenty-one years ago. Besides those named above, there remain one brother, G. W. Ealy, and Mrs. Emma Rush, both of Belle Plaine, Iowa.

"Uncle Dick" was baptized into the Church of God August, 1917, and lived a devout, active member of the faith to the time of his death. Now, he sleeps until the morning.

Funeral services were held in the Union Church, conducted by the writer. He was laid to rest in the Moorefield cemetery, there to await the call of the Master to resurrection.

E. E. Giesler.

TO OUR BROTHERHOOD

Some weeks ago, during our General Conference sessions, the Conference instructed our Board of Religious Education to proceed at once to establish a Bible Training School to function nine months in the year.

The Board proceeded at once to carry out the instructions of the Conference body in that regard, and to put The School into operation at the earliest convenient date, which was set to begin October 2, 1939. Although I am not a member of that Board, the operating and maintaining of this undertaking being a responsibility of the General Conference, and I being president and general manager of the institution, I deem it to be my duty to call your attention to some of the things to which serious attention and cooperation must be given if we are to hope for success.

Owing to the fact that the profession of preaching and Bible teaching promises very limited financial remuneration, there are comparatively few who desire to enter that field, and fewer still who are financially able to pay the expenses necessary properly to prepare and qualify for this work. Therefore, prospective young men and young women need encouragement and financial assistance to enable them to take this training.

The Board has set the price to be paid by or for each student for the first year's course at two hundred dollars, which includes all expenses of tuition, board, and room.

It must be apparent to all that this will fall far short of meeting the expenses of conducting The School which we can only hope will be patronized by a few, especially the first year.

The expenses will include rent and furnishings for the building in which to house and board the students, heat, light, water, food, salaries for matron and teachers, plus incidentals which cannot be accurately estimated.

Besides furnishings for the building, and foodstuffs, which will be governed by the number of students that must be provided for, will approximate two hundred dollars or more per month, and it can easily be seen that a large part of this must be paid from contributions, as we cannot hope to secure a sufficient number of students to meet these expenses themselves, especially for the first year. Therefore, since the General Conference is composed of the State Conferences, churches, and individual members of the Church of God throughout the country, I am asking these organized bodies and members kindly to recognize and meet this responsibility by doing their best to secure students for this Training School, and to make and secure liberal contributions to sustain the work the General Conference authorized and instructed its Board of Religious Education to do.

I am sure the Board will carry on the work as economically as it can be done with reasonable efficiency, and proper reports of receipts and expenditures will be made through The Restitution Herald that you may keep in close touch with the progress of their efforts to make the undertaking a success.

With this cooperation of our entire body, and earnestly praying God's blessing to attend our efforts, we cannot fail.

L. E. Conner.

THE BIBLE TRAINING SCHOOL

ENROLL NOW!

L. E. Conner

This is an urgent call to enlist students for The Bible Training School to begin October 2. To make a success *more students must enroll.* Everything else is ready. We positively need *several more students,* and are equipped to school many more. "Who then is willing to consecrate his service this day unto the Lord?"

Instructors L. E. Conner and Sydney E. Magaw are ready to begin work. The classroom is being made ready. A beautiful home awaits the students. Sister Edna Brewer of Tipp City, Ohio, is engaged as matron. Donations are already being made.

Youth of the Church of God, if you honestly want The School, it is here at Oregon, Illinois, ready and waiting for you. *Enroll today!*

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15).

"Ye shall know the truth."—Jesus.

"Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved" (Mark 16:15, 16).

Fathers and mothers, the grandest book in the world is the Holy Bible. Your sons and daughters will soon, of necessity, be the Bible teachers in the Church of God. The Church of God cannot be strong to fulfill its mission in the world unless our youth is well trained in the Book of Books and in Christian leadership.

Nations conscript youth to fight and kill. The Lord invites youth to study and serve that men might be saved unto *everlasting life.* This is a final appeal to you: Enroll your son or daughter in The Bible Training School to become better prepared to serve the KING OF KINGS. An investment of $200.00 in your own boy or girl is no risk. Let The Bible Training School protect your investment.

Sydney E. Magaw